Vidyajyoti

JOURNAL OF THEOLOGICAL REFLECTION

Evangelization in North India
Discussing a New Program
Mission and Incarnation
Dialogue with Muslims
A Theology for India

JANUARY 1978

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EDITOR J Dupuis SJ

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Editorial

The Second Vatican Council has set in motion a movement of Church renewal which as the years go by is taking larger and larger proportions. This is not surprising Renewal is a never ended process, each stage of which reveals further implications and opens up to further demands The renewal of the liturgy has, among other factors, naturally led to a reconsideration of ministries the openness of the Church advocated by *Gaudium et Spes* finds new applications as the movement of renewal is gaining momentum. Other examples could be given

Over the post-Conciliar years it has been our desire to contribute to the process of reflection on which the revitalisation of pastoral practice must be based We are convinced that salvation history is operative in much of the fermentation which is taking place today in and outside the Church Not that we wish to be blind to the possible dangers and pitfalls but because we believe that the Spirit is through various ways calling the Church to new life and vigour Discernment of spirits has become imperative it is a difficult task.

It is a task to be done in common The role of a pastoral review is to offer a platform for this common endeavour We have on previous occasions declared our policy and expressed our desire to offer such a platform But our performance needs to be continuously reassessed The beginning of the year and of another volume offers an opportunity for such a reappraisal A letter recently addressed to the Editor which we publish in this issue helps us in this reassessment

It is clear as our correspondent suggests, that proposals for a renewal of our pastoral approach require the testing that only practice and experimentation can provide. We need "hard facts' to back up whatever proposals are being advanced Perhaps we shall have to admit that a weakness of the Church in India today consists in the fact that while contributing much to Church renewal by way of ideas and theological reflection, it has less to boast in the field of pastoral experiments and realisations.

As far as our review is concerned, VIDYAJYOTI is "willing to deepen its coverage", as it also intends "to live up to its title — A Journal of Theological Reflection" We therefore invite our readers to share through the review whatever pastoral initiatives are being taken which may seem conducive to the Church renewal we all seek. We are grateful to our correspondent for his timely suggestions On a previous occasion we have written "Many theological and pastoral issues are being subjected today to profound reconsideration It is our wish to contribute to this rethinking In such cases diverse and divergent points of view are arguable As has been stated in the past our pages are open to different well-argued opinions (cf VIDYAJYOTI 1977 p 98) The same can be said today but lest it should perhaps sound too theoretical and not sufficiently action-oriented it can be restated as follows Our pages are open to a dialogue on pastoral experiences and realisations conducive to Church renewal This Editorial then is an invitation to all engaged in this renewal to share their work and ideas their hopes and concerns with our readers Contributions will be gratefully received As in the past our aim is to foster mutual exchange and common reflection in the hope that light may be thrown on issues that will affect the life of the Church of tomorrow

In This Issue

In the Apostolic Exhortation *Evangelii Nuntiandi* Pope Paul VI pointed out that the evangeliser must first allow himself to be evangelised if he wishes to convey the Gospel message to others effectively It is a matter of simple observation whether we like it or not that the tone of Christian communities especially in mission areas, depends to a great extent on the model proposed to them by the life-style of the missionary In this context the image projected by the evangeliser is of primary importance Fr J VELAMKUNNEL examines the image which in his experience is often being built in the mind of people He points to real dangers in the hope of searching thereafter for a better model

When publishing in the last September issue a New Program for Building the Church in North India proposed by Fr S FUCHS, we invited our readers to react to the proposal and enter the discussion We are now publishing three contributions to the discussion Fr M KALATHIL formulates theological questions with regard to the meaning of evangelisation and conversion Frs V LOBO and D D SOUZA suggest a reappraisal of the history of the missions in North India

In a well argued article Fr S ANAND shows that evangelical poverty is an essential implication of the concept of incarnation. Writing on Dialogue with Muslims" from personal experience, Fr P JACKSON makes the point that religious dialogue should be less a topic for academic discussion and more of a praxis.

Evangelization in North Indian Mission Stations

Joseph VELAMKUNNEL, S.J

LAST year I visited 19 mission stations in one of the North Indian Dioceses. Of the missionaries I talked to, two came out spontaneously speaking about catechists, the methods of first contact with the non-Christians, their problems to communicate the Gospel message in the cultural idiom of the people, their failures and aspirations. The rest spontaneously spoke, and quite proudly too, about the various developmental works they are engaged in, such as poultry, animal husbandry the latest techniques of farming, extension of the school or the hospital building, new ways of getting funds from abroad, relief work and sadly enough the decline of CRS grain During the discussions that ensued both groups had much to contribute to all aspects of evangelization I have no intention of passing judgement on these missionaries of accusing them either of lack or excess of zeal for the proclamation of the Gospel It would be unscientific and premature to interpret their interests as revealed in their spontaneous self-disclosure and from there to conclude to their priority of values I dare not do so Still these experiences do offer a context for reflection on certain trends common to many mission stations in North India, chiefly those among the Harijans

I would like to approach the situation of these mission centres not from the point of view of problems and solutions, because many missionaries may not even grant that they are problems at all, instead I would like to analyse certain tendencies, latent or visible, in the present set up of the mission stations

Material growth or production is number one priority for the secularized Western man and the Indian consumer society In this unsatiable quest for production any other value can be sacrificed These people have a philosophy of life and its concrete expressions The Indian government is preoccupied with economic growth because the masses live a subhuman existence. As Indians, the missionaries share the anxieties and concerns of the government for the people But, as Christians, they do reject the claims of the consumer society

and are critical of its ideologies. The missionaries view with distance the quest for power and the uncontrolled exercise of it in secular society. I would like to subject to analysis the exercise of power in mission stations and the consequent image of the missionary which is projected to the people. I do concede that no one person is fully responsible for the present state of affairs Historical circumstances — some beyond human control and some not so — have brought us here.

The Rural Missionary: the Village Monarch

In the rural areas of the country the missionaries exercise power both in religious matters and in secular reality The missionary is the priest, the specialist in farming and often in medicine, the expert counsellor, the middleman for marriage He is the contact man between the government officials and the people, he settles land disputes as well as domestic and village quarrels In a word it is through the missionary that a villager meets another world in a wide range of matters. It is impossible to deny that in rural areas the missionary is the unchallenged monarch with tremendous power at his disposal No one would question him in the mission station, often enough he lives beyond the easy reach of the Bishop himself I do agree that a priest must be a man for others, and religion in order to be relevant, has to be involved in the concrete lives of the people But the issue is the image projected through this power

Those who have power over the livelihood of people, have control over their lives In the ordinary mission stations the missionaries do have such control over the lives of the poor people The food projects, medical help, educational facilities such as fees, scholarships, admission to boarding, access to powerful civil servants and above all limitless economic resources are at their disposal The CRS grain is one of the most effective means of controlling the lives of the poor No one would deny that most of the times the missionaries are using these resources of power to the best of their ability, for the welfare of the people But the similarity between our present mission stations and the medieval European parishes, where the clergy dominated the entire life of their parishioners, is nonetheless alarming

The Missionary in the Eyes of the Public

Let us examine the life of a Christian from the moment of his birth till his death. Even before his birth his parents are likely to have received some favours from the missionary in his name! The priest or the catechist decides by what name he should be called and on which

day he should be baptised. The priest supplies the things needed for the liturgy; often he gives a gift in kind or cash on the occasion of Baptism. (It has been reported that when a new convert was asked if he received baptism, he responded: "Yes, Fatherji, I got only a small dhoti !") The missionary educates the child or at least bears a large part of the expenses. Often enough the priest finds a job for him after his studies; not infrequently he has the privilege of finding a life-partner for him and of sharing the burden of the expenses of the wedding. The bride becomes the protegée of the mission. In times of stress and strain the man goes to the missionary for advice and aid. Finally the missionary is there by his death-bed to assure him of eternal salvation and to take care of the funeral service. Thus a human life born in dependence, lived out in dependence, completes its span of existence in the same.

Let us analyse some of the common terms with which the people address the missionary Sâhab, Hâkim Hujûr, Mâlik, Sarkâr, etc. All of these terms connote power, wealth, influence, similar to those enjoyed by village mukhyas, money lenders and landlords. If these terms are drawn from the cultural milieu and spontaneously applied to the missionaries by the local people, one can legitimately conclude that such is the image the people have formed of the missionaries. "Fatherji" or simply "Father' is a foreign term which is also commonly applied to the missionaries But its equivalent Indian terms are not used to address the priests. The term indicates a transfer of allegiance from the local landlord to the missionary What is the identity of the missionary thereby conveyed to the people ? What is the ecclesiology that lies behind the building up of such an institution ?

Dangers in the Horizon

The students of Church history are well aware of the struggle between the Church and secular powers in Europe. The powerful clergy and the Religious made use of every form of authority to control and guide the destiny of secular reality Ultimately the Church had to give up all claims to interfere and control secular life. The missionary is to get involved in the lives of the people But in what way ? Every interference in the secular life of the people, domination of social life through the use of religious influence, has its negative consequences Even uneducated people who are unable to resist it just now will revolt against it later, as soon as they become conscious of their dignity A missionary must be concerned about what is taking place in the consciousness of the people who receive favours from him. Due to their psychological incapability or economic poverty these voiceless masses

do not resist manipulation of human lives. But this does not mean that they accept it wholeheartedly. Paternalism is degrading for the beneficiary. Wounded pride, humiliated human dignity will vindicate itself one day when the people become independent of the missionary. Perhaps examples of such protests from educated Christians are not wanting. In the free aids relief projects, gifts etc., the poor are being materially helped but at the same time their human dignity is being hurt. The growing protest against relief work and CRS grain may be the echo of the suppressed groaning of the voiceless beneficiaries !

Crusades in the Villages?

It is impossible to ignore the incredible power exercised by the missionaries over the lives of people in rural areas. No one condemns everything in a mission station as bad or every missionary as greedy for power. But it is easy to conceal ways of controlling human lives under the cover of pastoral concern and to declare that the service of people assumes the present form today because people are poor and illiterate or lack responsibility. Some missionaries do promise that as soon as the people become competent and more honest the burden of running secular affairs will be handed over to them. This kind of arguments is being heard for so many years in mission stations. My present purpose is not so much to prove or to disprove the veracity of these statements. What is important at present is to find out what is taking place in the hearts of these people, the image conveyed to them through such exercise of power.

It is often said that the era of pioneering missionary work is over; traversing unknown territories and conquering numberless souls for the Lord of the Universe has ceased to be an ideal and serves no motivational purpose. New perspectives in theology have replaced the theology of the mission crusade. But the spirit of the crusade can be present in all forms of apostolic endeavours including developmental works if the missionary lacks genuine humility. Only the area of self-assertion is changed, not the spirit. What evangelization requires today is missionaries not with a crusading mind but with a crucified mind.

The Missionary Monarch and his Court Language

If the rural missionary is a village monarch, his court language is English. English stands for prestige, it is a sign of higher social status among the ordinary people. It is surprising to observe that in so many mission stations the personnel — priests, sisters, etc.—

communicate among themselves in English. The educated Christian feels equal to the missionary when he uses the "superior man's language" to talk to them. But what is the image of the mission passed on to outsiders, when the priest and his co-workers speak the language of the "élite" of Indian society or, worse still, their own mother tongue if that happened to be different from the language of the ordinary people around ? Even in the presence of local people, often enough, the missionaries use English and their mother tongue to speak to their fellow-workers, and the local language to communicate with the ordinary people. It is true that the missionary need not reject English or his own mother tongue But from the point of view of the effectiveness of his apostolate the use of a prestigious language seems to confirm his image as belonging to the powerful, influential class of India Besides, the desire to imitate Christ in the mystery of Incarnation should stimulate the missionary to take a detached attitude to his own language and to assume the language of the people as his own. "Being all things to all men" would demand a deep self-emptying, also as regards one's own culture and language, and the assuming of the culture of the people

A Church built up through the endeavours of the missionary monarch or issuing as a by-product of his activities will be a weak communion of people Indeed people have been born into the visible Church, the organizational Church — perhaps doubtfully into Christ — largely due to cultural domination or superficial syncreticism. Christianity has been misunderstood as a superior cultural force, and entry into it has been considered as a stepping stone for social amelioration Allegiance is given to the visible Church as represented by the missionary He is the centre of reference, his word is the criterion for morality, his opinion constitutes the last word on issues of social, politica, economic interests It is not rare to find people in he mission who say "I did so because the Father approved it It must be right." The term of reference for moral decision should be one's conscience as transformed by Christian faith, not the parish priest or the sister The fact, however, is that the moral consciousness of many people with a superficial religiosity is dependent on the missionary To decentre the missionary monarch, to replace him by Christ, would be one of the really urgent tasks of evangelization.

Mission Station, Centre of Activity

God willed that his gifts in creation should develop all their hidden potentialities and thus glorify the Creator The missionary is deeply involved in this process of bringing creation to its full perfection.

Thus from a theological point of view, developmental works are justified.

The dynamics of economic growth imply a tendency to conquer, to dominate the powers of nature, to tranquilize the paralysing fears of the future, to liberate man from lethargy and the spirit of fatalism through the exploitation of human potentialities. The dynamism of growth reveals the active role of the human spirit. The genius of Western culture is definitely characterised by this quality. The active dimension of the human spirit has an important function in the living out of the Christian mystery But this aspect does not reveal the full depth of the human spirit The present total involvement of the missionary in developmental works seems to blur the passive dimension of the person In fact the higher forms of prayer are characterised by the elements of surrender and passivity When a whole region is noted for evangelizers who get involved in developmental works but have little time to pray, one wonders what is the image projected to the people Does that image represent the totality of the Christian Mystery and the depth of the human spirit ? The missionaries need something more than vocal prayer or "discursive" prayer as traditionally understood They need a contemplative spirituality which can integrate the best of Indian tradition – contemplation — and the highest forms of Christian prayer, in the situation of a fully involved life in the missions

Part of the efforts of the missionary should be to contact the leaders of other religions and be in touch with them to enrich his own life and to share his experiences with them So often what we find is that the contacts of the missionary — where he feels culturally at home — are with the government officials, agents of social works, doctors, advocates, the rich of the locality. I am not saying that the priest should exclude anybody from the circle of his influence But contact with religious leaders such as Gurus, swamis, monks, fakhirs, etc., would bring out the religious nature of his life and works and project a different image The people would begin to see the missionary as a religious leader, a contemplative in the midst of the world If such is not the image received by the people, the missionary, perhaps, runs the risk of mediating a distorted picture of Christian faith through a one-side emphasis His life-style, his vision of reality must carry the mark of a "man of God" in an idiom culturally understandable to the people It would not be sufficient to say that what matters is one's interior life, while the image is unimportant People will discover the man of God wherever they meet selfless love derived from contemplation, and disinterested service. One must incarnate his spirituality

in the culture of the people and live those characteristics of a "contemplative" which are understood by them in their culture Restoration of all things into Christ (Col 1, 20) would imply that the missionary assumes the values of the people into himself. This is part of being all things to all men. Only then can the missionary claim that he has passed on the full message, the total mystery of Christian faith in God; it is a witness in contemplation to the God who is beyond all forms and images!

Harijans and Conversions: Another Point of View

MATHEW KALATHIL, S.J.

IN the September issue of VIDYAJYOTI, Stephen Fuchs spelt out "A New Program for Building the Church in North India". He is in favour of building a strong Harijan Church in North India, through systematically planned mass conversions, partly financed by Europe and America. His concern for the spread of faith in Christ may be shared by all Christians But his approach to conversions needs revision. Several of his statements are either unsubstantiated or objectionable In this article, I present some objections to Fuchs' program and suggest a return to the biblical meaning of conversion. I also hold that dialogue with other believers should be considered the principal means of preaching the gospel and that the clarity of the preaching can be safeguarded by rendering service to the weakest members of society for their own sake, without ulterior motives of converting them

A Distortion of Conversion

Underlying the views of Fuchs there seems to be an obsession with numbers This is implicit in his words " the Catholic Church in India urgently needs a substantial increase in numbers for her very survival and for being an effective witness to Christ" (p 365). In the same vein he goes on to say "The Christians should form at least 20 per cent if they want to be effective witnesses of Christ" (ibid). "If a strong Harijan Church is to be built up in Northern India, mass conversions must systematically be planned and aimed at .... The target aimed at should be at least a million of new converts" (p. 367).

The apostolic Church was a microscopic entity in relation to the population in which it was born. Yet the small numbers did not prevent it from effectively witnessing to Christ The evidence is that they dispersed to various parts of the world and were powerful witnesses of Christ before princes, synagogues, rulers and common people. The logistics of numbers did not bother them. On the other hand

the Church in Italy today is numerically very strong. However, the witnessing to Christ in that country does not seem to be more effective now than it was in the apostolic times. Currently people seem to be leaving the Church rather than joining it, if that is any indication of the efficacy of witnessing to Christ.

Fuchs rightly quotes the command of Christ to the disciples to go and preach the gospel and baptise those who believe. It is far from being a solemn command of Christ to convert in the sense Fuchs uses the term. The original meaning of the term 'conversion' and the meaning Fuchs attaches to it are different. In its original meaning conversion was a voluntary and personal confession of one's sinfulness and repentance and faith in Jesus as Lord and Saviour. The disciples were justified in rejoicing when someone believed in the message they preached. But the act of conversion was the result of the interaction between the person hearing the message and the Spirit of God. The act of faith itself was a highly personal and voluntary decision. It was not a matter that the preacher or the Church could programme or plan or monitor. The original meaning of conversion got substituted in course of time by a spurious concept in which conversion means a change of religion planned, programmed and monitored by evangelists in others.

One may criticize Fuchs' idea of conversion on yet another ground. In his mind conversion and evangelisation are identical. Dialogue with other religions is then thought of as being something other than evangelisation. Evangelisation according to Fuchs is a one way affair. The preacher has the complete saving message. He does not learn elements of the saving truth from those to whom he addresses himself. It is virtually thought impossible that a believer in Hinduism have a better understanding of some aspects of the message of the gospel than the missionary and the Church. A Hindu cannot proclaim any aspect of the gospel to a missionary!

In a dialogue the Christian evangelist proclaims his beliefs and the aspects of the saving truth he understands. He then in turn listens to the proclamation of the saving truth and aspects of the gospel his partner in dialogue has experienced without the evangelist suspecting their existence. A brother teaches a brother, this is eminently evangelisation. There takes place a continuous process of conversion of both the partners in the dialogue, in which both are active and both are evangelised. But Fuchs fails to see dialogues in this light and says of them "They are harmless and promote inter-religious understanding. But they cannot be a substitute for the active work of conversion which is an essential part of our religion" (p. 365)

Who is Open to the Gospel?

Apart from the approach to conversion, a number of Fuchs' statements are questionable. He states that the higher castes are not open to the preaching of the gospel. He writes: "The higher castes, the core of Hindu society are naturally averse to any change as they enjoy all the privileges of their society" (p. 364). A social scientist must suspect any such statement which posits uniform attitudes to Christianity on the part of most sections of the complex and pluralistic Indian society A variety of attitudes to the Church on the part of various sections of society is a more plausible hypothesis. If we take Gandhiji's attitude to Christianity as an illustration, it was far from being one of unmixed hostility or indifference. He derived positive inspiration from the sermon on the mount and the parts of the Bible which he understood He took the biblical doctrine of non-violence seriously and applied the same to aspects of human life which were governed by unchristian principles, when the Church was unaware of the applicability of the gospel to those aspects of social life. However, Gandhiji objected to certain aspects of the life of Christians and the approach of the Church to some of the crying human problems, including that of the mass conversion of Harijans A person unwilling to accept present-day Christianity uncritically should not be accused for being closed to the preaching of the gospel.

Fuchs affirms and reaffirms that the higher castes are not open to the preaching of the Gospel, but he does not try to substantiate the generalisation If openness is to be judged on the criterion of the number of persons from high castes who enrol themselves in the Church, Fuchs is a hundred per cent right But if openness is to be judged on the criterion of willingness to conduct a sincere dialogue with other believers searching for the fulness of truth, the conclusion is bound to be different

A more grievous and erroneous generalisation is made by Fuchs when he suggests that, if the spiritual advantages of accepting the saving message of the gospel on the one hand and privileges in society on the other hand were presented as alternatives to the high castes in India, the spiritual message would fail to win devotees. My objection to this view is not so much that it is a calumnious and unwarrantedly materialistic depiction of the high castes, as that Fuchs underestimates the power and efficacy of the gospel, the word of God, the truth.

The scriptures are clear on the efficacy of the word. The word of God and the word of men are different. At the word of the Almighty, creation came into existence from nothingness. At the word of the

Lord even those who were dead came back to life. At his word the waters of the sea parted, the rocks yielded life-giving water. The word did wonders. The preachers are deputed to proclaim the word of God. The word accomplishes what it intends, namely salvation and re-creation. No one can frustrate the designs of the word. At the mention of the word all knees shall bend The word is the power of God the word is almighty The unadulterated word of God is sure to confound the wise and prudent of this world, and to raise up the drooping spirit of the poor lowly and weak. It would seem that Fuchs is sceptical of the power of the word in relation to the high castes. Missionaries who do not have absolute faith in the word of God may not be expected to proclaim it in its purity Much of the lack of enthusiasm for the gospel in India today would seem to be owing to the fact that the gospel of Christ has not been preached in its purity, but mixed up with elements of mere worldly wisdom.

The splendour of the truth of Christian religion would become manifest if the Church would serve the weakest members in society for their own sake considering it a privilege to serve them, joining hands with other enlightened believers who view service as its own reward Many groups render service to the needy in order to allure the needy to their own organisations taking advantage of their poverty and 'fishing in troubled waters If the Church could prove by its deeds that the service it renders to the weakest of the brethren is utterly selfless and not in view of increasing its own numerical strength or popularity not only the Harijans but also the other sections of society would understand Christ who shed his blood for all The members of the high castes as well as the Harijans could then discover that they too must be ready to suffer for their brethren just as the Saviour did

And Who is Closed?

Fuchs assigns a motivation for the unwillingness of the members of the high castes to become Christians They are "averse to any change as they enjoy all the privileges of their society If it were so, we should notice a change of attitude in the upper castes when they lose many of their traditional privileges But this is not borne out by facts. Many of the privileges which were the monopoly of the highest castes have ceased to be so A good many members of certain high castes who formerly enjoyed many privileges are now impoverished Such is the case of the Namboodiris of Kerala since a few decades Similarly, many of the Rajputs in Rajasthan, Madhya Pradesh and Gujarat

have lost many of their privileges. However, their aversion to enrolling themselves in the Christian religion remains unchanged.

Regarding the attitude of Harijans to Christianity Fuchs states "The Harijans, at least in Northern India, are certainly waiting for the Christian message" (p 365) Further he adds The Harijans "are generally open to the teaching of the gospel and ready for a change of their religion" (p 363) He does not demonstrate that it is the way he states. Several missionaries who have worked for the development of Harijan communities affirm the opposite The testimony of some missionaries is that there are men of good will among the Harijans just as there are in other communities Gandhiji thought that the Harijans were ready to change their names from Pappu and Lata to Peter and Lucy They were also ready to discard dhoties and put on pants and coats But he did not find them too anxious to become genuine followers of Christ The Indian missionaries to whom Fuchs makes passing references may be unenthusiastic about his programme for the simple reason that they do not see any special openness to Christianity on the part of the Harijans which is absent among the other groups of persons in Indian society He therefore will have to adduce empirical evidence to show that there is a special openness to Christianity among the Harijans which others do not have

Another objectionable observation of Fuchs is "The low castes and untouchables who live on the lower fringe of Hindu society have nothing to lose and only to gain from a change of religion" (p 364) The Harijan Christians who lost their claims to reserved jobs and financial aid on account of their religion complain bitterly about the loss. Fuchs himself admits that the Harijans are utterly dependent for their livelihood on Hindu landlords What would happen if their masters react to the change by cutting off their livelihood ? The little income they get is all they have It may be lost to them by a change or contemplated change of religion

The Harijans according to Fuchs are in spiritual need and ask for 'Christian hope in their struggle for human rights' (p 366) The fact is that all men and not merely the Harijans are in spiritual need All need the Saviour though all are not struggling for human rights The Marxist Party guarantees more human rights to the citizens than some of the so-called Christian nations The Christian Negroes in America remain with Christian hope without obtaining the human rights they hoped for Let us suppose without granting, that the Harijans are exploited and socially degraded 'in the name of religion' Let us also suppose the opposite namely that a political organization fights for human rights operating in the name of a religion. In both

expectations there is a confusion of the sacred and the secular. The question of human rights is a state matter. Political parties exist expressly for this purpose. The distinction between state and religion, and the sacred and secular, is implicit in the saying: "Render unto Caesar the things that are his and to God the things which are God's." When one talks about the Harijans' exploitation, struggle for human rights, conversion and Christian religion, all under the same breath as Fuchs does, the danger is that we take what belongs to Caesar and give it to God.

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Conclusion

Before concluding this reappraisal, it needs to be stressed again that the Capuchin pioneer missionaries, who laboured relentlessly in N. India for more than two hundred years, did systematic work. They cleared the ground, broke the soil, sowed the seed. Others have now taken over and are reaping the fruit. The visible results of the Church's growth during the past two hundred years may appear small and insignificant to Fr Fuchs and many others who share his views. Numerically as well as qualitatively, the Catholics in the North still constitute an insignificant body, with a negligible impact on society. Why is it that inspite of so much zeal and dedicated service on the part of the pioneer Capuchin missionaries, more people have not been attracted to Christ ? Is it because of something in the evangelizers or in the people they were trying to evangelize, or is it due to the situation in which both of them were caught up ? Fr Fuchs has identified the cause. He seems to think that the fault is with the evangelizers. According to him, the forty millions of Harijans of N. India present a vast mission field ready for the harvest, but the harvesters are missing, or unwilling to do the work. Many will not agree with this view.

CONTINUED FROM P. 52

The present book contains the doctrine of Brother Lawrence: four conversations recorded by the person with whom they were held; sixteen letters to religious and ladies; and spiritual maxims. What strikes the reader is the depth and simplicity of the doctrine, and the efficacy of the spiritual way which led the Brother to a high degree of mystical life, thanks to his generous response to the invitation of God. This way is open to all, and this grace ordinarily given "to those who are properly disposed".

A fascinating and encouraging little book which merits to be read and pondered in a contemplative manner. It is introduced by Dorothy Day and beautifully illustrated.

G. GILLEMAN, S.J.

Building the Church in North India: A Reappraisal

Vincent Lobo, O F M.Cap.

UNDER the title "A New Program for Building the Church in North India" an article appeared in the 1977 September issue of VIDYAJYOTI contributed by Fr Stephen Fuchs, S.V D The article, written by an eminent research scholar in anthropology, undoubtedly merits the serious attention of the priests and bishops who have at heart the welfare of the Church in North India It is not my intention to discuss here the merits or the practicality of the daring programme proposed by Fr Fuchs It is best to leave it to others who are more competent and experienced in the field My purpose is to make a few observations on some of his statements which are apt to mislead a casual reader

The Local Church

Fr Fuchs says The Church in North India is scarecely a local Church A large part of the Catholics are outsiders from various other regions of India often just temporary settlers The same is true of the priests and bishops and the members of the religious orders Most of them come from other parts of India, mainly from the South Due to the peculiarities of their calling they appear to the local people even more outlandish and strange than the lay Catholics (p 362)

The accent on the local Church so much stressed in theological circles today was unknown to the missionaries who came to evangelize North India more than two centuries ago They knew only the pyramidal Church the monolithic structure of a perfect, organised society developed by theologians in the middle ages To judge the missionaries of the past with the criteria adopted today is to say the least, unfair and irrelevant

When speaking about the absence of a local Church in North India, one is inclined to ask Fr Fuchs a more radical question. Is there a local Church in India ? This was the question raised at Patna, during

the All India Consultation on Evangelisation, in October 1972.[1] There was a difference of opinion among the participants. A local Church should be a sign of God's love and of the unity of men for the local people, a Church, that is, deeply involved and one with the people, fully incarnated into their life-situation, inserted into their history, culture, traditions, a Church that can share with the common man all their needs and make a singular contribution to their progress in all spheres through humble service. Do we have such a local Church in all parts of South India ? Do we not see, even in some of the densely Catholic areas of the South, a Church that is regarded by our non-Christian brethren as imported, Western and foreign — foreign in its architecture, in its mode of worship ? A Church where charity and love do not always abound, which repels many from entering within its fold, a Church that largely denies its own mystery and is impeded from fulfilling its salvific mission ?

If "the impression of a vigorous Church in North India is deceptive" according to Fr Fuchs (p 362), is it not equally deceptive in other parts of India ?

If the members of the indigenous religious orders working in the North, with a sprinkling of foreigners from Europe and America, due to their peculiar calling appear strange and outlandish to the local people (p 362) do they appear less outlandish and strange to the people in the South ?

According to many Church leaders of our country, the search is now in progress both in the North and in the South, on the part of all local Churches to discover their own identity by becoming a closely knit community, deeply rooted in faith and totally committed to Christ in charity

Frustration Among Missionaries ?

A second surprising statement of Fr Fuchs is about the feeling of frustration among those who do mission work in the North. To quote his own words " Those who do mission work (in the North) are often disheartened, defeatistic, inactive, confused and disoriented, concentrating more on social and economic uplift work than on preaching the Gospel" (p 363)

This is not universally true, at least not for Uttar Pradesh. During the survey conducted over the years 1972-1973 in the seven dioceses of Agra, Allahabad, Bijnor, Jhansi, Lucknow, Meerut and Varanasi to

1 *Light and Life We Seek to Share* Report of All-India Consultation on Evangelisation, p. 64

study, among other things, the attitude of priests and male religious concerning evangelization, out of 195 who were interrogated, 162 (83%) replied that they found their priestly and missionary life quite challenging and relevant. Again, out of 199 respondants, 180 (90%) agreed that the Lord was with them to support them in all their difficulties. The older priests, who had spent many years in the mission field, seemed to have a more confident outlook in meeting their problems in the ministry than did the younger ones.[2]

One cannot deny of course that there is an undercurrent of uneasiness among the ranks of the missionaries in N. India, due apparently to the poor results achieved in the field of evangelization. But uneasiness is not the same as frustration By and large, the missionaries are convinced that their life is not lived in a vacuum They feel that they have a mission to accomplish, and that is why they are holding on to their post tenaciously If, as Fr Fuchs says, there are some priests and religious who stay only for a few years in the North, it may be due partly to the climatic conditions of the region Fr Fuchs himself admits that "mission work in N India is physically very exacting the climate is severe, travelling often a nightmare" (p. 364)

If the missionaries in the North are "concentrating more on social and economic uplift than on preaching the Gospel" as Fr Fuchs says (p. 363), it is because they are convinced that evangelization and development cannot be separated in the Church's mission to the world and mankind today They are not opposed to each other, but rather complementary

Chances for the Growth of a Vigorous Church Neglected?

The future of the Church in N India, according to Fr Fuchs, lies in an all-round effort at mass conversion of the Harijans, of whom there are "almost forty millions" in N India (p 363) ". The chances for the conversion of a large section of the local population and the growth of a strong and vigorous Church are quite good .... But for certain reasons they have been sadly neglected" (p. 363). By whom have they been neglected ? Fr Fuchs points his finger first at the foreign Capuchin missionaries and then at their Indian successors

He writes· "Centuries ago, this vast territory was entrusted to the Capuchins who were never able to send sufficient personnel for the evangelization of N India ." (p 363) Considering the vastness of the territory entrusted to the Tibet-Hindustan Capuchin Mission

2. Cf *Evangelization in U P* -- Survey Report, p 115.

in 1745, which embraced the greater part of N. India from Chandernagore to Lhasa, from Sind to Bengal, from the Himalayas to Narbada river, the number of Capuchin evangelizers may have been comparatively small and insufficient, especially from 1745 to 1845. But it must not be forgotten that the Capuchin order, besides sending missionaries to India, was also at the same time required to send workers to other areas like Africa, Turkey, Syria, China and the far East, and to keep its commitments in Europe. In 1845, the Tibet-Hindustan Mission was divided into the two separate Vicariates of Agra and Patna. Subsequently, as more Capuchins started coming into India from various parts of Europe, Italy, Switzerland, Germany, France, Belgium, Malta, England and Canada, many more ecclesiastical units were established in N. India, all of them administered by Capuchin Bishops, with a fairly good number of foreign Capuchins to assist them in their work.

Those who say that the Capuchin Missionaries were few and insufficient would also do well to remember the trying and hazardous circumstances under which they had to travel to India, and within India from one corner to the other.

Is it true that "the few missionaries who came to the North were scarecely sufficient to look after the Catholics in the British Army and among its camp followers", as Fr Fuchs seems to assert (p. 363) ? And that they neglected the Harijans ? The truth is that the Capuchin missionaries, while taking care of the Catholics in the British army, did undertake many other activities They served both the high and the low They tried to master the Indian languages, especially Hindi and Urdu, to be able to converse with the local people. Some of the grammar books in Urdu and the Hindi translation of the Bible they composed, are still in existence in mission archives. They opened schools for the education of children St Peter's College in Agra and St Francis School in Lucknow, which are almost a hundred years old, owe their existence to the Capuchins of Italy They invited other religious such as the Patrician Brothers, the Irish Christian Brothers, the Jesus and Mary Nuns to open schools. They started orphanages to look after the poor children; they opened printing presses to propagate the knowledge of Catholic religion. They fostered vocations to the priesthood among the youth of the country and established Minor as well as Major seminaries for their training, e.g St Teresa's Seminary in Ajmer, St Joseph's Seminary in Allahabad, St Paul's Seminary in Lucknow. They begged money from abroad and erected several churches throughout North India in cities like Agra, Delhi, Meerut, Sardanha, Ajmer, Allahabad, Lucknow, Jhansi, Patna,

Varanasi. We need to raise our hats in profound veneration to such valiant Capuchin missionary bishops as Ven. Anastasius Hartmann of Patna, Fortunatus Coumont of Ajmer, Evangelist Vanni of Agra, Angelo Poli of Allahabad, F. X. Fenech of Jhansi, J. B. Evangelisti of Meerut, Conrad de Vito of Lucknow, Jerome Malenfant of Varanasi who, with wisdom and foresight, laid the foundation of a strong and financially self-reliant Church in N. India, in times and situations which we, in our relatively comfortable and modern way of life, can hardly imagine! Thanks to the foresightedness shown by the Capuchin pioneer bishops and their valiant band of missionaries, the two Vicariates of Agra and Patna, between the years 1845 and 1945 were divided into more than thirty ecclesiastical units or dioceses Today, in all these dioceses, an Indian bishop is at the helm and a large number of Indian clergy, religious brothers and sisters are there to assist him in his work Where is the basis then for the accusation, levelled at the Capuchins, that they neglected the chances for building a vigorous Church in N India? Perhaps Fr Fuchs feels that the Capuchin missionaries did not do enough for the Harijans It is worthwhile to look into this allegation

Social Discrimination?

"Even the foreign missionaries had to give in to . social discrimination", says Fr Fuchs, and immediately goes on to add: "The Indian successors of the old Italian Capuchins accept discrimination as a matter of fact" (p 363)

There is no evidence on record to show that the foreign Capuchin missionaries undertook mass conversions of the Harijans on a large scale But there is sufficient evidence to show that, far from yielding to social discrimination, they actually laboured among the Harijans and brought quite a large number of them into the Christian fold. One has only to go round some of the dioceses of N India and meet some of the flourishing core Christian communities established several decades ago by the foreign Capuchin missionaries, such as the Bhil Christians in Ajmer converted by the French Capuchins, the Punjabi Christians converted in Lahore, Meerut, and Jullundur by the Belgian, Italian and English Capuchins, and the Chamars converted by the Canadian Capuchins in Varanasi-Gorakpur

In Ajmer, the memory of the late Fr Charles and Fr Bernard, known as the apostles of the Bhils, is held, even now, in veneration. When the diocese of Ajmer was divided in 1933, and a portion of it handed over to the Society of the Divine Word, a large section of the

Bhil Christians in Jhabua, Thandla, Indore, Mhow and Dhohad was ceded to the S.V.D. fathers. Fr Fuchs himself will not deny this fact.

When the Canadian Capuchins took over the Prefecture of Varanasi-Gorakpur, there were about 2500 Christians there. When the Prefecture was raised to the status of a diocese, and bishop Patrick D'Souza was appointed as its first Indian Bishop, he found there about 10,000 Christians, most of them from the Harijan community.

Going through some of the dioceses of Agra, Delhi and Meerut, one finds in the vicinity of the Church compounds, even today, communities of Christians, jokingly labelled as 'Padri Tollas' They are the descendants of the first Christian converts from the Harijans and backward communities, who depended on the Church for everything, both spiritual and material.

As an indication of the deep concern the Capuchin missionaries manifested for the uplift of the lower classes, we can also mention the large net-work of visiting mission stations opened by them in rural areas, and the establishment of at least four indigenous religious congregations of men and women to work for the uplift of the poorer class, in the field of education and medical relief the Brothers of the Bl Sacrament founded in Jhansi by Mgr F X Fenech (1954-1967), Prabhudasis or Handmaids of the Lord founded by Bishop Fortunatus Coumont in Ajmer (1913-1930), the Franciscan Sisters of Our Lady of Graces founded by Bishop J B Evangelisti in Meerut (1952-1974), and the Maids of the Poor, a Secular institute, started by Bishop Conrad de Vito in Lucknow (1947-1970) All that has been said above goes to show that the accusation of "social discrimination" levelled at the Capuchins is baseless

The Indian successors of the old Italian Capuchins recognize the fact that social discrimination exists in society. But they are not influenced by it, nor do they claim a superior rank for themselves or refuse to identify themselves with the low castes or untouchables, as Fr Fuchs seems to say (p 364) They mix with them very freely, offer relief to them in whatever way they can in their needs, and wait for the hour of grace when they will come to accept the good news of Salvation offered to them.

Excessive Preoccupation with Education ?

The last observation which I wish to make is about Fr Fuchs' statement concerning the excessive preoccupation of the clergy and

religious with educational works. To quote his own words again: "This tradition has continued and even now, the clergy and teaching staff (religious brothers and sisters, with lay teachers) are largely busy with the upper classes There is a strong preoccupation with educational works. English medium schools, high class boardings, mainly for the wealthy, well-paying children, generally non-Christians" (p. 363).

The question to be considered here is whether these activities of the priests and religious in the field of education fulfill today a real need of the region or locality, or whether they are just maintaining a structure inherited from the past It is generally agreed that, by and large, the English medium schools and boardings, which are sought after with fascination and ungrudging admiration in preference to the mediocre schools run by the State, exercise a positive Christian influence on the children They have helped to mould the mind and the character of thousands of youth who, today, occupy a prominent place in the civic and political life of the nation. They offer gainful employment to hundreds of lay teachers who would otherwise be out of job Added to this is the influence and contacts that have been achieved through these institutions and the demand for such educational institutions all over India and more especially in the North.

The commitment to Christian education is here to stay This is a responsibility that the Church finds emanating from the mandate received from her divine founder, as evidenced in the Council decrees. What particular forms this commitment should assume will largely depend upon circumstances of places and times

If the massive involvement of the clergy and religious in educational work in N India is benefitting mainly the well-to-do non-Christians it is partly because Catholic children in N India are not numerous, and partly because inspite of incentives like low boarding fees (or none) free uniform free books, etc , our few Catholic children have consistently failed in their examinations And so, while we have on the one hand the best educational system in many parts of N. India, we have on the other hand the least effective Catholic community

The Church in N India is fully aware of the imbalance between English-medium and Hindi-medium schools Efforts to open Hindi-medium schools, side by side with the English-medium schools, have been initiated already in many dioceses, and the pattern of education, at least in U P. state, is undergoing a change.

Continued on p. 17

The True Picture of the Missions in North India

Daniel D'SOUZA, O.F.M.Cap.

IN VIDYAJYOTI of September 1977 there was an article "A New Program for Building the Church in North India" by Stephen Fuchs S V D The article contains several inaccuracies, hence I am giving a true picture of the Missions of North India, lest the readers should have a wrong conception of what has been done in the past It is hoped that what is said here may also help forming plans for the future

If one reads the history of the Missions in North India, one will come to know that it was not the work of the Capuchins only, rather several Missionary Orders and missionaries of several countries toiled and worked there Their work has borne fruit

Non-Capuchin Beginnings

Fr Fuchs attributes all the glory of the Northern Indian missions to the Capuchins and that too only to Italian Capuchins But the history of the North Indian Missions shows that the Jesuits were the first to come to North India In 1579 the great Emperor Akbar the Great sent a delegation to Goa with the object of inviting the Jesuits to his court He had heard that the Jesuits were in Bengal and they had refused to give absolution to the converts who had defrauded the imperial revenue

The invitation was readily accepted and the Portuguese government received the news with joy Blessed Rudolph Aquaviva, a Napolitan, Fr Anthony de Monteserrat a Portuguese, and Fr Francis Henriques, a Persian convert from Islam, were entrusted with the important mission They left Goa on the 17th November 1579 and, travelling via Surat and Gwalior, arrived at the capital which was then at Fatehpur Sikri, 37 kilometres to the west of Agra, on the 28th February 1580 In the year 1590 a second mission left Goa, and in 1595 Fathers Jerome Xavier and Pinheiro and Brother Benedict Goes

arrived. Akbar received them kindly. They were allowed to build a church at Lahore and another at Agra. After the death of Akbar in 1606, when Jahangir came from Lahore to Agra, he found the church of the Christians there was not as large and beautiful as that of Lahore. He ordered a large sum of money to be given to erect a better church building. Bernier speaks of the steeple of the church and of its bell that could be heard all over the town Jahangir allowed the Jesuits to build a college at Agra with free liberty to preach and convert as they pleased Three of his cousins were led to the church to be baptized [1]

After the death of Jahangir, Shah Jahan came to the throne He was a strict Mohammedan and he treated the Christians with considerable severity In 1631-32, he besieged and took the Portuguese settlement at Hoogly and sent some four thousand captives to Agra where they were sold as slaves [2] Augustinian priests were thrown to wild elephants and were torn to pieces Shah Jahan ordered the churches at Lahore and Agra to be destroyed Later, the Jesuits were allowed to rebuild the church of Agra But when Ahmed Shah Abdali invaded India in 1758, this church was pillaged and destroyed *When Fr Francis Xavier Wendel came to Agra in 1769, he began to repair the church at Agra and completed it in 1772* He was munificently *helped* by Walter Reinherdt commonly known as General Sumroo who married the Begum of Sardhana an important fortress of Agra The Jesuit influence in Agra lasted till 1759 when King Joseph of Portugal expelled them from his dominions In 1773 the Jesuit order was suppressed and in 1781 the two last Jesuits Wendel and Tieffentaller gave the Mission over to the Carmelites — the same who were charged with the Apostolic Vicariate of the Great Moghul As a matter of fact two Carmelites arrived but one soon returned to Bombay and the other lingered only a short time Their names were Angelino and Gregorio They were under Propaganda Fr Gregorio was responsible for converting Begum Sumroo who later built the church of Sardhana

It was in these circumstances that a Franciscan of the Province of St Thomas Eugenio de S Jose by name was sent to Agra by the Archbishop of Goa perhaps in a bid to resume the Mission in favour of the Padroado His name is mentioned for the first time in the report of 3rd January 1789 He must have been there in the previous year The church of which he had the care was known as the old

1 Fulgentius VANNINI O F M Cap *The Bell of Lhasa* pp. 9 14
2 E A B. BLUNT I C S *Christian Tombs and Monuments in the United Provinces* p 28.

Cathedral of Agra. He was still there in 1791, and Father Provincial who mentions this regrets that, due to an acute shortage of men in the province, he is unable to send more friars there.[3]

The Capuchin Mission

In the year 1703 the Prefecture of Tibet and the "Adjoining Countries" was erected by the Propagation of the Faith and entrusted to the Capuchins of the Marches of Ancona, Italy. For the mission work in Tibet, the Capuchins established stations at Chandernagore and Patna When Tibet and Nepal were abandoned because of persecution and hostility, Patna became the headquarters of the Tibetan Mission The Carmelites, to whom the Vicariate of the Great Moghul had passed over, were unable to staff the large territory with sufficient personnel, so they petitioned Rome to hand it over to the Capuchins. Accordingly the Holy See by a decree issued on 17th May 1784, annexed the northern part of the Vicariate of the Great Moghul to the Prefecture of the Tibetan Mission It was then that the Italian Capuchins took charge of this new field of apostolate, the territory entrusted to them became known as the Tibetan-Hindustan Mission [4]

The first Christian settlement was established at Chuhari, near Bettiah On February 17 1769 Fr Joseph of Rovato came to India with 57 Nepalese Christians and 5 Catechumens They erected straw huts and a straw chapel on the 5th November Fr Joseph administered the sacrament of Confirmation [5]

Another centre of Capuchin missionary activities was in Bettiah. Raja Dhurup Singh quarrelled with his brother and killed him The Brahmins accused him of sin and the spirit of his murdered brother would constantly disturb the royal family Then the Rani became sick The King thought that the spirit of the dead brother was molesting the queen The most famous Brahmins and sorcerers from different lands were called to cure her but all was in vain The Raja heard that the Capuchin Fathers at Patna had the power of expelling evil spirits and called them In a fortnight the queen was cured, and the king begged the Holy Father at Rome to send two Fathers to Bettiah. The Capuchins made several converts from among the local people, but found that the caste system was the greatest obstacle for

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3 *M A Report* 54 3 January 1789 *M A Report* 59 15 March 1791
4 HYACINTH O F M Cap *Agra Mission* pp 1-4 J B PEREIRA *Historical Sketch of Allahabad Diocese* pp 1 2
5 P D S.J *History of Patna Mission* chapters XV XVI

their missionary work. Fr Joseph Mary wrote to Rome on the 5th December 1799:

> This year I baptized twelve six children of the Christians, and six adults, five Hindus and one Mohammedan Some catechumens have turned back for the fear of being outcasted by their relatives Caste is the greatest obstacle to conversion since one who becomes a Christian is outcasted by his relatives and by everybody

When in a pamphlet written in Hindi, "A Dialogue between a Priest and a Pundit" a Capuchin discussed the respective merits of Christianity and Hinduism the Brahmins attacked the Fathers, saying "Christianity is equal to nay, worse than Mohammedanism and therefore to be abhorred Hence all who have anything to do with the Fathers and their Christians will become impure'[6] This incident will show to Fr Fuchs that the Capuchins also worked among the local people made converts and built several local Churches[6]

The year 1820 heralded the dawn of a new era for the Church in the North for on 23rd April 1820 the Holy See erected the Prefecture of Tibet-Hindustan into a Vicariate with its See at Agra In 1823 a Vicar Apostolic was sent in the person of Bishop Zenobius Maria Benucci of Florence Full of zeal he never bothered about his health and went about visiting the members of his flock in the hot sun of North India He died of sunstroke on 24th June 1824[7]

Educational Institutions

Benucci was succeeded by Anthony Pezzoni of Lodi as the new Vicar Apostolic of Agra Pezzoni applied himself to the study of Hindustani and of the customs of the people among whom he worked, within a short time he acquired such mastery of Hindustani and Urdu as to write books in these languages Some of his works are A Catechism Book A Prayer Book An Italian Hindustani Grammar An Explanation of the Mass Life of Forty-Four Saints A Roman Missal in Urdu A Roman Missal in Hindustani — all printed in the Mission Press of Sardhana[8] Hence the assertion of Fr Fuchs that "the few missionaries who came to the North were scarcely sufficient to look after the Catholics in the British army and among its camp followers" (p 363) is not correct The British soldiers and their camp followers did not require Hindustani or Urdu books for their religious use

6 F D S.J *History of Patna Mission* chapter XVII
7 *Le Missioni dei Minori Cappuccini* V I 5 I 28
8 *Le Missioni dei Minori Cappuccini* Vol. 9 p 290 HYACINTH O F M. Cap. *History of Agra Mission* J B PEREIRA *Historical Sketch of Allahabad Diocese* pp 1-4

[illegible]

The [illegible] bishop who became the first Apostolic [illegible] Borghi. His father was an Italian and his mother [illegible]. He realised that if missionary work was to produce [illegible] it should be helped by education. He invited the nuns of Jesus and Mary Congregation. Six sisters left France for Agra in the year 1842. Through them the Bishop started several schools, boardings and orphanages. He also founded St Peter's College at Agra. Bishop Borghi wrote in the year 1841 to Monsignor Rossat:

> Dear Reverend Father
>
> I ask you to find me six European religious devoted to the education of youth. The only hope of converting is by means of education. Every other means has been attempted and has produced unsatisfactory results. Education offers a longer road but a surer one. There are numerous poor families who would give their children if only we could feed them and take care of them.[9]

In the life of Bishop Hartmann, we read the following:

> Bishop Hartmann longed to have a body of religious teachers, because he realised that the noble task of education could only be accomplished by self-sacrificing people who have at heart the welfare of education. He also saw that the Church in India will never be established unless congregations of brothers and sisters came to take care of the children of the soil. Their good example and dedicated service would induce the best of the pupils to embrace their state of life. The Catholic schools would become nurseries of vocations for religious and priestly life in the country. So he was concerned to get religious teachers.[10]

These facts show what a noble motive and purpose these great missionaries had in starting schools, boardings and orphanages. Fr Fuchs accuses them of being "busy with the upper classes", I doubt that he has sufficient historical evidence for making such a derogatory statement about hard working and self-sacrificing men.

Discrimination ?

Fr Fuchs seems to say that the Capuchins practised discrimination and handed this practice over to their Indian successors. But the history of the North Indian missions shows that the Capuchin missionaries worked among the down-trodden and sacrificed their lives for them. On the grave of Fr Patrick Fairhurst, a Capuchin military chaplain who is buried in Lucknow, we read the following inscription:

> Pray for the soul of the Rev Patrick Fairhurst who, to assist his Catholic Brethren amid the perils of the great Indian Rebellion, left his

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9. *Life and Work of Mother Mary of Saint Ignatius*, chapter XXI.
10. Fulgentius, O.F.M. Cap. *Life of Bishop Hartmann*, pp. 45-46.

home and fell a martyr to charity a victim to hardship and privations on the 16th of June A.D. 1858. The Catholic soldiers of Her Majesty's 53rd Regiment here testify their admiration and gratitude.[11]

Fr Francis of Saint Etienne, a French Capuchin, was another military chaplain. He served the afflicted when cholera was raging in Agra in 1843 and in Meerut in 1845. He was killed in the battle of Moodki on the 18th December 1845 aged 34, while hearing the confession of a dying Irish soldier.[12] Fr Joseph Rooney, an Irish secular priest, was killed in Kanpur in 1857 during the great Indian Mutiny while serving the soldiers.[13] In an address presented in 1859 to Fr Accursius Radiophani working in Darjeeling, his parishioners said the following:

> In whatever sphere or circle you have moved you have invariably infused the spirit of virtue and religion which characterised your own person. Whether in the pulpit or at the altar or in our houses you have shown yourself a faithful model of your Divine Master.[14]

If the Capuchin Fathers had practised discrimination these words would not have been said.

Social Involvement

The Capuchin Fathers worked not only for baptizing non Catholics but also for their betterment. In Sardhana a small Day School for Christian children was established in 1838 and in 1848 it was changed into an Orphanage Boarding school. All the boys were Indians belonging to the poorer classes, many of them were orphans rescued from starvation in the time of famine. They were given free boarding and lodging and taught reading and writing in Urdu and the elements of arithmetic. In the year 1850 the school was industrialized and the poor children were taught printing, weaving, carpentry, carpet making, tailoring, smithery, masonry, pottery; girls were taught knitting, sewing and cookery. From this colony other Christian colonies sprang up in Sardhana, Agra, Gwalior, Mussorie.[15]

In the year 1843 land was purchased in Dehra Dun for forty families (120 persons) who left Gwalior under the guidance of Fr Felix, an Italian Capuchin who had volunteered his service for this

11 E. A. H. Blunt, I.C.S., *Christian Tombs and Monuments in the United Provinces*, p. 236.

12 *Calendar Agra Archdiocese* 1907; E. A. H. Blunt, I.C.S., *Christian Tombs and Monuments*, pp. 53-54.

13 Ibid. pp. 108-112.

14 Hyacinth, O.F.M. Cap., *History of Agra Mission*.

15 Ibid. pp. 45-52.

settlement of Christians. The men were Portuguese native Christians, who had been thrown out of employment by the disbandment of the Mahratha force where they had served as non-commissioned officers. To each family forty bighas of land as well as cattle was given. The colony was called Isapur (the abode of Christians). This colony was not only self-supporting but also helped the Agra Mission.[16] Major General Sir D H. Sleeman, K.C B. remarks that during the war with Nepal in 1814-1815, the division in which he was serving came upon a very interesting colony of about two thousand Christian families in Bettiah. This colony had been created by the Italian Capuchins who were working among the people with little or no support from Europe or from any other quarter There were men of all trades among the members of the colony and they formed a large street, conspicuous for the quality of its buildings and the sober industry of its inhabitants. The General states that he had never seen in India better workmen than these, masons, carpenters and blacksmiths They worked also in his camp every day while the British army remained in the vicinity of Bettiah but they would all insist on going to the Divine Service at the prescribed hours[17] This shows that after converting people, the Capuchin missionaries taught them different trades to enable them to maintain themselves

Fr Fuchs seems to believe that all the missionaries who worked in North India were Italian Capuchins But the history of the North Indian Missions shows that this is not so Along with Italian Capuchins there were missionaries of other nationalities There were Italian secular priests French Capuchins Irish Capuchins German Capuchins Irish secular priests French secular priests Austrian Capuchins Italian Franciscans Portuguese Franciscans Thus Fr Eusebius Varelle, an Italian Franciscan worked in Meerut Eugenio de S Jose who was working in the Old Agra Cathedral was a Portuguese Franciscan *Fr Caffarel was a French secular priest Fr Joseph Rooney was an* Irish secular priest Fr Francis of Saint Etienne was a French Capuchin Fr Cosmos who worked in Bettiah was a Tyrolese Capuchin Fr Francis Xavier Wendel was a German Jesuit Fr Salvadore of Sevil a Spanish Capuchin, Fr Michael of Malta a Maltese Capuchin Fr Florian a Polish Capuchin Fr Cajetan of Teormina a German Italian Fr Joseph Borghi an Irish Italian Bishop Anastasius Hartmann a Swiss Capuchin, Fr Mormet a French Secular priest[18]

16. Ibid. p 40.
17 See Major General SLEEMAN *Rambles and Recollections*, Vol. 1 p. 15
18. Chrysostom DA LUGO O M.C. *Registro dei Morti RR PP Cappuccini Fratelli Laici e Preti Secolari Missionari ed Ex Missionari dal* 1703 1886.

Mission-Centres

Another achievement of the Capuchin missionaries was that they established churches, parishes, chapels in important cities and towns. Thus important centres for Catholic activity came into existence. Thanks to "accidents of history" which saw the sprouting of chaplaincies and churches in railway colonies and military cantonments in the days of the British Raj, many urban areas like Kanpur, Allahabad, Lucknow, Meerut, Dehra Dun, Agra, Jhansi, Varanasi, Gorakpur, Moradabad etc, have relatively stable Catholic communities[19]

The Capuchin missionaries adopted a far-sighted policy in encouraging native vocations and in establishing seminaries and religious convents and houses the fruit of this is realised today When the government policy compelled the missionaries to go away, they were able to hand over vast regions to be manned by the native clergy and the religious. This makes the survey to say

> The post Independence era has seen a mass exodus of the Anglo-Indian community to the United Kingdom Australia and Canada The once flourishing Catholic population in railway and military settlements like Moghulsarai Gorakhpur Kharagpur Jhansi Agra Naini Tal etc. have experienced a systematic and sure drain of Catholics over the past decades. Though in number of places priests have been reduced to the status of care-takers and administrators of Church property with a school thrown in sometimes to keep him busy yet the priest faithful ratio in these parishes is satisfactory and consoling[20]

Keeping these facts in mind should prevent people who do not know sufficiently the history of the Missions of North India from making derogatory statements and depreciating the work that has been done

For a Fair Appraisal

Fr Fuchs compares the success of the Catholic Church in Greece and Rome and in the fierce barbarian countries of Northern and Eastern Europe with the work done in India History shows that the Emperors of Rome and of Constantinople gave patronage to the Church in these countries and decreed by edict that beliefs that differed from the faith clearly taught by the pontiff Damasus and by Peter, Bishop of Alexandria were heresies to be suppressed.[21] Portuguese and Spanish power sustained the work of evangelization of South America and

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19 *Evangelization in Uttar Pradesh* (February 1974) p. 47
20 Ibid.
21 Philip Hughes *Popular History of the Catholic Church*, p. 31

[illegible]; the Portuguese government helped the missionaries in Goa, while the French colonial power helped the Church in Madras and Pondicherry. But in the North the missionaries had to meet stiff opposition from Islam and Hinduism. They found it difficult to convert Indians inspite of their good will and zeal. The missionary work in Patna in 1620 had to be abandoned because of stiff opposition from Mohammedan fanaticism. One young man, Gonsalves by name, was murdered and Fr Figuieredo himself was wounded.[22] Many similar incidents show that it was not an easy thing to convert the local people to Christianity In spite of 350 years of rule in India Islam has succeeded in converting only a tenth of the population to Mohammedanism, while countries like Egypt, Syria, Bangladesh, Pakistan, Afghanistan, have remained almost entirely under the banner of Islam. The Mutiny of 1857 caused havoc to several centres of Christianity — Lucknow, Meerut, Agra, Delhi, Kanpur — and destroyed the work of the Capuchins in these places.

The mission territory entrusted to the Capuchins in North India encompassed an enormous territory stretching from Patna to Lahore (about the distance from Madrid to Berlin !) It is true that the Capuchins were never able to send enough personnel to evangelize North India. Today out of a total of 9,536 Capuchin priests (excluding those in studies) 1,295 are working in 58 missions entrusted to their Order.[23] Even if all these missionaries were working in India, how could they cope with the evangelization of a population of 60 crores ? The situation was still worse in the past The Capuchin missionaries who left for Tibet in April 1704 took solid three years to cover the distance from Rome to Lhasa, which today can be covered by jet in a matter of few hours Out of six missionaries who left for Tibet, only two reached Lhasa, the capital of Tibet[24] Several succumbed to cholera, heat stroke, wild animals reptiles, crocodiles, malaria, for which there was no remedy in those days The French Revolution and the Napoleonic Wars brought destruction and havoc to Europe, along with scarcity of priests The long distances and poor communications delayed the coming of missionaries to India, and the dead and the sick could not be replaced In 1770 the number of missionaries was reduced to twelve, in 1800 to eight, and from 1817 to 1822 to three: Fr Angelo of Caraglio who worked chiefly at Agra, Sardhana, and Gwalior, Fr Anthony Pezzoni of Lodi, chiefly at Bettiah, Chunar, Chuhari, Lucknow and Delhi, and Fr Julius Caesar of Caravaggio,

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22. Fulgentius VANNINI *The Bell of Lhasa*, p. 110
23 Walbert BÜHLMANN O F M. Cap. *Capuchin Missions Today An Analysis*, pp. 5, 17-31
24. Fulgentius VANNINI, O F M. Cap , *The Bell of Lhasa*, pp. 43-52.

at Chandernagore, Purnea, Bhagalpur and Patna.[25] The Analecta of 1886 say that there were 27 Capuchin priests in Agra Archdiocese to administer to 8,334, in Patna Diocese 22 priests for 9,295 Catholics; and in the Punjab Diocese 14 priests for 7,580 Catholics.[26]

It is fashionable among people who have not studied sufficiently the history of the Missions of North India to blame the Capuchin missionaries. In comparison with South India or Western countries or Africa, they find that missionary work in North India has produced no tangible results and they pass highly derogatory judgments that betray their ignorance of the situation that existed or continues to exist in North Indian missions But the Sacred Congregation for the Evangelization of the Peoples differs from their narrow view In the year 1972 the Congregation celebrated its 350th anniversary, and published a very comprehensive history This work reveals how closely the Capuchin friars collaborated with the young dynamic Congregation Of its 1670 pages no less than 194 are devoted to the work of the bearded, brown-robed missionaries.[27]

Conclusion

Foreign missionaries belonging to different religious Orders and to various nationalities came to N India and laboured to plant the seed of Christianity Their work deserves appreciation We may not agree fully with the methods adopted by them but this does not entitle us to dismiss their work summarily they adopted the means they thought best for building up the Church in those days Their "successors will do well to study the history of the missions in North India and then to make plans for a deeper conversion of N India to Christ They will then build on the foundation which the foreign missionaries have laid

25 J. R. Perera *Historical Sketch of Allahabad Diocese* p 3
26 *Analecta Ordinis Minorum Capuccinorum* Vol 2 pp 214-215
27 J Metzler (ed) S C P F *Memoria Rerum* 1622 1972.

Some Missiological Implications of the Concept of Incarnation

Subhash ANAND

THE Church is the sacrament of salvation founded by Jesus,[1] who through his incarnation calls man to share his divine life.[2] Hence, in order to understand fully well the mission of the Church we need to reflect upon the meaning of the incarnation, for it is from this mystery that the missionary activity of the Church finds its inspiration and direction It is a deeper understanding of the incarnation that not only tells us why but also how the Church should be missionary Such a reflection is not only not easy, but it also makes us feel not a little uneasy because the incarnation stares us in the face as a painful paradox of the weakness of our God, for by his incarnation the Word of God who enlightens every man coming into the world now needs our witness (Jn 1 5-9) In this article it is my intention to indicate some missiological implications of the unfathomable mystery of God s incarnation and to suggest guidelines for our missionary work I do not intend — and that is not possible here — to give an exhaustive incarnational missiology

Emmanuel

For Matthew the Evangelist Jesus is Emmanuel God with us (Mt 1, 23) In a rather simplified way we could say that the Old Testament is the Testament of Israel, of God who contends on behalf of Jacob[3] The Jew thinks of God as one who has taken his side, who has led his army to victory (Ps 44), who with a mighty hand has brought him out of the land of bondage (Ex 12, 17, 20, 2, etc) His God is essentially the God of the Exodus The Exodus is a very public event, and as such is taken note of even by the Egyptians Thus we may say that the Old Testament is the record of God's mighty deeds on behalf of his people On the other hand, the New Testament

1 Vatican II *Ad Gentes* n 5

2. Ibid n 3

3 *Genesis* 32 28 explains Israel' as one who has striven with God. But J L. McKENZIE after admitting that the etymology of the word is not known for sure maintains that morphologically the word would signify "let El contend" Cf *Dictionary of the Bible* (London Geoffrey Chapman, 1975) p 403.

could be called the Testament of Emmanuel, the emphasis being on God's saving presence in history Presence is more difficult than action; but it is more personal and intimate, and in the long run, a more effective way of involvement. The Resurrection of Jesus — which, compared to the *Exodus*, went unnoticed — is not merely an event, but an intense and abiding presence of Jesus to the Church and to the Cosmos. The New Testament could thus be said to be the record of God's humble yet effective presence in history By his incarnation, God's word pitches his tent among us (Jn 1, 14),[4] and almost gets lost in the crowd !

The presence of Jesus is effective because he has come not merely to be a witness unto the truth (Jn 18 27), but to BE the truth in our midst (Jn 14 6) to be fully authentic, fully what the Father wants him to be[5] This is a formal statement, and we need to specify what is implied in being the truth This insistence on being the truth is of great importance in our times, because today more than ever before man sees religion not as a set of truths but as a way of life. Thus if the Church has to fulfil her mission it is not enough that she claim to have the truth (logical truthfulness) nor to honestly proclaim the truth (moral truthfulness) She has to live the truth (existential truthfulness), and thus authenticate herself and also "prove" the truth. Jesus is an effective witness of the truth because he is the truth, he proclaims God's word because he is the Word So too, if the Church is to be a witness of Jesus the light of the nations then that light must be "brightly visible on the countenance of the Church"[6]

We could stop a bit here and ask ourselves a question How does the Church appear to the non-Christians ? What impressions do they have about her ? I have heard my Hindu friends praise the wonderfully centralized and consequently highly effective administrative complex of the Catholic Church They appreciate our schools which provide their children good education — so they believe ! They come to our hospitals — when they can afford it — because they feel safe in our hands They find the Church a powerful institution, with tons of foreign exchange Some do not mind this, but others positively resent it After so many years of service, how many non-Christians come to us of their own accord for matters really pertaining to their spiritual welfare ? How many come to us to find peace of soul ?

4 The verb *skene* in Jn 1 14 literally means to make one's tent (*skene*)'

5 The Greek word *aletheia* and the corresponding Hebrew word *emeth* are primarily attributes of reality Cf J L. McKENZIE op cit p 901
This understanding of truth as an attribute of being comes close to the Indian concept of *satya*. The word is derived from the root *as* (to be) and can be translated as "that which ought to be"

6. Vatican II *Lumen Gentium* n. 1

How many request us to teach them to pray ? Maybe, we have been busy trying to do so many things for God's kingdom, and in the bargain have neglected ourselves. We have not been sufficiently present as Christian persons. This leads me to another observation.

After the Council and the National Seminar, there has been a spate of seminars, refresher courses, etc., and a host of national and regional centres have mushroomed to organize these meetings and to coordinate their findings I get the impression that our emphasis is on efficiency rather than presence I am not trying to suggest that we do not need seminars and courses, plans and projects, schools and hospitals — these are all circumstantial needs There is one need that is fundamental and perennial that we be authentic Christians. The fact that I have attended a seminar on human relations is no guarantee that I have grown in agape, and without agape I may even use psychological know-how to manipulate people — a not uncommon sin of Churchmen !

Evangelical Poverty

I have said that Jesus is the truth and it is this being the truth that makes him an effective witness unto the truth. We shall now try to spell out the implications of being the truth. To be the truth means that my life is a constant effort to concretize the ideal I profess and preach Now Jesus begins his public ministry by proclaiming the Good News The time is fulfilled and the kingdom of God is at hand" (Mk 1, 15a RSV) The kingdom of God was the core of Jesus' message He tried in different ways to bring home to us the truth that only in God s kingdom can we attain our fulfilment and realize our transcendence (Mt 6 33, 16 26), and hence the kingdom is that precious pearl to possess which man must be prepared not only to sell all else (Mt 13, 46), but also to leave father, mother and all the other dear ones (Mt 10, 37) To put it differently, Jesus tells us that only God's kingdom is a *pāramārthikasatya*, and as such has an absolute significance All else is only a *vyāvahārika-satya*, for it has only a functional worth

Jesus conveys to us this message not only by his words but also much more by his life of poverty He not only lives and dies for the kingdom, but it also keeps him going, for his food is to do the will of him who sent him (Jn 4, 34)— this obedience being the essence of God's kingdom [7] For Jesus, then, all else is of absolutely secondary and functional significance, and hence he is free from all attachment to

7 Cf *Jerome Biblical Commentary* (Bangalore TPI 1972) vol II, p. 73.

created realities, using them only inasmuch as they further the cause of the kingdom. This commitment to evangelical poverty is thus at the heart of the mystery of Christ and of his kerygma. To think that commitment to evangelical poverty is meant only for the religious who take the vows is to betray a basic misunderstanding of Christology and consequently of our own mission Without this commitment to evangelical poverty our proclamation of the sufficiency of God's kingdom will sound mighty hollow [8]

Today we hear a lot about the responsibility of the Church to fight oppression and exploitation and to work for liberation It goes without saying that we should spare no efforts in our quest for social justice But we will be betraying Jesus and be unfaithful to our own past if we stop merely at social justice and socio-economic liberation For centuries our countrymen have been longing for *moksa* for liberation from the passing world Only when man frees himself from the enslavement to things material and surrenders himself fully to God does he really attain freedom Hence the proclamation of liberation means a call to evangelical poverty Further this call to evangelical poverty attempts to heal social evils at their root Only when man is unduly attached to earthly realities does he use violence oppression and exploitation to obtain that which he cherishes Hence anyone who wishes to be an apostle of liberation is called upon to commit himself to evangelical poverty Without this commitment he himself is not liberated much less can he effectively proclaim liberation He will only be seen as trying to dish out opium to the masses [9]

Existential Poverty

By his incarnation the Word of God enters history a space time structure This means that he is prepared to face all the limitations — including death implied by a spati temporal existence This is part of his self emptying of his obedience unto death Only after his resurrection can Jesus overcome pace time barriers he can enter a room even when the doors are carefully shut (Jn 20 19) To accept our spatio temporality means that we accept the fact that we cannot do all the good we want Some of us may be called to prepare the

[illegible]

[illegible] rate the kerygmatic [illegible] St Dominic [illegible] engage in public [illegible] sects [illegible] theologians [illegible] support among [illegible] life of evangelical [illegible] Order of [illegible] Cf M H and Todd 1964)

soil, others to sow the seed, and still others to harvest the crop. We must keep this in mind when planning our apostolate. We must look to the past with patience, we must accept the painful fact that we cannot undo in a short time all the evils that have been tolerated for years together We need to look to the future with detachment and hope — the Church is not just you and I ! I am not advocating a spirit of un-Christian indifference, but only a realistic outlook Otherwise we are heading for frustrations !

We cannot afford to ignore our spatio-temporality, but we can still surmount it, not by getting out of it, but by going deeper into human possibilities This we can do by love When we love we share in God's eternity A man who loves overcomes space-time limitations, nay, he even overcomes death, he simply refuses to die ! Jesus loved us even unto death, and, therefore, he continues to be with us, even after his death, not in spite but because of his death It is this love-unto-death that is the second characteristic of his being the truth, the first being his commitment to poverty Love is not primarily *doing something* for others, but *being someone* for others Love overcomes the barriers of space and time, and draws us most intimately close to others, for when we really love we share with others not only our things but our deepest being, our personal presence [9] I have known priests and nuns — and may be, you too have come across such cases — who are busy the whole day, apparently working for the poor; and yet — I am sorry to say this — they do not have love for the poor. They feel comfortable working for the poor, but are not at home with them They refuse to give them their presence

Contextual Poverty

By his incarnation God s Word not only becomes flesh, but he also becomes a man among men To live with other men is to accept and respect the reality of their freedom This means that our efforts to do good can be thwarted by others Jesus too experienced this and the evangelist Mark clearly tells us that due to the lack of faith of some people Jesus could not do all the good he wanted to do in his own home-town (Mk 6 5) [10] How does Jesus react to this reality which seems to frustrate his efforts ?

Jesus refuses to resort to violence he neither accepts the sword of Peter nor does he call upon legions of angels to his rescue (Mt 26,

9 Cf I Boros *Meeting God in Man* (London Burns and Oates 1970) pp 110-1

10 Matthew feels uncomfortable about this and hence tones down his narrative simply by saying He did not do many mighty works there (Mt 13, 58)

52-3). Violence cannot really solve human problems. Today some Christian theologians seem to be advocating violence to bring about social justice. However, history tells us that violence only enables one group of greedy men to grab power from another.[11] Jesus refuses to capitulate: he does not run away from that vicious fox, Herod (Lk 13, 32). He does not bargain or barter with his opponents: he refuses all the advances of Satan (Mt 4, 1-11) Jesus remains honest in his proclamation, using strong language whenever he feels that is necessary (e.g. Mt 23 27) This honesty cost him his life But without it he could not be the truth In his struggle for the truth he preferred to face all opposition because he believed that the weakness of God is stronger than the strength of man, that the foolishness of the Cross is wiser than the wisdom of man (1 Cor 1, 25)

Today we feel that there is a crisis of faith in the Church, and this seems to be crippling our missionary activity We easily blame the theologians for all this confusion But is that fair ? The real issue is not whether we uphold some dogmas or not, but whether we really believe that God is greater than our hearts (1 Jn 3, 20), that he can do much more than we can ask or think (Eph 3, 20), that the powers of darkness will not prevail against the kingdom of God (Mt 16 18) Do we really believe that God s kingdom does not call for worldly diplomacy which is too easily and conveniently confused with Christian prudence ? Are we really prepared to preach the Cross in word and deed ? I am afraid one of the great weaknesses of the Indian Church is that we are convinced God needs our strength and wisdom our money and diplomacy !

To be a man among men means that Jesus takes his milieu seriously Much has been said and written about inculturation There is, however one point that needs to be emphasized The incarnation means that God is with us that we have with us the source of our joy, our strength Our salvation is not given to us "from outside", because God is no longer an outsider In his public ministry, Jesus lives this aspect too He does not rely on sources outside his milieu Even his miracles are from within being the expression of his deep interior life It is for this reason that the first recorded miracle of Jesus took place only after he had attained full maturity psychologically and

11 The French R[illegible] provides a classic illustration of how violence does [illegible] really [illegible] man The Revolution began by proclaiming Liberty Equality [illegible] and was led by Robespierre With the course [illegible] military [illegible] became extremist and Robespierre opposed it. The guillotine that was [illegible] execute many of the members of the Royal family and [illegible] Robespierre [illegible] Cf the articles on the French Revolution [illegible] Catholic Encyclopedia Vol 6 pp 186-9 and Vol 12 [illegible] 537 [illegible] respectively

spiritually, and after an intense experience of God in the desert.[12] For Jesus, a miracle is not a stunt, but calls for deep inner struggle he groans (Jn 11 38), he prays (Jn 6 11), he is moved with pity (Mk 1, 41), he sighs in prayer (Mk 7 34) From his experience Jesus can tell his disciples that the prince of darkness can be defeated only by prayer (Mk 9 29). Thus the power revealing itself in the miracles of Jesus wells up from the depths of his being deepened by prayer Indeed God s kingdom is within us among us (Lk 17 21) if only we take ourselves seriously and go deep into ourselves and bring to the surface the immense potential hidden within us

If God becomes man it is because he still has faith in man. A missionary must evince this attitude of faith He must realize that the milieu in which he is working has the potential it needs He must bring out educate the hidden talents and resources of the people he is working for and thus inspire confidence and self respect in them. Only thus can he really educate them help them to stand on their own, build up the local Church But if a missionary continues to depend on outside sources foreign funds even for the ordinary needs then he is not taking the incarnation seriously When planning he has to keep his own mission in mind his milieu and its resources What is important in planning our mission work is not how much we achieve in terms of figures but how much we succeed in making man more human more sensitive to others and to God Even when we link evangelization with development what matters is not the financial input and statistical output but the commitment to and faith in man

Conclusion

By his incarnation God s Word becomes present in our midst Emmanuel His presence is a powerful testimony unto the truth because he is the truth This being the truth implies a twofold commitment a commitment to God s all sufficient kingdom a commitment to man in his metaphysical and historical situation Jesus proclaims the first by his life of evangelical poverty he accepts the second by making his own our ontological and contextual poverty But this does not cripple him for by love and prayer he delves deep into himself and there finds the power of God that can overcome not only the limitations of time and space but also the opposition of sinful men In Jesus we see the possibility of man finding God within himelf and within his milieu Thus the inward journey of [illegible] us hope — the goal to be realized by proclaiming the [illegible]

12 There are certain apocryphal texts that attribute to Jesus miracles in his infancy and childhood The Church has not accepted these texts in [illegible] Canon. Cf J L. McKENZIE op cit p 44

Dialogue with Muslims

P JACKSON, S J.

FROM the 16th to the 18th of October a group of ten Jesuits, from various parts of India gathered at St Xavier's School, Patna They were all interested in the Church's apostolate among Muslims The main topic for discussion was dialogue with Muslims and its relationship to evangelization On the first day, one session was devoted to an exposition of the contents of the *Guidelines for a Dialogue between Muslims and Christians* published by the Vatican Secretariat another to a report on how the topic was dealt with in previous all India meetings while the third was devoted to an exposition of *Islam and Dialogue Some Reflections* an extraordinary work written by a Muslim of Tunisia Muhammad Talbi Each of the three papers was followed by a discussion On the second day the participants shared their written reflections on the topic of dialogue and evangelization on the basis of their own personal experience Clarifications and some discussion followed each exposition An attempt was made at the beginning of the third day to achieve some further clarifications and the rest of the day was devoted to practical considerations

It is not the purpose of this article to give an account of what went on during the three days that will be done elsewhere Rather, the aim is to share some reflections on the meeting itself in so far as it represents yet another step forward in our attempt to come to a deeper understanding of what is involved in this comparatively new call to dialogue The specific context was dialogue with Muslims, but the deep lessons learned are valid *mutatis mutandis* for all forms of dialogue Indeed this is certainly true as regards the principal lesson learnt by the participants by paying close attention to what each one was saying a lesson so simple that we all 'know' it — it is so obvious! The lesson could be expressed in this way a person's actual understanding of dialogue and his existential attitude towards it is ultimately dependent on his personal experience of dialogue itself Some elaboration of this statement might be of use

Experience of Dialogue

Considering that all the participants were either priests or students of theology and that, with one exception, their theology was learnt in one of the two theologates run for Jesuits in India, one might have expected that all would "say the same thing". In point of fact there was a large area of consensus, but it was clear that it was their own personal experience that finally shaped the distinctive understanding and attitude of each Indeed, it was perfectly clear that it was the fact that they had some experience of dialogue with Muslims, and that they had reflected upon it, that induced them to come to the meeting in the first place ! The richness of their experience and the depth of their reflection upon it led to a deep grasp of the reality of dialogue and an enhanced ability to grasp nuances of meaning, coupled with a very critical attitude towards 'conceptualistic' solutions to the problems involved. Thus, an attempt to crystallize the whole problem in a 'formula'— dialogue and proclamation are the two consecutive steps of evangelization — was rejected by many, saying that this did not correspond to their experience and consequent understanding of dialogue. It is worth mentioning that, because of the openness and frankness of the participants, a great deal of genuine listening did occur during the meeting, and people were helped to further clarify their ideas Still, at the end, complete unanimity was not achieved.

It was discernible, for example, that two people who were inclined to accept the above formula were obviously influenced by their own experience It was interesting to notice that this experience was of a completely different nature, involving situations which were totally different from each other. But some observations could be made which applied equally to both 1 Both were thinking of a particular situation which involved a specific set-up. 2 Their reactions to these specific 'set-ups' were both intelligent and showed a great deal of sensitivity 3 Because of a lack of wider and deeper experience it was hard for them to go beyond their 'fixed' understanding. In other words, they had no *experiential* corrective and were uneasy about accepting what others said in so far as it differed from their own understanding 4. They were helped by being open to what others said, because they trusted them and realized that they spoke from differing experiences, often wider or deeper than their own.

Dialogue vs Conversion

One voiced what must still be a deep-seated misgiving of many, namely, the impossibility of entering into dialogue without the "ulterior motive" of the conversion of the other person. He did not

see, in all honesty, how anyone who is explicitly sent to proclaim the "Good News" could not have the ulterior or ultimate motive of effecting the conversion of the other person. At this stage it is extremely important to mention that, of all those present, this person's actual experience of dialogue with Muslims was the most limited. Hence he was not voicing a concern that was born of his own actual experience! Rather, he was voicing the concern of an intelligent and sincerely dedicated priest, one which must surely find an echo in many other such noble, apostolic hearts! Notice carefully the precise combination which has produced this misgiving about dialogue — a lack of actual experience of it, and a very apostolic outlook! Perhaps some remarks, which were of help to him, might prove helpful to others as well 1 Can a person have, as the *aim* of some particular activity, something which that activity, of itself, can never produce? It is surely foolish to aim at what one considers to be absolutely impossible of achievement! 2. Yet it is the clear teaching of scripture and of the Church that faith in Jesus Christ as the Son of God is ultimately the gift of God! "You are the Christ", Peter said, "the Son of the living God" Jesus replied· "Simon, son of Jonah, you are a happy man! Because it was not flesh and blood that revealed this to you but my Father in heaven" (Mt 16, 16-17). 3. Hence faith in Jesus Christ simply cannot come within the ambit of our 'aim' or 'motive', for it is completely beyond the power of "flesh and blood", i.e of human activity, as such 4. The obvious consequence of this is that we are called upon to *hope* for the awakening of faith in another person, and the object of this hope is God himself! (Remember that, after all, the Church does teach perfectly clearly that the essence of Christian living consists in a growth, in theological terms, of the three God-centered virtues, faith hope and charity! We can ask ourselves what role hope plays in our lives? For most of us it probably means an occasional 'prayer of hope', i.e we hope, through God's grace, to save our souls! Scarcely worth bothering about, is it? The more God centered our lives become, the more *all* our activities will be charged with hope! In other words, the more we will rely on the activity of the Holy Spirit – the hallmark of apostolic activity as recorded in the Acts!) 5 Our 'aim' should be to live lives of service based on discerning love Anything we say, in such a context, about Jesus Christ, will certainly be fruitful, for our lives will proclaim the reality of what we say! Finally, it could be noted that anyone who has an image of himself 'doling out the faith' like medicine, is really self-centred, whereas a person who relies, at the bottom of his heart, on the power of the Holy Spirit, is God-centred The people of India are in search of men in this latter category, not the former!

The Core of Dialogue

It was noticeable that one attitude of mind that acted as a real barrier was to imagine that we enter into dialogue in order to 'give' something to the other person. There is no 'giving' (or 'taking', for that matter) in a genuine dialogue ! These verbs, properly speaking, refer to material and tangible realities, and remind us of the saying of the Lord: "it is better to give than to receive !" The realm of dialogue is eminently personal and hence in it, as in love, one should talk about 'sharing', which implies deep mutual respect. After all, it is precisely as persons that we are equal, not according to our talents and so on. Neither dialogue nor love is possible without this attitude of mind and heart ! Hence it can be seen that the concern of some members of the group about their inadequate knowledge of Islam was, in a sense, beside the point In actual fact, dialogue means that we will, in point of fact, try harder to understand our partner better. For a priest, this would certainly entail a deeper study of the other's religious tradition, but one could not expect a factory worker, for example, to do this ! What is important is to foster the conditions that facilitate dialogue, and dialogue, of itself, will gradually make known its demands and produce its fruits !

It was heartening to see the general consensus in the thinking of the majority and to notice that this arose from the depth of their experience and their willingness to reflect on it. The important thing was that these people had formed very deep friendships with Muslims and it was in this very depth that the core of dialogue was reached The very variety in the actual circumstances provided fresh insights which were helpful to all of us.

Finally, it could be mentioned that the unexpected often happens in dialogue. For example, the Christian with a little experience of dialogue easily concedes that he himself benefits from it, but secretly assumes that the greatest change of heart will, or should, take place in his companion. One of the group shared a deep experience where the opposite took place he was the one who was greatly affected, experiencing a profound deepening of a distinctively Christian element in his faith as a result of an incident that occurred between himself and a close Muslim friend of his

The main lesson for all of us is, I hope, clear: we should strive to foster the conditions that lead to dialogue and not be content merely to read or talk about it. Australian slang puts it rather succinctly: "Have a go, mate !"

Note

A Theology for India

The Church in India must be grateful to the author of *An Introduction to Indian Christian Theology* (cf THE CLERGY MONTHLY, 1969 p 547f) for producing now a theology text-book for India.[1] Its 16 chapters cover the main themes of theology, as they emerge from the Creed from God the Creator to Eschatology The opening two chapters however deal with the nature and sources (*pramānas*) of theology and the concluding chapter with the Trinity The study of sin comes between the chapter on man and the two chapters on Christology The treatment of each topic is seriously theological, although naturally not exhaustive The Biblical evidence is first discussed with special stress on Paul then come the doctrine of the early Church the Reformation insights and what Indian theologians have expressed on the matter There is relatively little of in-between periods and even of modern Western theologians For professors and students of theology perhaps the most useful aspect of the book is the way it integrates in their place the findings of Indian theologians on the various mysteries of the faith This will prove a very useful starting point for a deeper study of the authors and words cited, and a valuable help for the further evolution of a genuine Indian theology aware of its own tradition

There is another sense in which this book is 'a theology for India It makes frequent use mostly within the tradition of Indian Christian theologians of basic Sanskrit terms (well over a hundred of them are listed in the Index) which have been found helpful in the process of Christian thinking in India Furthermore it endeavours to introduce in the reflection on the Christian faith many of the religious and ethical problems that arise from the cultural context of India whether Hindu or Muslim Thus the questions of *advaita* and *dvaita* karma and reincarnation vegeterianism and pacifism (*ahimsa*) caste ashrams experience racialism *shirk*, joint family system social justice *tat tvam asi lila* etc, are considered

Consistent with his view that an Indian theology should take the form of a *bhasya* (cf *The Indian Journal of Theology*, 1973, pp 15-20) the author presents this book as a commentary on the letter to the Romans This however is more symbolic than real no more than one fourth of the text of the Romans is quoted and the commentary itself is rather a stepping stone for a more theological exposé Indeed the ordering of the matter is itself theological, it does not follow the text of the letter Though there is a real

1 **Khristadvaita. A Theology for India.** By R H S BOYD *Madras The Christian Literature Society* 1977 Pp xxii-435 Rs 20

insistence throughout on Scripture as the ultimate *pramāṇa* of theology, one feels that at times the approach to Scripture is somewhat simplistic, rarely taking into consideration the findings of modern studies and perhaps adopting too much the "quotation" approach whereby an appropriate "text" is made to serve as the basis of every theological speculation. Among the other *pramāṇas*, *anubhava* is rightly stressed. *Anumāna* ("inference", or rather deduction) is used little, and mostly in reference to theological developments. Among the four classical means of knowledge of Nyāya *upamāna* (comparison, analogy, similarity) is not used anywhere. This, I think, is a pity for much of theological growth has been by way of *upamāna*, beginning with the typological approach in the Scriptures and the early Fathers.

I find that some aspects of Hindu religiosity receive a somewhat oversimplified treatment, due perhaps to a concern to show the difference between these and parallel Christian practices, from the Christian point of view While objectivity and clarity are very important in theological study, can we really say that there is no sense of sin even in Advaita Vedanta (what about the frequent mention of *kāma*, *krodha*, *bhaya*, etc)? And is it true that for Hindus the root of sin lies in the senses (or is it rather in *avidyā*) (p 87)? For many Hindus the idea of *śruti* does not imply a "hearing from God", but rather the repetition of the texts in the schools from time immemorial (p 13), nor is the dictation idea the specific Christian understanding of Inspiration The *avatāra* doctrine is, it seems to me, in little danger of leading to Arianism (p 140), but rather to docetism. The Vedantasāra is not an Upanishad (p 423) The treatment of Indian equivalents to the concept of person (pp 410-411) is very useful: I only regret that the suggestion made by R. De Smet to use *ātman* for the purpose has not at least been mentioned.

The theology presented in these pages falls naturally within the orthodox Protestant tendency, with a certain evangelistic stress. This affects, I feel, the treatment of the question of grace and the Holy Spirit and accounts for the hasty rejection of the Patristic theology of *theosis* (p 159) The author endeavours, however, to point out the cases where Catholic and to a lesser extend Orthodox traditions differ from his own Personally I find that in the exposition the Catholic tradition is not given a fair deal. for instance, the classical doctrine of purgatory has never upheld the idea of "a second chance" (p 385), baptism does not remove Original sin by "leaving us thereafter with only actual sins" (p 93); nor does the dogma of the Assumption assert that Mary went into heaven "without physical death" (p 133); nor are the beliefs of Catholics, at least in their own understanding, totally unrelated to the Bible (p. 134)

But these are really minor flaws on matters of detail. The book shows courage and is lucidly written, even in areas of difficult theological thinking It is bound to be of great help to professors and students of theology in India, whatever their denominations.

G. GISPERT-SAUCH, S.J.

Correspondence

Dear Editor

The publication of articles dealing with "Ministries", "Poverty" and "Priests for India" (VIDYAJYOTI June-July, August 1977) is a welcome sign that the Church is seeking solutions to the problems which confront her. The statements and discussions about closer community contacts, questionable priestly life-styles and the exploitation of millions are too vital to be ignored. Only the greedy or the callous can remain indifferent.

We should be happy that there is a growing sense of awareness, but it is not enough to promulgate the resolutions of seminars or print suggestions for a better future. We also require hard facts, the results of situations in which these ideas have been tested and upon which the proposals are based. Are they available? If so, should they not also be published? Hopefully we are not too dull to learn. Is VIDYAJYOTI willing to deepen its coverage?

Furthermore, is there a forum where our doubts and questions can be answered? Some of these may seem small, but they are real.

Are we not being credulous in thinking that all priests earning their living as proposed will be self-employed and masters of their own time? Can a priest engaged in a job easily walk off to give the last rites to the dying? Which will come first, his pay envelope or his priestly commitment? How often will such a man offer Mass and preach God's word? Do the weekday Mass attendance figures of our Catholic *working people* suggest anything here?

What thinking has gone into the question of transfers? Will there not be battle royal between priest and prelate when the city lawyer is directed to move to a country parish? Will the priest farmer give up his land for an inner-city rectory? (His livelihood is at stake!) The system works now, but will it do so if priests are employed and living by that labour? Who is to pay for the roving teams of experts animating the villages? Those they are to uplift cannot — they are the downtrodden, the poor, the oppressed. Many questions remain to be answered before we can reach a verdict, and asking some of them should not be confused with blindly defending the way it's always been done.

Is team ministry really the answer it might appear? It may work in urban areas so that, for example, one absolves and anoints while another sets up employment for the handicapped, but in many parts of the country priests are alone and only meet infrequently. If the vocation shortage claims are true, their successors will be in the same position. Is this idea perhaps not beyond our reach, a promise of the dawn which will not come?

These points are not raised simply for the sake of picking holes or belittling professional training, but rather to suggest that considerable explanation is still required. It is an even odds bet, or possibly more, that priests employed in a job will be priests who increasingly marry. What is the position of the Church to be when faced with this problem? Silence is no answer.

VIDYAJYOTI could perform a distinct service by seeking articles which would clarify the suggestions it has already printed. Can anyone give us an account of lay ministries actually at work in India or Asia? Facts would be welcome: they are far more compelling than expressions of hope.

There are times when disquiet is aroused merely by publishing resolutions. What are we to think of a Bangalore 'Crisis of Faith" seminar proposal that we can "learn from the Marxists for example emphasis on social justice and real equality among various sections of people" [1] when we know very well that where Marxists have come to power nothing of the sort obtains? Soothing talk about "discernment and a spirit of eclecticism cannot disguise the fact that the example chosen is poisonous. *"By their fruits you will know them'* (Mat 7 20)

A National Catholic Seminar coming out with "learn from the Marxists in preference to *"I have compassion on the multitude'* (Mk 8, 2) reveals far more about itself than one is happy to know! Yet VIDYAJYOTI printed this without comment and the fact that the CBCI Dialogue Commission was a party to the suggestion adds no lustre to that body s mitre

It is good copy as newspaper editors say to put out calls for a differently structured ministry people-oriented priestly training and responses to a "crisis of faith At least one sees that the Church is concerned and thinking. However these ideas do not spring ready made like an alluring Eve from Adam's side. They must have a history behind them and if they are to be adopted we are entitled to know what it is. Which successfu l projects have bred these proposals where are they likely to lead us? These questions should be asked and answered factually wherever possible but at least tentatively if not.

Amidst the poverty debates mass media law and agronomy training what place is to be given to motivation based on *the heart of Christ'*? This is the only pivot on which Christian poverty can m ve between its poles of personal detachment and concern for the needy and it is the surest hope we have that the ordained lawyer or agronomist will not turn into just another nine to five man imitating officials around him

When a layman can complain to the assembled Bishops of India about *the loss of charity and holiness and the craze for power and position among the select few clergy in particular* [2] who are engaged n precisely the type of work now advocated for priests in general this turn ng to *the heart of Christ* would seem to demand far more emphasis than it appears to be receiving

It is not enough to make glowing suggestions about what might transpire tomorrow because the forecast may so easily prove to be wrong The last thing the Indian Church needs s a theological equivalent of China s Great Leap Forward Mao s grandiose words led to countless back yard smelters producing little more than useless slag To reply that we are dealing with grace and the Holy Spirit n t pig iron is too fac le to carry conviction As the song in the musical My Fair Lady has t Show me

I suggest that having brought these i leas t the notice of its readers in recent issues VIDYAJYOTI now has a good deal more to do if it intends to live up to its title — A Journal of Theological Reflection

Sambalpur

Yours sincerely
Michael McPAKE S V D

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1 National Seminar on Crisis of Fa th Bangalore May 1977 Cf VIDYAJYOTI August 1977 p 333

Do the refugees from V etnam Cuba and East Europe tell a tale of social justice and equality among various sect ons f people? If it were true why has there been no comparable refugee flow in the opposite direction?

2 Address of Mr P T KURIAKOSE to the CBCI meeting at Bombay January 1977 Cf VIDYAJYOTI May 1977 p 197

Book Reviews

Sacred Scripture

Tradition and Design in Luke's Gospel. By John DRURY. *London Darton Longman & Todd* 1976 Pp. xiii-208 £ 3.95 Available from Examiner Press Bookshop 35 Dalal Street Bombay 400001 for Rs 63.20)

The sub-title indicates the purpose of the book: A Study in Early Christian Historiography. In his preface (an[illegible]) Drury tells his reader how he made two main discoveries: 1) that he could do without resort to the hypothesis of Q though it is commonly thought to be an indispensable exegetical tool; 2) that the Old Testament had so much more influence on Luke than the traditional criticism supposes that it could well be as important a source for Luke's work as his Christian documents. Luke situates the mystery of Christ in the context of history, i.e. the relationship between Jesus and the OT. In this turn towards the past not only Luke's style is inspired by the LXX but the OT also becomes the evangelist's real source. Analysing the critical method (source, form and redaction criticism) which is commonly used in Synoptic studies Drury points out the weaknesses of [illegible] and the large hypothetical [illegible] simply. His main objection to these methods is the fact that they [illegible] the gospels in some [illegible]. But to [illegible] still need to [illegible] the gospels in their matrix of contemporary [illegible] writing. This means [illegible] above all the study of midrash [illegible] 44. Midrash being a truly Jewish way of history writing. Drury takes for granted that Luke's thoroughly Jewish [illegible] includes all the [illegible] types of historiography from the Gospel [illegible] illustrate the thesis he examines the Infancy stories, three turning points (Lk 4 16-30, 9 51-62, chs 22 24), the [illegible] of the word today stories and parables which are peculiar to Luke, two chapters examine Luke's use of Mark and of Matthew under the influence of his biblical heritage. The large tract Lk 9, 51 18 14 — a huge job-lot of loosely connected incidents, parables, debates and discourses without any strong strategic control (p 138) — is taken as a Christian Deuteronomy rather than a travel document. Deuteronomy is Luke's model. Like in Deuteronomy, this section begins with the sending out of forerunners and messengers. Thereafter many apparent jumps and dislocations in the scheme are explicable by parallelism to Deuteronomy, v.g. Lk 15 and Deut 21 15-22 4 etc.

From the Preface we learn how when he was asked to write a commentary on Luke the author began the work with distaste. Soon however the contact with the Gospel became a source of joy and admiration. This enthusiasm is reflected in Drury's style. The reader's interest is sustained by many suggestions concerning the evangelist and his work and by repeated syntheses. The study reads well. Yet one wonders whether the thesis will be widely accepted. Drury manifestly has been influenced by M. D. Goulder's book on Midrash and Lection in Matthew. No one questions the evangelist's interest in the OT and the influence of the LXX on his work. *Midrash* however can hardly be considered the only, not even the main type of history writing in the OT. Neither should one overlook the basic difference between the OT use of *midrash* and the evangelist's use of the OT. Whereas *midrash* takes up an OT text to find its fulfilment in a present event or situation or to look forward to the future, the NT starts from the Christ event and illustrates it from the OT. Luke himself at the beginning of his Gospel informs the reader about his sources viz the tradition both oral and written. This makes it difficult to admit the hypothesis that Luke's true source is the OT especially in those sections which are peculiar to him. One almost gets the impression that according to Drury the parables of Lk 15 would be the creation of the evangelist to express the faith of the Church in God's mercy rather than Christ's own teaching — though, evi-

[illegible] study, presented in the compiler's own way.

Whatever reservations one may have about the thesis, one gladly acknowledges that the book offers many interesting insights.

J VOLCKAERT S J

Theology

Freedom and Grace. Essays by J R. LUCAS. *London SPCK* 1976 Pp xiv-138. £ 3 95 (cloth)

This is a collection of 18 essays including two sermons, by an Oxford professor representative of the balanced and common-sense approach to theology of Anglican orthodoxy A number of essays, however deal with the more philosophical problems relating to the providence of God, freedom prayer and morality Others are more technically theological. At times one has the impression that the mysteries of the faith are over-simplified by a recourse to common sense rather than to the sources of revelation — this is particularly so in the treatment of original sin which is interpreted as the nakedness rather than the wickedness of Adam While in other essays the faith of the Church is taken as the ultimate court of appeal it does not seem to be so here The essays on morality are on the whole conservative but well argued for instance the spirited defence of heteronomy over moral autonomy and also the clear 'No' to the question of the remarriage of divorcees in the Church One feels encouraged by the trust these lucid essays place in reason a rare occurence in a world where experience or history seem to be considered the only sources of knowledge

G GISPERT SAUCH S J

Vocation

Seeking God's Will. Vocational Guidance for Catholic Youth Edited by Jerry DRINANE S J *Allahabad St Paul Publications* 1977 Pp 214 Rs 8.

This handbook answers a need felt by many Vocation Promoters. It is a mine of information and guidance for priests, religious and lay people concerned with promoting vocations. There is no need to emphasize the relevance of the problem in the Church of today.

The book is the result of broad collaboration between Sisters, Brothers, Priests, Bishops and [illegible] Laymen. Some of the 54 chapters have been adapted and [illegible] from Review (now called *The Assembly*). The abundant matter is distributed into eight parts. Part I supplies tips for, and notes on vocation retreats. In part II, thirteen chapters deal with vocation talks to youth on the scriptural aspects, the theology and the choice of vocations; one chapter is dedicated to the various forms of vocations lay apostolate, marriage priestly and religious lives, secular institutes etc. The talks to parents (Part III) stress the importance of the family in awakening and fostering vocations. Part IV shows how special occasions, as the celebration of sacraments or a jubilee may give an opportunity to highlight the significance of a life-commitment to Christ in the Church Then come chapters on guidance counselling selection, tests of candidates, with questionnaires for the prospective candidates (Part V) and chapters on vocation promotion at various levels (diocesan parish school) on adult vocations and the promotion of vocations by those in training seminarians etc. (Part VI) Means and methods are suggested like the indirect means of Catholic Action organizations or other groups crusades, leagues sodalities, Legion AICUF clubs, camps tours, literature audio visual aids etc (Part VII) Last but not least, Part VIII on prayer gives hints for teaching young people to pray for family prayer and Scripture services for vocations Prayer alone can bring down God's grace for the youth of today (p 201) A classified bibliography supplies abundant complementary reading

Those concerned with promoting vocations — and who is not ? — will be grateful to the editor of this handbook and his large team of collaborators for the considerable amount of precious material and helpful means supplied here for a modest price

G GILLEMAN S J.

Prayer

The Human Shape of Prayer. By Anthony J KELLY CSsR. *Bangalore, Asian Trading Corporation,* 1977 Pp. 128. Rs 7.50. (Available from

Asian Trading Corporation P B 2587 Bangalore 560025

This b k is mean n th auth not just a one mor b k ra er but as a personal est m n nd a desc iption f r g w d It has been test g num r f p ple usua gr a g riests seminaria a rs not a han b k practica ...

The sub-t tle tells us that this little book is a discussion of the methods and results f Christian prayer We should not magine however hat t is an abstract and technical treatise Its rigin is a series of talks on prayer life and the book ha kept the delightful l ctness of th spoken word The a th memb of the Ang can mm n f he R s rrection and rm De n nd Fe ow of Trin ty l g am ridge was already known a ritua write He has a rare o f xp ss ng deep spiritual ght n s m mparisons and n retent s pop a st e He sym h s w th d ff u s we may re en n p a e h s apters ns de pra n n u rms med tation and np n e n nd nterc ss on w th a fl t n on prayer ...

m ... p 77

G FMAN S J

The Practice of the Presence of God ... RFN ... 977 Pp 27 £ 1 95

... n at on by ... f th mos ... It ... w rked fo ... f the ... th age e ghty ... f Paris poor ... and In h s ... his complete ... m lified the ... n Christ He ... n ss and of ntem at n ... l act ce of the resen ... hat ceaseless prayer m sed n al C s ns by St Paul

Continued on p 17

Cum perm su Superiorum

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Islam and Christianity

Contemplative Missionaries

Eschatology Today

Churches and Religions

FEBRUARY 1978

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JOURNAL OF THEOLOGICAL REFLECTION

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In This Issue

Christians are becoming more and more aware that the future of ecumenism lies more in common involvement of the Churches in the problems of men and the world than in theological discussions. Where the broader ecumenism of our relations with men of other faiths is concerned, the same is all the more true and the same persuasion is also growing To share our religious experience with others and to share in theirs is praiseworthy no doubt, but would not common concern for and concerted involvement in human problems be a short-cut to mutual understanding and appreciation ? Such an involvement would uncover the religious motivations at the source of our action and help us discover how much we share in common, even though unknowingly Fr M BORRMANS is concerned with dialogue between Islam and Christianity He shows how much there is in common to prompt similar attitudes and to orientate joined action The future of religious dialogue lies here

This dialogue which too often seems to remain a pastime for specialists is the duty of the Churches themselves, for truly it is part of the Church's mission Who would deserve to be called "Christian" in India if he lacked all religious interest in the non Christians around him ? It is good to see that the Churches are reflecting on this duty and issuing guide lines that would help to fulfil it Fr G GISPERT-SAUCH analyzes two such recent documents

In a previous article Fr J VELAMKUNNEL has made a serious critique of the image of the missionary in the mission station which partly is the unwanted result of a system but has also to do with mentalities He offers now an alternative model and suggests that mission stations should become centres of contemplation, in India especially where no religious message can go across which is not based on personal experience

To complete the number, an article on 'Eschatology Today" by Fr E N DEGREZ outlines the bearing on Christian praxis of the renewed approach to eschatology He shows that eschatology is not a specialized field of theology but a dimension of all theological thinking This is not without consequences for pastoral action

Islam and Christianity

Common Doctrinal Basis and Areas of Convergence

Maurice BORRMANS, W F *

CHRISTIANS and Muslims have had fundamentally and from the very beginning a common spiritual heritage For they all, with one voice say God exists and he is one By this they bear witness that matter life and spirit do not owe their origin to necessity or pure chance but to the Creator who is spirit and life

I A Common Heritage

A The Way of Knowing God

They know by experience that this world is not self made and that humanity has not fashioned its history on its own They recognize that the wonders and greatness of the cosmos and of history as well as the gigantic progress made by modern science imply and indeed postulate a master builder They affirm that the human mind is capable — and this is already a gift from God of knowing that God exists and that he is endowed with all the attributes of perfection

Christian and Muslim theologians have established in ways which differ but are analogous proofs for the existence of God The sacred scriptures of each of the two religions invite men to meditate upon the signs of God and the pointers to him in the world which are open to man's investigation that which has its beginning in time requires the existence of an eternal being contingent being supposes a necessary being the harmony in the universe supposes someone who directs this harmony man's very nature makes him free to discover the One who made him who guides him and who awaits him So it is that for Christians the First Vatican Council wished to recall the fundamental dignity of man's intelligence made in such a way that it can arrive at a knowledge of the Creator by means of the manifold created signs with which it has been provided (Constitution *Dei Filius* ch 2)

* M Borrmans [illegible] Pontifical Institute of Arabic Studies [illegible] Secretariat for non Christians This is a [illegible] Islam Congress held at Tripoli (Libya) in [illegible]

Muslims and Christians know by experience that man is, in fact, not able to carry out this magnificent programme Throughout history we see that man has often preferred and still does prefer today, falsehood to truth, injustice to justice, death to life He refuses to acknowledge truth; he kills his brother or reduces him to slavery, and he fashions for himself idols to his own likeness ! That Christians should call this "original sin" and Muslims see in it the action of the "soul which incites to evil' does not change the basic fact which can be stated as follows man cannot alone achieve his perfection He bears a deep wound which leads him to turn in on himself and to refuse the signs and commands God gives him This is the sin of man which is seen by believers to be an act of disobedience and a betrayal and the principal source of depravity both social and personal

Christians often meditate on a text of St Paul "For what can be known about God is perfectly plain to men since God himself has made it plain Ever since God created the world his everlasting power and deity — however invisible have been there for the mind to see in the things he has made That is why such people are without excuse they knew God and yet refused to honour him as God or to thank him instead they made nonsense out of logic and their empty minds were darkened They have given up divine truth for a lie and have worshipped and served creatures instead of the creator, who is blessed for ever" (Rom 1 19 25)

Christian thought down the centuries has always affirmed that there are two sources of knowledge creation on the one hand, and revelation on the other The First Vatican Council restated this in very clear terms

> The Catholic Church [illegible] that there are two orders of knowledge [illegible] They are distinct in origin [illegible] in the other by means of divine faith And they [illegible] because in addition to what natural reason can attain [illegible] us as objects of belief mysteries that are hidden [illegible] which unless divinely revealed can never be known (Constitution De Fide ch 4)

This is why Christians and Muslims are at one and the same time men of reason and men of faith We are believers and it is quite legitimate for us to think that we have a doctrinal basis in common

B *The Heritage Common to Christians and Muslims*

What are the aspects of this common doctrinal basis which make it possible for Christians and Muslims to consider themselves as

sharing in one and the same religious heritage ? Both are united by faith in God, in his angels and in the eternal destiny which is to follow death and resurrection. They both have the certitude also that God has sent prophets and has communicated his revealed word in sacred books, though they may differ as regards the identity of the former and the character of the latter This is why they are both equally believers, and it is in the mystery of these beliefs that they find the ultimate reasons for their manner of behaving here on earth and for their commitment as human beings Of course, there is divergence between the beliefs of Muslims and Christians on many substantial points, but there is convergence also with regard to essential realities.

Let us, in a spirit of fraternity, give consideration to the divine realities which unite us, even if the terms we use are different and the way we designate those realities arises from an outlook and religious sentiment which sometimes diverge more than they converge. May we be allowed to quote here the text which rallied the unanimous agreement of Christians during the Second Vatican Council It is found in the *Declaration on the Relationship of the Church to non-Christian Religions* The members of the Council declared in the introduction·

> All peoples comprise a single community, and have a single origin, since God made the whole race of men dwell over the entire face of the earth One also is their final goal God His providence his manifestations of goodness and his saving designs extend to all men against the day when the elect will be united in that Holy City ablaze with the splendour of God, where the nations will walk in his light (n 1)

In the same way it is recognized that

> Men look to the various religions for answers to those profound mysteries of the human condition which today even as in olden times, deeply stir the human heart What is a man ? What is the meaning and the purpose of our life ? What is goodness and what is sin ? What gives rise to our sorrows and to what intent ? Where lies the path to true happiness ? What is the truth about death judgment, and retribution beyond the grave ? What finally is that ultimate and unutterable mystery which engulfs our being and whence we take our rise and whither our journey leads us ?" (n 1)

Now to these questions Islam gives replies which are very similar to those of Christianity This makes it possible for the *Declaration* to affirm "Upon the Muslims, too, the Church looks with esteem They adore one God, living and enduring, merciful and all-powerful, Maker of heaven and earth and Speaker to men" (n. 3).

C God - One, Living and Subsisting

Christians, and those who have preceded them, have always believed in God, living and subsisting Their books, on every page,

bear witness to his oneness. The Jew loves to repeat: "Listen Israel: Yahweh our God is the one Yahweh" (Dt 6, 4), and the Christian affirms: "I believe in one God, the Father almighty, creator of heaven and earth, of all things visible and invisible", because Jesus has reminded him that the first and greatest of the commandments is: "You must love the Lord your God with all your heart, with all your soul, with all your strength and with all your mind" (Lk 10, 27; cf. Dt 6, 5). St Paul also makes this explicit: "There is one Lord, one faith, one baptism, and one God who is Father of all, over all, through all and within all" (Eph 4, 5-6) So when they say, with the Psalmist, "Who else is God but Yahweh, who else is a rock save our God ?" (Ps 17, 32), Christians are brothers of Muslims who also proclaim that "there is no divinity except God".

Throughout the centuries each Council has recalled with insistance that there is only one God. Definitive expression to this was given in the Second Vatican Council

> The Church believes and professes that there is one true and living God, the creator and lord of heaven and earth He is all-powerful, eternal, immeasurable, incomprehensible, and limitless in intellect and will and in every perfection Since he is one unique spiritual substance, entirely simple and unchangeable, he must be declared really and essentially distinct from the world, perfectly happy in himself and by his very nature, and inexpressibly exalted over all things that exist or can be conceived other than himself.

Yes, for all of us "Yahweh is God indeed, there is no other" (Dt 4, 35); "We for our part acknowledge no other God than Him" (Judith 8, 20). He is the only God. "He is God, one, God alone", says the Qur'ân (112, 1-2), as also the Psalms (17, 32). Question and statement are parallel "Who is like Yahweh our God ?" (Ps 112, 5); "Like him there is none" (Qur'ân 112, 4) He is "the first and the last" (Is 41, 4), the God "who does not change" (Mal 3, 6) because he is the one who subsists for ever, the Ever-Sure, who "does not grow tired or weary" (Is 40, 28), the Eternal One (Is 40, 28) whose face abides, true being, the All-sufficient. "Yahweh lives" (Jer 4, 2; cf. Qur'ân 2, 255); He lives "for ever and ever" (Ap 1, 18). He is the "Living God, the Undying" as the Qur'an says (25, 60). Therefore he remains the sole inheritor of all things since with the Psalmist we can say: "Before the mountains were born, before the earth or the world came to birth, you were God from all eternity and forever" (Ps 89, 2).

D. *God — Creator of the Heavens and the Earth*

Because he is the Living One, God has made himself manifest to us as the Creator who "in the beginning created the heavens and

the earth" (Gen 1, 1), the "Creator of the heavens and the earth" (Qur'ân 2, 117). He is the All-Creator, the fairest of creators, the Maker, the Shaper. He does what he wills without being subject to any necessity "Yahweh my maker, my preserver", exclaims the Psalmist (Ps 118, 73), and he adds "All creatures depend on you to feed them throughout the years You turn your face away, they suffer, you stop their breath, they die You give breath, fresh life begins, you keep renewing the face of the world (Ps 103, 27-30) He is the Guardian the All being, the Giver and the All-provider He is not heedless of creation (Qur ân 23 17) and "it is in him that we live and move and exist (Acts 17, 28) We are at one in saying this

The believer will never finish admiring the works of God in creation and his deeds in history Does not the Psalmist say "I look up to your heavens made by your fingers at the moon and the stars you set in place ah what is man that you should spare a thought for him the son of man that you should care for him ? Yet you have made him little less than a god you have crowned him with glory and splendour made him lord over the work of your hands set all things under his feet Yahweh our Lord how great your name throughout the earth (Ps 8 4-7 10) It is with reason that faced with the wonders of creation and the wonder of wonders which is man the Psalmist should exclaim again How many wonders you have done for us you have no equal I want to proclaim them again and again but they are more than I can count (Ps 9 6) It is good to give thanks to Yahweh to play in honour of your name Most High to proclaim your love at daybreak and your faithfulness all through the night (Ps 91 2 3) Yes true believers are ever ready to give thanks

I *God who Loves Man*

God is the All knowing the All wise He knows the whole of his creation as the Psalmist recognizes Yahweh you examine me and know me you know if I am standing or sitting you read my thoughts from far away whether I walk or lie down you are watching, you know every detail of my conduct The word is not even on my tongue Yahweh before you know all about it, close behind and close in front you fence me round shielding me with your hand" (Ps 138 1 5) God is indeed the most Generous the Benevolent the one who has knowledge of everything the All preserver the Lord "He sees the whole human race from where he sits he watches all who live on the earth he who moulds every heart and takes note of all men do" (Ps 32, 13-15) That is why we Christians, together with Muslims,

call God the "All-seeing", the one who is "watchful over everything, the All-knowing, the one who keeps a watchful count over everything" (Qur'ān 4, 86), and who has "numbered everything in numbers" (Qur'ān 72, 28).

Man, therefore, must confess that his destiny is dependent on God's decree. God is the Arbiter and Judge whose justice and equity Muslims proclaim and of whom the Psalmist affirms: "He loves virtue and justice" (Ps 32, 5) The Believer then has nothing to fear from his Creator. St Paul reminds him: "We know that by turning everything to their good God cooperates with all those who love him. . . .With God on our side who can be against us ?" (Rom 8, 28-31). So the believer accepts the fact that God grasps and outspreads, for he is the one who puts in our way what can profit us and what is harmful to us; he it is who brings forwards or postpones the appointed times. The Christian is pleased to meditate on the following text: "Yahweh gives death and life, brings down to Sheol and draws up: Yahweh makes poor and rich, he humbles and also exalts. He raises the poor from the dust, he lifts the needy from the dunghill. . . .He safeguards the steps of his faithful but the wicked vanish in darkness" (1 Sam 2, 6-9) Thus the Psalmist can proclaim: "I will celebrate your love for ever, Yahweh, age after age my words shall proclaim your faithfulness" (Ps 89, 2)

F. *God who Pardons and is Merciful*

For all believers God is vengeful But he is above all witness over everything. "God of revenge, appear", says the Psalmist; "Rise, judge the world, give the proud their deserts, how much longer are the wicked to triumph ? Yahweh knows exactly how men think, how their thoughts are a puff of wind" (Ps 93, 1-3, 11). God will never disappoint his creature, he suffices as a guardian, as a guide, as helper. Truly he is the one who gives security for, as the Muslims say, he is "the Merciful, the Compassionate", "the most merciful of all". He, as the Christians and those who have preceded them have learnt, is "a God of tenderness and compassion, slow to anger, rich in kindness and faithfulness; for thousands he maintains his kindness, forgives faults, transgression, sin; yet he lets nothing go unchecked" (Ex 34, 6-7).

This is why the believer is not afraid to acknowledge his sin, exclaiming with the Psalmist "From the depths I call to you, Yahweh; Lord, listen to my cry for help ! If you never overlooked our sins, Yahweh, Lord, would anyone survive ?" (Ps 129, 1-3) "Have mercy on me, O God, in your goodness, in your great tenderness wipe away

my faults; wash me clean of my guilt, purify me from my sin. . . . Against none other than you have I sinned, having done what you regard as wrong. . .Create a clean heart in me, put into me a new and constant spirit, do not deprive me of your holy spirit" (Ps 50, 3-6, 12-13). Muslims know that "man has been created fretful" (Qur'ân 70, 19), "sinful, unthankful" (Qur'ân 14, 34) and even "very foolish" (Qur'an 33, 72) But all believers are equally aware that they can say to God "Turn to me and pity me" (Ps 85, 16), for God is the first to turn to man in order to pardon his sins, since he is the All-forgiving, the All-pardoning, who pardons often because he is very patient, All-clement, All-compassionate, All-loving Does not the Qur'ân say "Ask forgiveness of your Lord, then repent to him; surely my Lord is all-compassionate, all-loving" (Qur'ân 11, 90)? For God has prescribed for himself mercy (Qur'ân 6, 12) and a hadîth echoes this "My mercy precedes my anger"

G God, Worthy to be Praised and Glorified

Who is then, this generous Creator and merciful Judge who is "the light of the heavens and the earth , light upon light" (Qur'ân 24, 35)? As the Psalmist says "Yahweh is king, robed in majesty; Yahweh is robed in power, He wears it like a belt Yahweh reigns transcendent in the heights Your decrees will never alter holiness will distinguish your house, Yahweh, for ever and ever" (Ps 92, 1-5). Majesty and generosity are his, for his "will is sovereign" (Ps 113, 11) Christians and Muslims call him the Holy One, the Most High and Inaccessible, the Great and All-embracing, with whom are "the keys of the Unseen none knows them but he", as the Qur'ân says (6, 59). He is the transcendent God, the one who is to be praised and glorified How could he possibly be unworthy of those beautiful names since he is the All-High the All-Great, powerful over everything ? He is "the King the All-Holy the All-peaceable, the All-faithful, the All-preserver the All-mighty the All-compellor, the All-sublime . ., the All-mighty the All wise (Qur ân 59 23-24) He it is who "gives the victory

This can only lead men to a better knowledge of this Being who is both near and distant and whom Christians call "the one who comes" They can easily adopt the Muslims' prayer which closes the litany of the Beautiful Names of God, asking God to be able to approach the Mystery "by every Name of yours which You have called yourself or which you have revealed in your book or which you have taught to one of your creatures or whose use you have reserved according to the knowledge that you have of your own Mystery".

For the Messiah, Jesus, son of Mary, has said: "Eternal life is this: to know you, the only true God" (Jn 17, 3) and Christians believe that they have learnt from the Messiah himself some of these Names which "until then had been hidden" (Col 1, 25).

H. *God who Sends Prophets*

Such is the substance of the religious heritage we have in common. Flowing from this there are many other things that we can consider common or analogous Muslims and Christians believe that God has spoken to men in history "at various times in the past and in various different ways, through the prophets" (Heb 1, 1), "by revelation or from behind a veil, or by sending a messenger to reveal whatsoever he will, by his leave" (Qur'ân 42 50-51) We both call Abraham "God's friend", and Moses "God's interlocutor", and we find in their lives models of faith and obedience The Second Vatican Council has twice recognized this fact The first time is in its meditation on the history of salvation which ' includes those who acknowledge the Creator In the first place among these are the Muslims who, professing to hold the faith of Abraham along with us adore the one and merciful God, who on the last day will judge mankind" (*Lumen Gentium* n 16) Secondly there is the passage of the *Declaration on the Relationship of the Church to non Christian Religions* which recognizes that Muslims "strive to submit wholeheartedly even to God's inscrutable decrees, just as did Abraham with whom the Islamic faith is pleased to associate itself" (*Nostra Aetate* n 3)

It is true that Christians and Muslims differ with regard to the criteria for recognizing that prophecy which is definitive Christians consider that "the fulness of prophecy" has been realized in Jesus, but they recognize that the spirit of prophecy continues to be made manifest from generation to generation Muslims on the other hand, see in Muhammad "the seal of the prophets", recognizing at the same time that there is a "mystery of Jesus" of exceptional dimensions Authentic dialogue requires that each side should respect totally the viewpoint of the other and show extreme patience, leaving it to God to purify this viewpoint, illuminate it and perfect it In the same way that the Christian must not ask a Muslim to recognize in the Messiah all the qualities which Christianity attributes to him, so also Muslims are invited not to require that a Christian should recognize as belonging to Muhammad all the qualities which Islam attributes to him The same thing can be said with regard to sacred books, bearing in mind nevertheless that both Christians and Muslims recognize that the divine words entrusted to the prophets have been recorded

in books which they must read, meditate upon and comment upon in order to understand their "apparent and hidden" meaning.

1. *God who Raises the Dead to Life and Fulfils Men's Desires*

There are still more things common to all believers. All know that there are other beings, angels and demons, whose missions have been assigned to them by God and who are, as it were, witnesses of human history. All are aware especially that the world will come to an end in time just as it began in time. The face of the Creator alone will abide. All things will return to God by means of a recapitulation spoken of, with an abundance of imagery, in all the sacred books. Thus the Psalmist can ask: "Tell me, Yahweh, when my end will be, how many days are allowed me, show me how frail I am. Look, you have given me an inch or two of life, my life-span is nothing to you" (Ps 38, 5-6).

The Second Vatican Council recognizes the fact that Muslims, like Christians, "await the day of judgment when God will give each man his due after raising him up" (*Nostra Aetate*, n. 3). The Hour will come. Its precise moment remains hidden, but some of its signs are known, particularly Jesus' second coming. Christians, in their creed, affirm that "He will come again in glory to judge the living and the dead" and a hadith even states that "there is no other mahdi except Jesus". This day will be the Resurrection Day, the Last Day, the Day of Retribution, the Day of Judgment, though Christians and Muslims in affirming the resurrection base themselves on different proofs. It will be the Day of Muster when "all the nations will be assembled before God" (Mt 25, 32). "Upon that day men will issue in scatterings to see their works and whoso has done an atom's weight of good shall see it, and whoso has done an atom's weight of evil shall see it", says the Qur'ân (99, 6-7). "All the truth about us will be brought out in the law court of Christ and each of us will get what he deserved for the things he did in the body, good or bad" (2 Cor 5, 10), in the hope of hearing God's words: "Well done, good and faithful servant; you have shown you can be faithful in small things, I will trust you with greater; come and join in your master's happiness" (Mt 25, 21).

Christians and Muslims affirm that there exists an Abode of Reward, Paradise, and an Abode of Punishment, Hell, though they differ widely in the description they give of these places and in their understanding of what constitutes their essential elements. Does not Jesus announce in the Gospel that "those who did good will rise again to life, and those who did evil to condemnation" (Jn 5, 28-29)?

Islamic tradition recognizes the existence of "pleasures of the mind and the senses", often interpreted metaphorically, and would seem to confine the "vision of God" to a few rare moments and to the "nearest amongst the elect", since "the eyes attain him not" (Qur'ân 6, 103); yet "upon that day faces shall be radiant, gazing upon their Lord" (Qur'ân 75, 22-23). Christian tradition, on the contrary, has always affirmed that "when it is revealed we shall be like him because we shall see him as he really is" (1 Jn 3, 2). The First Vatican Council restated this in the following terms "God, in His infinite goodness, has destined man to a supernatural end, namely to share in divine realities which completely transcend human understanding" (Constitution *Dei Filius*, ch. 2) In any case, Muslims and Christians are united in affirming that at this moment each soul will be "at peace", "well pleased, well pleasing' (Qur'ân 89, 28), and that the "Mystery of God" awaits us — as would seem to be indicated by a hadith which echoes Isaiah and St Paul — a mystery "which no eye has seen, no ear heard, no heart imagined (Ghazâlî, *Ihyâ'*, *k.al-mahabba*). Thus history has its finale and creation its fulfilment to meet the Lord of All-Being

3 *Man and Worship*

It is out of fidelity to this idea of God, man and history, that Christians and Muslims alike yet in their own way, seek to submit to the mysterious will of God They thus accomplish true "*islam*" as did Abraham and his son Moses and al-Khidr, Mary, her son and his Apostles, all of whom were amongst "those who submitted" Christians say — and here they are in agreement with a Muslim view which is completely justified — that it is by faith that man is saved They repeat the words of the author of the Epistle to the Hebrews "Anyone who comes to God must believe that he exists and rewards those who try to find him' (Heb 6 11) Hence the whole of human conduct must consist in obedience to God Christians and Muslims can echo the Psalmist "Here I am ! I am coming. In the scroll of the book am I not commanded to obey your will? My God, I have always loved your law from the depths of my being" (Ps 39, 7-8) Is not the ideal of the perfect believer to be acting always in conformity with God's law ? "Expound to me the way of your statutes, Yahweh, and I will respect them always Explain to me how to respect your law and how to observe it wholeheartedly" such is the prayer the Psalmist suggests (Ps 118, 33-34)

The Second Vatican Council states that Muslims "prize the moral life, and give worship to God, especially through prayer, alms-

giving and fasting" (*Nostra Aetate*, n 3). Though the rites and forms of prayer, fasting and almsgiving may be different, the reality remains the same: we are all trying to adore God in truth, "confessing with our tongues, attesting to the truth in our hearts and showing our sincerity by our acts" For we refuse any kind of hypocrisy, since Jesus told Christians "And when you pray, do not imitate the hypocrites" (Mt 6, 5), and the Qur'ân states "The hypocrites seek to trick God, but God is tricking them" (Qur'ân 4, 141) Prayer, invocation, litanies, meditation, intercession and retreat are all old customs which are common to Christians and Muslims In these, and in these alone, can they find the continuous renewal of their spiritual energy and their moral resolution How numerous are the expressions of worship and faith which Christians and Muslims hold analogically in common On the basis of a fundamentally religious personalism we hold that each man is responsible before God alone for his personal development and his faith Yet at the same time we require that each should belong to a particular community, the *Umma* for *Muslims*, the *Church* for Christians providing a living milieu which teaches the content of faith and keeps a check on its authenticity while at the same time bringing about an appreciation for religious and moral values in rites and in human relations Does not each community have its own rites for incorporating new members its special places of worship (mosques and churches) a body of religious leaders (the "men of religion" in Islam priests and monks in Christianity)?

K *Man and recognition for the rights of God*

Since Christians and Muslims desire in this way to recognize the rights of God and to submit to his commands, they try to follow a pattern of human behaviour which corresponds to what God has ordained for man s happiness The "commandments" which were handed down to Moses of yore also form a moral and religious heritage common to us "Honour your father and your mother You shall not kill You shall not commit adultery You shall not steal You shall not bear false witness against your neighbour You shall not covet your neighbour's house You shall not covet your neighbour s wife or his servant, man or woman, or his ox, or his donkey or anything that is his' (Ex 20 12-17) Respect for persons and for their freedom which puts us under an obligation to state together that "there can be no constraint in adhering to a religion", the fundamental equality of men and women (having due regard for the diversity of their functions and missions), the glorification of almsgiving, hospitality fidelity to one's promises, concern for the common good at the price of subordinating private interests to it —

all this has for a long time been the habit of believers, both in Islam and in Christianity.

They have learnt, as is to be found repeated in certain hadith-s which many extend to cover the whole of humanity, that "believers are but brothers" and that "no one is a true believer until he loves for his brother that which he loves for himself" (Ghazālī, *Ihya', k. al-mahabba*). The Gospel is constantly reminding us that the second commandment is like the first "You must love your neighbour as yourself"; and that it is on the works of faith that we shall be judged on the last day Happy those who will then hear said to them: "I was hungry and you gave me food, I was thirsty and you gave me drink; I was a stranger and you made me welcome, naked and you clothed me, sick and you visited me, in prison and you came to see me....; (for) in so far as you did this to one of the least of these brothers of mine, you did it to me" (Mt 25, 35-40) Is it not said in a hadith that "whoever gives relief to a believer for one of the afflictions of this world, will be relieved by God from one of the afflictions of the Day of Resurrection"?

II. *Areas of Convergence*

A *The Challenge of the Modern World*

Such are the aspects of the doctrinal basis common to the two religions These provide meeting-points for reflection and research. But can believers be content to enumerate their points of convergence and to respect the points of divergence while their contemporaries look on, silent and cynical spectators at theoretical and academic dialogues? The modern world presents thousands of challenges to faith in God, with regard to the manner in which it is to be justified, as well as the ways in which it is expressed and influences daily life Marxism, Nietzschism, psychoanalysis, existentialism and structuralism imperil faith since they are intended to provide a radically negative critique of it, although believers may consider them to be critiques producing a positive purification Believers have sometimes minimized the importance of economic injustices and have pretended to ignore the differences between the social classes They have sometimes stripped man of his dignity and have curtailed many of his ambitions They have also disregarded the depths of his inner being and the instinctive forces of his nature Similarly they have ignored the requirements of freedom and the possibilities of spontaneous expression. They have under-estimated the linguistic problems which every language presents, the languages of faith not excepted Should not Christians and Muslims renew their methods and exchange

experiences so that together they may face up to the challenges of modern thought and give positive answers to the questions set by an atheistic culture? Believers have not finished exploring the dimensions of faith, particularly those corresponding to the expectations of the scientific culture of our age. Is there not here a first area of convergence for our religious investigations today?

If we state, with Jesus the Messiah, that "no servant can be the slave of two masters" (Lk 16, 13), we are bound to acknowledge that paganism is forever springing up again and that the new idols are more powerful than ever — these idols which oppress God's creatures in the name of the state, of sex or of money, in the name of technical achievements, productivity or the consumer society, or in the name of empty fame, false freedom and illusory happiness. Man today is waiting for a new freedom which will allow him to recognize his God and, by this very fact, to recognize his own essential nature. Cannot this struggle to free our brothers from all forms of oppression unite us, Christians and Muslims, in accordance with the invitation issued by the Second Vatican Council in its *Declaration on the Relationship of the Church to non-Christian Religions*?

> Although in the course of centuries many quarrels and hostilities have arisen between Christians and Muslims, this most sacred Synod urges all to forget the past and to strive sincerely for mutual understanding. On behalf of all mankind let them make common cause of safeguarding and fostering social justice, moral values, peace and freedom (*Nostra Aetate* n. 3).

Will the Psalmist's vision be fulfilled, thanks to the efforts of all? "Love and loyalty now meet. Righteousness and peace now embrace, loyalty reaches up from the earth and righteousness leans down from heaven" (Ps 84, 11-12).

B. *The Believers' Commitment*

Our faith in God is the very basis of such a commitment to the service of our brothers, for there lies in each of them that man which "God has created in his image", as is stated in both the Bible (Gen 1, 26) and the hadith. Jesus told Christians: "Love your enemies and pray for those who persecute you, in this way you will be the sons of your Father in heaven, for he causes his sun to rise on bad man as well as good, and his rain to fall on honest and dishonest men alike. ... You must therefore be perfect just as your heavenly Father is perfect" (Mt 5, 44-48). Muslims know that according to Ghazâlî, believers of old said: "Put on the habits of God". Perfection for the believer consists in approaching his Lord by following the way of his attributes

which are most praise-worthy: knowledge, justice, goodness, kindness, bounty, mercy, good counsel, encouragement to do good and protection from harm". Is it not this way, leading to an "exchange of attributes", that is referred to in this other hadith qudsi quoted by Ghazali: "The closer my servant comes to me through supererogatory practices the more I love him, says God, and when I love him I am the ear by which he hears, the eye by which he sees and the tongue by which he speaks."

It is because we believe in the living God who loves life and wishes to see it produce all its fruit that we strive to protect life wherever it is threatened helping the sick and the dying in hospitals, developing medical research and methods of medical treatment in laboratories, condemning abortion and euthanasia in permissive societies, disapproving methods of birth-control which are over-simple, refusing war and homicidal experiments on a planetary scale. This is because life is a gift from God of which man cannot dispose as he wills. Councils and Popes have never ceased reminding Christians of this fact, whatever might be the difficulties of the present time.

It is because we believe in a just God who created the good things of this world for all its inhabitants that we fight against all forms of discrimination whether their motivation be sexual, racial, cultural, religious or national We combat the selfish accumulation of wealth in different forms of capitalism, whether these are practised by individuals or by governments in the East or in the West We struggle against the unjust division of natural resources and the selfishness of some rich countries that forget to give assistance to poorer countries through the channel of international organisations This, at least, is what the best Christians are trying to do untiringly, taking part wherever they can in the fight against under-development and for the progress of nations, "without expecting any reward other than that of doing God s will , with complete respect for persons, cultures and civilisations Their work and suffering is offered in the service of life and of humanity, in a spirit of equality with all, and with respect for all forms of freedom

It is because we believe in a God who is free to create and to initiate things that we defend everywhere freedom values freedom of movement and freedom of expression, freedom of thought and freedom of religion For freedom alone allows the flowering of the human spirit in each person and each community, freedom alone gives man the opportunity of being responsible for his own acts and of achieving an integrated personality, freedom alone gives the believer the joy of adoring God without constraint and of offering a service worthy of

him. "Man's dignity demands that he act according to a knowing and free choice. Such a choice is personally motivated and prompted from within. *It does not result from blind internal impulse*", declared the Second Vatican Council (*Gaudium et Spes*, n. 17).

Finally it is because we believe in God who is Peace and who gathers that we strive to create brotherhood on an international scale, while at the same time respecting national cultures. This too is why we encourage dialogue as the sole means for resolving conflicts and why we combat all forms of nationalism that are closed and inward-looking. It is because we believe in a God of mercy and pardon that we reject the spirit of vengeance and any justice that might in fact be unjust For pardon alone can revive in the prisoner, the condemned person or the sinner, that strength of soul which will enable him to start a new life, and only human mercy can bear witness here below to the limitless and endless mercy of God

C. *Believers and our World of Today*

Life for all justice for all, freedom for all, brotherhood of all men these are the human values which, since they are at one and the same time values of faith undoubtedly constitute possible common ground for the commitment of believers amidst the contemporary problems of civilisation Despite some fundamental divergences in matters of doctrine, particularly with respect to the approach to the divine mystery and to the role of prophets in history, we have a common doctrinal basis sufficient to justify in the name of faith itself our commitment on behalf of humanity through a "dialogue of values" where we ourselves must be ready to pay the price These various areas of convergence have been brought to the consideration of Christians by the Second Vatican Council in a long document entitled *The Church in the Modern World* This document aims at defending the absolute dignity of man who lives under the eye of God and in submission to his laws fully respecting life justice, equality and freedom, which are amongst the fundamental rights of contemporary man

This document first reminds believers such as ourselves of the "human condition today its hopes and fears, the psychological, moral and religious transformations that are taking place, new imbalances, more universal aspirations, a deeper questioning Three broad areas are given priority human dignity, the unity of the human community and the promotion of human action in the universe Believers, conscious of *man s dignity* but also of the manifold contradictions within him have the duty of reminding all of the dignity of the mind, which is destined for truth and wisdom, of the dignity of

conscience, destined for freedom and uprightness, yet accepting at the same time to dialogue with all representatives of contemporary atheism. Believers concerned for the *human community* have the duty of insisting on the community aspect of man's vocation: the interdependence of person and society, the primacy of the common good, respect for persons, respect and love for adversaries, the essential equality of all men, the need to go beyond a purely individualistic ethic. Believers, convinced of the *value of human action*, have the duty of respecting the autonomy of earthly realities while at the same time helping to bring about the fulfilment according to God's plan for his creation. Are they not awaiting "a new heaven and a new earth" (Apoc 21, 1)?

D *The Dignity of Earthly Values*

Some urgent problems are then put forward for the attention of Christians These can constitute further common ground for the commitment of believers The first of these is the *dignity of marriage and of the family* the holiness of marriage and of the family, the fundamental value of conjugal love, the fruitfulness of marriage, respect for human life from birth and even before birth, the eminent dignity of woman and the promotion of her true interests The second area of concern is that of *cultural development* the relationship between faith and culture, the harmony of different values within cultures, the recognition that all have a right to culture, efforts to achieve an integral human culture A third series of questions concerns the *socio-economic order* economic development for the benefit of man, removal of socio-economic inequalities, social justice and industrial disputes, participation in management and in the running of the economy, private property and concern for the common good, the use of the world's resources for the benefit of the whole of mankind In fourth place comes *politics*, the co-operation of all citizens in the life of the nation through democratic systems which respect the liberties referred to above Finally, there is the *maintenance of peace* and the *building-up of a community of nations*· proscription of war, or at least its "humanization" when man's sin forces us to tolerate it, the struggle for a growing and general disarmament, work for international co-operation in all fields (economic, social, cultural) and the development of international bodies.

Conclusion

It is perhaps through such action on behalf of life, justice, freedom and brotherhood that believers can today prove the human effective-

ness and the real credibility of their faith in God. They cannot invoke God as Creator and Saviour of all men if they refuse to believe in a fraternal spirit towards these same men Christians say "Anyone who says, 'I love God', and hates his brother, is a liar, since a man who does not love his brother that he can see cannot love God, whom he has never seen" (1 Jn 4 20), "our love is not to be just words or mere talk but something real and active (1 Jn 3, 18) Muslims are well aware that they are required to act in conformity with their faith "Work, and God will surely see your work and his Messenger, and the believers (Qur'ân 9 105) Christians and Muslims seem, therefore, to have a certain common ground both as regards belief and commitment For this reason it is important to define to what extent religion constitutes for each side an 'ideology for life', and to what extent faith in God encourages believers to dedicate themselves wholly to the achievement of social justice In the very fight against prejudices and in attempting to lessen misunderstandings they will discover how much unites them already For this to come about it is desirable that believers should listen to the inspirations God gives them today and that they should extend their activity on behalf of their brothers for the glory of God and the joy of mankind Then they will hear the Psalmist saying to them Happy those who find their strength in you, Lord, they will set out on the road (Ps 83 6)

Mission Stations: Centres of Contemplation

Joseph VELAMKUNNEL, S.J.

WE have seen in a previous article that evangelization means the transformation of cultures through the power of the Gospel as mediated through human agents [1] The total culture is transformed when the links between the various spheres of cultures, the attitudes of people and their relationships within a particular culture are transformed In the context of the religious tradition of India search for more and more effective and connatural areas of cultural contact must be made. In this article an attempt is made to bring out the deep relationship between contemplation and evangelization. Taking into account the contemplative tradition of Indian culture, it is proposed that mission stations could be conceived as centres of contemplation where the Gospel and the non-Christian culture encounter each other From this encounter will result a type of Christian community which will be genuinely Indian and at the same time Christian These communities will bear witness to a Christ who is Indian and will be so understood by the people. Their life-experience will be truly Indian and Christian and will overflow into concern for people through involvement

Evangelization of culture assumes diverse emphases and forms according to the values found in the culture to be evangelized. The religious tradition of India is dominated by a spirit of renunciation and a quest for God These are some of the values which must mark a genuine evangelizer, as Pope Paul VI remarks in his Apostolic Exhortation *Evangelii Nuntiandi* " the witness of poverty and detachment, of freedom in the face of the powers of this world, in short, the witness of sanctity" (n 41) Detachment from worldly things and prayerfulness are the two characteristic marks of a "man of God" according to the Indian tradition. To the measure that these are sincerely accepted as true values and taken into account as channels of contact with the Indian culture, a missionary can claim to be evangelizer of Indian culture. In the words of Bernard Häring:

1 See VIDYAJYOTI, January 1978, pp. 5-11.

> The Gospel enters normally through the gate of the value which appeals more or which occupies the first place in the scale. When the principal value is effectively evangelized deepened or enriched with new dimension it will be relatively easy to evangelize the entire morals of the culture which includes it.[2]

If the dominant features of the culture to be evangelized are renunciation interior as well as exterior and prayerfulness or a contemplative spirit then the missionary must make these values his own, both in his personal life and in the overall image of the mission station.

Contemplation and the Evangelization of the Missionary

God is the primary evangelizer. But in as much as the missionary has a human role in evangelization secondary though it be he needs to be evangelized himself. In as much as he is transformed by the power of the Gospel is he able to be a credible sign of its transforming power. Faith and the Gospel are not ideologies which by sheer logic of dialectics can prove their validity. The novelty of the Gospel is powerfully witnessed to in the measure in which this reality has become effective in the missionary himself. It is in contemplative experience that the transformation of his being takes place. It is in this process that a missionary becomes a fit instrument in the hands of God. The missionary needs a contemplative vision of reality, of the mission station itself. Such a vision enables him to see God's presence in himself and in the people to be evangelized. He learns to transcend the dialectics of reason and acquires a unitive vision of things. He learns intuitively to recognize what is most attuned to the spirit of the Gospel. He chooses means which are most appropriate to the message. Unlike other kinds of activities of life the means of evangelization already carry the message. Hence if one makes use of means negating the message which they are supposed to mediate evangelization will evidently be unsuccessful or at least superficial. That precisely is the reason why tactics subtle accommodations and secret compromises have no place in the work of evangelization.

Contemplative Experience and the Self-emptying of the Missionary

The missionary needs to be evangelized. He has to be reborn through the Spirit. This implies a radical self-emptying of the ego-content the dissolution of the illusory self which seeks its own interest in the apostolate. Once this self-seeking ego has ceased to be

2 Bernard HÄRING, *Evangelization Today*, p. 56

operative or at least is reduced to a secondary importance, the inner self of the missionary can shine forth in all transparency. Then the missionary becomes a credible sign of the power of the Gospel.

When human efforts exhaust themselves in external involvement and the mind gets absorbed in the process of the interwoven dynamics of human quest for success and popularity, the process of self-emptying simply dissolves the ego behind all these searches. This process brings into the missionary a sense of wholeness and unity. Self-emptying can be prior to his apostolate, preparing him for it, or the apostolate itself can become a means of this transformation of self. When one begins to feel that he has reached the end of his productive skills to transform hearts, when one begins to feel the existential vacuum and the futility of the selfish quests he indulged in, when one begins to fear the apparent uselessness of further efforts at changing the hearts of people, then precisely is the hour of his second birth into an apostle of the Gospel He gains in contemplation a sense of proportion and integration of self at its depth. He recognizes that his apparent failures to achieve apostolic goals and the humble acceptance of his inability to effect the transformation of consciousness through his own powers is the beginning of true evangelization, "solely through the divine power of the message" He has begun to realize that the awareness of poverty and the weakness of the witness is no hindrance to evangelization but only an asset, a condition needed in evangelization, human emptiness is what is most suited to become the vehicle of grace because it is devoid of self-interest. Thus did St Paul the apostle learn to rely on God's power to change hearts (1 Cor 2, 1-5)

Such a person does not experience a motivational crisis in the apostolate His theological understanding of the missions and of non-Christian religions may change, methods of evangelization proposed by experts may change; and, perhaps, the people for whom he spent his life may turn him down But he has learned to remain above the theological whirlpool and the methodological confusion Neither does he withdraw into himself, looking for secret assurances from outdated theologies; nor does he try to dissipate himself in reckless activities, overstretching his capabilities — which would plunge him into a more meaningless existence Self-emptying and the power of the Spirit has taught him to liberate himself from the successive pasts of ideological ups and downs and the quest for external success, and thus to enjoy a genuine freedom from the pressure of human expectations He has learned to draw spiritual motivations to sustain himself in failures, strength and courage to

advance along the path of tireless zeal and service. He can "disincarnate" himself from methods of evangelization he was used to in the past, he can gracefully accept new ones, knowing full well that eventually he may have to abandon these in pursuit of better ones. This disposition will liberate him from spiritual and intellectual inertia and undue tension enslaving his creativity, it is a liberation from one's own ego tenaciously holding on to itself in theological understandings and missionary methods. It is a sign of deep detachment and selfless service. The missionary needs a radical detachment from his dearly cherished but time conditioned approaches to evangelization. He needs interior freedom to accept new ideas to experiment and to change. This disposition is a condition for true happiness in the apostolate and success in evangelization. It is the sign of a person who has been transformed into Christ the sign of a missionary who is being evangelized himself! *Evangelii Nuntiandi* speaks about the need for constant search for better methods of evangelization:

> This question of how to evangelize is permanently relevant because the methods of evangelizing vary according to the different circumstances of time, place and culture, and because they thereby present a certain challenge to our capacity for discovery and adaptation (n 40)

A missionary has to reach such a level of self emptying as to feel ready to throw away gladly all the theologies in which he sought support and strength and the latest and dearly cultivated methods of apostolate and techniques of evangelization and humbly pass through the needle's eye of human insufficiency in order to mediate God's power. Only then has he the spiritual freedom needed to open himself to new means and ways of evangelization, to new ideas and new visions.

This was the experience of Mary in the Incarnation. She went through the experience of having nothing to claim from God, of having nothing worthwhile to offer to God except to utter in absolute helplessness: Yes. That was the moment of grace for us. The apostle must go through this kind of experience of self-emptying, sharing the *kenosis* of Christ himself (Phil 2 7). Thus he becomes an instrument disposable in God's hands. Normally God gives him back all his talents and skills and through them continues his work of redemption. But the apostle must be prepared to go through this radical renunciation of his own being of seeing man made syntheses and programmes of action utterly *fail*. His dreams for the conquest of the Kingdom of God for planting the Church and the flag of Christ in unknown lands and in the hearts of countless peoples, the inner resources of his interior landscape have to be turned into an arid waste-land. His plans and goals in life his intuitions and talents are

to be purified to mediate God's grace. Only then will he reach an awareness of God and of himself in him, which is beyond the level of intellectual perceptions and the logic of reason, and at the same time a deep confidence in God and in himself. Like Paul he would say: "God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength" (1 Cor 1, 25). Sufferings in the apostolate are no cause for alarm or discouragement. The missionary has learned the meaning of apostolic pains, just as the Apostle of the gentiles. "So death is at work in us, but life in you" (2 Cor 4, 12).

Contemplative Experience and the Integration of the Missionary

In the contemplative experience the faith dimension of the missionary is awakened to a high degree. What he believes in faith is lived on the experiential level in contemplation. It is a unitive experience that goes deeper than the stage arrived at in what is traditionally known as "discursive prayer" Pure contemplation, because it is unitive, unifies all the aspects of his personality. It is a transformation of the religious consciousness of his inner life; it entails the integration of his personality on a different level The radical upheavals mentioned earlier are only necessary conditions to fresh re-organization of life The integration of the personality is not to be thought of as a psychological adjustment taking place on the empirical level alone It is a qualitative change in the realm of the spirit; it is a spiritual "newness" or "a re-birth" in the Spirit The gifts of the Spirit unify the vision of reality and make the contemplative simple and able to transcend the conflicts of life He is now free from all sense of timidity, fear of failures, and thus filled with courage to initiate new apostolic ventures and to overcome all obstacles Here the missionary is being evangelized through the power of God.

In this experience the missionary acquires the fundamental condition of openness of being — *fides qua* — the basic disposition of receptivity before God and his saving activity in the world. This attitude of total openness and surrender to Truth permits him to discover the content of faith — *fides quae* — the revelation of God in Jesus. This means that one is being taught by God. Because evangelization is not simply the transmission of certain truths or intellectual formulations of the faith-content, the apostle needs to bring together the *fides qua* and the *fides quae* on the experiential level He who lacks a contemplative dimension to life will tend to present the novelty of the gospel and Christian faith in terms of *fides quae*, i e religious truths; but he fails to witness to the intuitive and unitive dimension of his faith as transforming the depths of man.

Because contemplative experience is a unitive awareness, the contemplative is able to unify in himself all that is good in other religions — the seeds of the Word sown in them. The contemplative vision makes him capable of taking a radical stand, without, however, condemning the subjective consciousness of people before inhuman values and systems in other cultures There is no "contemplative gimmick to penetrate reality or to replace the scientific tools offered by modern behavioural sciences such as sociology, anthropology, etc But in the vision of faith the contemplative possesses something beyond what these sciences can offer His new perspective sheds the light of faith on reality and thus contributes to the apostolate by bringing the faith-dimension to his evangelizing action

Religious superficiality and fanaticism often go together The deeper the experience of one s own faith the more reverential and open one would be to other religions and the experiences claimed in them One must rigorously question the subtle pride and secret quest for recognition by the ego in the sphere of religion often skill fully justified under the garb of missionary zeal It is the gift of discernment that can give some insight into all the mechanism of the human mind as it operates in religious experience The area of missionary zeal can be so deceptively mixed with self seeking that one would unknowingly sacralize pride and self assertion as zeal and love for people Proselytism and religious fanaticism in a missionary would hardly reveal the transforming power of the Gospel It is the gift of contemplation that will help the evangelizer to evince and frustrate the attempts of the religious ego within him so that the inner self can become more transparent a reflection of God himself in the heart of the missionary

Contemplative Experience and the Awakening of Faith

The religious dimension which is awakened through contact with the power of the Gospel and the presence of the Holy Spirit would reveal an awakening of faith hope and charity

The awakened faith reveals two realities about man On the one hand it implies faith in himself self respect a sense of the dignity of man a spirit of confidence in one s capacity to change the world and transform the hearts and minds of people It fills the missionary with trust that he can mediate the Holy Spirit to others, his instrumentality will be made use of by God to communicate his Life and his Spirit to people Faith stimulates and awakens the active dimension of the human spirit But at the same time the awakened faith must manifest itself as man s readiness to surrender himself to the

power of God, as his willingness to abandon his destiny into the mercy of God; he experiences joy at being led by the loving hands of God through the darkness of faith. He is prepared to give up his cherished freedom in order to receive an experience of self-transcendence and the freedom of self-gift to others in service. The dynamics of faith must show itself in sentiments of gratitude for the very gift of faith and the gift of others. What a missionary aims at in his evangelization of people is precisely this kind of faith experience He would create conditions conducive to such experiences both in his personal life and in the set-up of the mission station. The mystery of his call as a missionary, reminds him that he is a mediator or an instrument in the hands of God for evangelization, but an instrument of a unique kind — both active and passive. The active dimension of his being an instrument is found in his indefatigable efforts for evangelization, and the passive dimension is revealed in his dependence, humble prayer to become more and more transparent, self-less and disposable in the hands of God In the measure in which both these dimensions are awakened and deepened in him through faith-experiences, the missionary is a successful agent of evangelization

Contemplative Experience and the Awakening of Hope

The contemplative experience fills the missionary with deep hope in his call to evangelize This experience of hope contains in itself elements of self-determination, self-confidence in one's capacity to transform the world; but at the same time it reveals elements of surrender to the Prime Evangelizer who may or may not make use of us and our talents for his divine purpose Only this paradoxical quality of the experience — deep unworthiness coupled with immense confidence — can determine whether one's experience of hope is dynamically centred on God, transcending all human capabilities or simply a stimulation of human potentialities This experience urges the missionary on to spend all his energies in the work of evangelization; at the same time, he humbly recognizes the poverty of his efforts, arousing in him the feelings of reverence and gratitude. "We are merely servants: we have done no more than our duty" (Lk 17, 10). A genuine experience of hope brings a new direction into one's life; it fills the missionary with meaningfullness and strength in his apostolic sufferings (2 Cor 4, 7-12).

Contemplative Experience and the Awakening of Love

The transforming experience of contemplation is an awakening of love. The love poured out into human hearts through the Holy

Spirit in Baptism is awakened to a high degree on the experimental level. It is an experience of God as the sole possession of one's life. "All I want is to know Christ and the power of his resurrection" (Phil 3, 10). Christ becomes the only reward for one's apostolate. In contemplation the missionary shares the love of God and the power of his Spirit and becomes capable of loving people with the very same love. It drains from his heart every trace of self-love and the spirit of conquest and pride. He has no need to strive for success and find the meaning of his life in human recognition. His success is God himself whose mission he has gladly accepted. There is no self-interest in God's love for man and the missionary seeks nothing more in evangelization than loving and serving others with this very same love. Because he is not preoccupied with achievement in the visible order nor finds his fulfilment in the institutional growth of the mission he can serve people in freedom and selflessness. In fact a contemplative has no such needs because God has become his sole possession in life and the only worthwhile reward for him. "Give me thy grace and love and that is enough for me."

The contemplative makes no attempt at sacralizing his tendencies to dominate the helpless in any way and to make converts out of them. He does not allow his greed for praise and vain glory to camouflage itself under the cover of zeal for souls. He does not compare his work with that of others and feel jealous of their success and recognition. He gives no occasion for intolerance and rivalry in the apostolate, if he finds a fellow missionary more creative than himself. Genuine love delights in the truth (1 Cor 1 6). He does not try to hide skillfully or rationalize his apostolic failures in terms of visible fruits. Thus he bears witness to the reconciling power of God's mercy and love offered in Jesus as his personality is integrated within himself, experiencing the reconciliation effected by God.

The experience of God's love fills him with supreme freedom for evangelization. He respects human freedom even though his dealings are with the illiterate masses. He would refuse to violate their moral liberty although his faith teaches him that human freedom is perfected in the self gift of Jesus whom the missionary mediates for them. He abstains from the least psychological pressure to win them over to the Church. He knows the teaching of the Church. Vatican II says:

> In spreading religious faith and in introducing religious practices everyone ought at all times to refrain from any manner of action which might seem to carry a hint of coercion or a kind of persuasion that would be dishonorable or unworthy, especially when dealing with the poor or uneducated people. Such a manner of action would have to be considered an abuse of one's right and a violation of the right of others (*Decree on Religious Freedom* n 4).

Non-violent means are recognized as the most fitting, appropriate way to evangelize and transform cultures. Genuine non-violence precludes even the least violence. The contemplative missionary is deeply grateful that God has respected his freedom, and he himself must show respect for God's dealings with him in the apostolate. Vatican II brings out the nature of God's dealings with man as follows:

> Revelation does not indeed affirm in so many words the right of man to immunity from external coercion in matters religious. It does, however, disclose the dignity of the human person in its full dimensions. It gives evidence of the respect Christ showed toward the freedom with which man is to fulfill his duty of belief in the Word of God. It gives us lessons too in the spirit which disciples of such a Master ought to make their own and to follow in every situation (ibid., n. 9)

Evangelization of the missionary leads to the evangelization of the world around him. He is known to be a "man of prayer" or "a man of God". His house is acknowledged as the centre of prayer. The names with which people address him will be primarily religious; and he delights in this because his priestly identity is understood by them.

Contemplative Experience and Involvement

The validity of the experience of contemplation is tested in the missionary's eagerness to share it with others. External involvement is one among the many means of sharing it. The experience of love overflows selflessly in service. The nature of the service depends on the needs of people and on the aptitude of the person offering it. In the context of India developmental works will assuredly be one important way in which the contemplative can devote himself at the service of people.

The exterior activity will reflect the experience of inner serenity, integration and selflessness. The contemplative has transcended the dichotomy of action and prayer. He finds the same God both in work and in prayer and he experiences God on both levels. The experience of prayer unifies all his actions in love. If a person's contemplative desire is marred by subtle selfishness, his service of people also will carry the same mark. External involvement is simply an overflow of the experience of contemplation. For a contemplative, it is not a deliberately chosen and calculated and skillfully employed means of attracting people to his faith. This motivation can very well be riddled with selfishness, sometimes so deceptive that the missionary would even consecrate these actions and offer them to God in earnest fervour. Apostolic involvements such as conscientization are unselfish attempts

to bring good to others. The *purity and selflessness of an activity is a mirror of the sublimity of the experience of prayer.* **Undoubtedly people will be attracted to such contemplative missionaries by whatever names they are known.** Sometimes one comes across over-zealous missionaries who are so obsessively pre-occupied with the idea of "witnessing to Christ's love" through charitable actions, that they seem to betray a certain unconscious fear that their lives really lack depth and are not credible enough! The light shines forth wherever it is placed. Christ is the light of the world, and the contemplative is one who is so transparent that Christ's light can easily be seen by others, shining through him. The Apostolic Exhortation *Evangelii Nuntiandi* aptly remarks: "The Church is an evangelizer, but she begins by being evangelized herself" (n 15). The missionary needs to be evangelized, and to the extent he is evangelized he mediates the Light of Christ.

It is a contemplative spirituality which will enable a missionary to balance the one-sided image of the mission stations as centres of activities. The self-assertive spirit of man involved in developmental works must be shown to be capable of abandoning itself in contemplation. The man who tries to guide his own destiny and to teach others to do the same through self-reliance, through the exploitation of the God-given human powers of intellect and will, must, at the same time, reveal his inner freedom to "let-go" everything into God's hands, through abandonment and self-emptying.

Man has found the means and capacities for liberating himself from numerous conditionings which in the past bound him a slave to nature. This is only one form of exercising his liberty. The greatest conditioning of man is his false sense of security in himself, his subjection to the dictates of his ego, his slavery to sin and selfishness. His basic inability to love, as God loves, people for whom he is created, betrays his spiritual emptiness. He needs to be freed from this ultimate cause of every conditioning and bondage. The methods of catechesis, the image of the missionary, his house, life-style, his very person must point to this dimension. Otherwise he presents a one-sided christianity, because the divine dimension of the faith-life is overshadowed by the image of human achievement.

Towards a Structural Change of the Mission Stations

It is only too obvious that one cannot transform a whole culture instantaneously. So also is one unable to transform oneself or one's ways of thinking and living in a day. Today's mission stations have

reached the present stage as a result of the interplay of so many intricate factors. There may be drawbacks and much is desired in terms of fresh thinking and imaginative action. All the same much good has been done. One cannot expect overnight a radical change in the mode of operation of the existing stations. Constructive criticism must take into account seriously the limitations of persons and the human side of the whole process of change Structural reforms are certainly needed, but the persons who live in the structures need to be evangelized even in the method of evangelization This does not mean that one must wait for a total self-transformation to start on his mission of evangelizing others He is being evangelized through the work of evangelizing others. But the experience of his transformation will be contained in and protected and deepened through adequate structural reforms of the mission stations Hence a few suggestions will not be out of place. Evidently the following proposals do not claim any infallibility !

Certain days of the month, v g one day a week, could be set apart exclusively for silence and prayer. These are privileged days when every other activity ceases and is relegated as secondary means of transforming human hearts [3] Certain external conditions are created to help one become more effective in the hands of God as an instrument of evangelization The purpose of such days is not so much to "project" an image of a contemplative, and thus attract people to the Church It is simply to live out authentically certain profound values of one's faith and in that experience encounter all the people around External silence and solitude is an indispensable condition for the contemplative spirit to grow Days like these will deepen the missionary's faith-vision and nourish his conviction with regard to the right priority of values for the evangelization of cultures It is a cultural anomaly that the missionary calls himself "swami" or "baba" and insists on his dependents calling him so, when he lacks a sense of prayerfulness. It is equally misleading that mission stations are called "ashrams" when they lack the spirit of silence Such superficial imitations — though not infrequent in the name of inculturation — only discredit the Christian contemplative tradition and do a serious disservice to evangelization

The present system of parishes — one priest living in one station — could be replaced by a "core-community" of missionaries living and sharing their lives in depth Single priests living in isolated parishes lose touch with theological reflection because they do not have companions of equal training to share their lives Experimentation and study must constitute part of their self-evangelization;

3 *Evangelii Nuntiandi*, n 41

it is a sign of vitality to explore new and fresh avenues of evangelization, as is recommended by the Apostolic Exhortation[4] It is heartening to notice that in many stations meetings of sisters and priests, in which they discuss and plan and evaluate the activities of the mission, have become a regular feature

However what I have in mind is a little different from meetings of sisters and priests Two or three missionary priests form themselves into a nucleus of Christian community and live together the different aspects of their faith in such a way that the richness of the Christian mystery is visibly seen by others One priest could be and be called the Guru or the spiritual leader of the group and his primary or even exclusive concern would be to deepen the contemplative experience of the community He could engage in teaching others the way to God through prayer and other spiritual activities His service to the peole would be conditioned by his role temperament etc His life-style interests etc would balance the image projected by other priests who are perhaps more concerned about developmental works It might perhaps be well to leave the administrative burden of the place in the hands of another priest

Even though each one has a particular function in the mission station it must be remembered that nobody is exempted from his call to contemplation In the plan suggested here the external life style of the mission station would reveal in a more striking way certain aspects of life and among them contemplation will occupy the most important place The overall image projected by the mission station would be contemplative The other activities or involvements would be and would be seen to be an overflow of the contemplative dimension Where more than one form of service is rendered the image of one type of work would be counterbalanced by another

Evidently big socio economic projects heavy machines such as drills and tractors running back and forth would disturb the climate of contemplation Less impressive projects simpler life style would contribute much to the effectiveness of the approach It is in this context that conscientization is suggested besides being the most effective means of transforming culture and humanizing the poor — as a method of involvement most fitting with a contemplative life-style As long as the missionaries do not take up the lead of mass movements, centres of conscientization are well suited to preserve and foster the contemplative experience and to project the right image of the mission station Missionaries could learn much from certain Hindu

4 Ibid n 40

Ashrams and from other centres of living, like the Khadigram at Kharagpore, in terms of simpler and prayerful life-style and group living.

It is needless to say that a life dedicated to the slow rythm of progress in the transformation of culture would demand a deep faith-experience in the missionary It must be insisted upon that only a contemplative experience would sustain him in his moments of frustration at the intangible growth of evangelization of culture Only such an experience can protect him from the temptation of seeking immediate visible results through spectacular socio-economic activities A deep experience of God will help him keep his balance when challenged by others to prove the success of his method in changing the hearts of people Only a contemplative vision of man and reality can save our involvement in the transformation of culture and change of social structures through conscientization from recklessly plunging into violent unworthy means of class struggle In short the missionary will evangelize the consciousness of people and cultures in the measure in which he himself will have been evangelized by God

Eschatology Today

Etienne N DEGREZ, S.J.

STARTED off with the scriptural studies of the protestant exegetes at the turn of the present century (A Schweitzer, J Weiss, etc), the eschatological revival is now entering the dogmatic field of Catholic Theology The usual placing of Eschatology at the very end of the systematic treatment of the whole of dogmatic Theology is questioned by an increasing number of scholars who insist that Eschatology be not narrowly limited to the study of the 'last things' Rather it should be treated as a subject pervading all the others

> Christians must develop Eschatology in all parts of their understanding of faith It must not be reduced to a part of Christian Theology but must be understood radically as the determining factor in all theological statements [1]

And Karl Rahner in a more traditional way of speaking agrees "Eschatology must always be seen in connection with the other branches of Theology for it concerns what forms the content of other treatises, but in fulfilment [2]

The wishes expressed above by Metz and Rahner are heeded Eschatological hope and dynamism understood as the transcendent pressure exerted by the future on the present are slowly penetrating anew theological reflection and even more are alive enough in some Christians to be a force leading them to concrete action for a less inhuman world These are signs that the Church no longer relies entirely on her past as her source of inspiration but discerns, in a still confused way that Christ is coming to her from the future, that the future too maybe even more than the past has a bearing on her life today, and that a dynamic ever-changing Church may be more faithful to Christ than a Church encumbered with traditions and customs inherited from the past [3]

1 METZ Johannes Creative Hope in MARTY & PEERMAN (eds) *New Theology No 5* London MacMillan 1968 p 135
2 RAHNER Karl Art Eschatology in *Sacramentum Mundi* vol 2 London Burns & Oates 1968 p 246
3 On the way to fulfil in this the wishes expressed by Teilhard (in a 1952 letter to Mgr Bruno de Solages) to see a reform of Christology worked out see TEILHARD DE CHARDIN Pierre *Lettres Intimes* Paris, Aubier Montaigne 1974 p 412 It would not be a betrayal of Teilhard's thought in our context, to speak of a passage from ekklesia to ecclesiogenesis

Every aspect of theological reflection showing a passage from a static to a more dynamic point of view could be understood as a sign of an infusion of eschatological hope. The uneasiness with which theologians discuss 'transubstantiation' is an example of this. The concept, canonized by the Council of Trent, was the expression of a static Theology of the Eucharist emphasizing the doctrine of the Real Presence to the prejudice of the unifying ecclesial effect of the sacrament, an idea in favour with the Fathers of the Church [4] Today, some would rather use the more dynamic concept of 'transfinalization' (or transsignification) to account for the Eucharistic conversion of bread and wine The consecrated bread is no longer human food, its purpose, its finality is changed It has become bread of eternal life, food for greater ecclesial union with Christ, anticipation of our eschatological emergence in him

How best to express for a modern mind the meaning of the Eucharistic conversion is still a moot point There are instances, however, where the eschatological revival has clearly penetrated the teaching of the Church We will see in the next paragraph the dynamic transformation undergone by the Theology of the Church in the very texts of the last Council It will be followed by another, dealing with an important post Vatican development in theological reflection, again showing the eschatological leaven at work This article has no intention to be exhaustive its purpose is only to pinpoint two instances where the pull of eschatological hope has become strikingly visible in the life and reflection of today s Christians [5] There is a definite change of outlook and perspective an attraction towards what is ahead of us, towards the ultimate finality It may be called a 'new eschatological insight

1 *Ecclesiology of Vatican II*

In the XIXth century s Theology writes Congar Church and world were two realities facing each other In the more dynamic and finalized vision of today they are better understood in a perspective of unity worked out by an ultimate reality and reciprocal interiority the Church is in the world the world is in the plan of God [6] Till not long ago the Church was the *societas perfecta*, divinely instituted and possessing the whole truth the model society of which the Christian

4 Cf BERMEJO A M *The Eucharist of the Risen Lord* cyclostyled notes, Poona 1974 p 193

5 Other lines of development could be for example the Process Theology of Whitehead corrected by Teilhard or a new Theology of Death in the perspective of eschatological hope

6 CONGAR Yves La recherche théologique in *Recherches et débats* vol 54 1966 p 96

nations were expected to make of themselves as close a copy as they could. The immobility of the Church was an obvious sign of her perfection. And a mild criticism on a secondary aspect of her life was inevitably understood as an attempt to undermine the very foundation of the Church. Some historians explain the vote on papal infallibility, passed during the first Vatican Council, as a move to offset by an increase of spiritual power a loss of prestige after the defeat of the armies of the Papal States. The Church was using spiritual means in a struggle for world power As a *societa perfecta* she was understanding her role in the world exactly in the same terms as other political societies hence this constant struggle, on the side of the nations, to liberate their Christian subjects from the papal yoke, and, on the side of the papacy, to remind, with spiritual sanctions if needed, all Christians that their first allegiance is to the Church and the Papacy.

This monolithic Church, expression of a very static Theology, is definitely left aside by the last Council In a chapter, described in a footnote to the text as "one of the most original and inspiring of the entire constitution",[7] Vatican II gives a new picture of the Church as the 'pilgrim people of God' on its way home "She herself dwells among creatures who groan and travail in pain until now and await the revelation of the sons of God"[8]

A general impression from an attentive reading of the texts of Vatican II is that the Church is beginning to love the world and discover genuine human values outside her own sphere of influence Values present in the world from time immemorial are, at long last, integrated in a new dynamic missionary perspective Instead of being in permanent conflict with the secular powers, suspecting them of the darkest schemes every time they make a move towards political and social autonomy the Church sees her relation with the world in a perspective of unity and 'reciprocal interiority' An intimate bond and mutual relationship exist "helping the world and receiving many benefits from it"[9] The Church has a saving and eschatological purpose which can be fully attained only in the age to come She "goes forward together with humanity and experiences the same earthly lot which the world does She serves as a leaven and a kind of soul for human society"[10] The entire Pastoral Constitution *Gaudium et Spes* is a testimony to the new relationship between the Church and the world Starting with *Lumen Gentium* in which — interestingly

7 ABBOTT W (ed) *Documents of Vatican II* America Press, 1966 p 78, note 224

8 *Lumen Gentium* n 48

9 *Gaudium et Spes* n 45

10 *ibid* n 40

[illegible] the chapter on the people of God (chapter II) comes before that on the 'hierarchical structure of the Church' (chapter III), the theme of the pilgrim Church runs all through the Council's documents.[11] A pilgrim Church means a Church on the move, going towards a goal which is attracting her The pilgrimage is not made in space but in time. "We journey towards the consummation of human history",[12] because there is, at the end of our history, the history of the people of God, a focal centre pulling us which is the Lord, the 'Alpha and the Omega, the first and the last, the beginning and the end' (Rev 22, 12-13). And Christ told us, in John's Gospel "I shall draw all men to myself when I am lifted up from the earth" (Jn 12, 32).

2. *Eschatology, Hope and Liberation*

Faith, hope and love the three theological virtues, are often scripturally joined and express the typical Christian attitude; "your faith has shown itself in action your love in labour and your hope in the Lord Jesus Christ in fortitude (1 Thes 1 3)[13] Of the three, however hope is the one which got least attention from the theologians. Faith has been related to orthodoxy and Christian doctrine, love to good works done for the neighbour, but it is hard to find a dogmatic treatise on hope This is no doubt due to the loss of eschatological consciousness by the Christian people who restricted their hope to their particular salvation A very individualistic approach dimmed the collective hope for the coming of the Lord Jesus It is not surprising that we see today as a fruit of the renewed interest in scriptural studies on Eschatology the first development of a consistant Theology of Hope Jürgen Moltmann is the main champion of this theological opening [14] which then gave birth to the new Theology of Liberation

Theology of Hope

The term '*hope*' like '*faith* is used in many commonplace expressions of our day-to-day life (I hope he comes in time, etc.) As a consequence, the word does not convey any longer to the ordinary people the rich content of Christian hope The scandalous character of Hope is lost sight of 'Scandalous' because it cannot be brought under the control of human intellect Christians filled with Hope act sometimes 'unreasonably not in a way contrary to reason, but

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11 See for example *Lumen Gentium* nn 8 48 *Gaudium et Spes* nn 45 57, *Ad Gentes* n 45

12 *Gaudium et Spes* n 45

13 See also 1 Cor 13 7 13 1 Thes 5 8 Rm 5 1 5

14 MOLTMANN Jürgen *Theology of Hope* SCM Press, London, 1967.

for reasons that are beyond reason. Hope is not therefore a pervading optimism or a feeling that ultimately everything will be all right,[15] but the Christian eschatological attitude. The God of believers manifests himself as 'He who comes'. The 'Wholly Other', in an eschatological perspective of hope, is the 'Wholly New', he who is our future and creates anew man's future.[16] Christian Hope is not a hope in a future between the present and death. It is even more than the basic human hope for a salvation whose ground is not intramundane, but it is a hope in the future beyond the future,[17] in a God who is the future of man and as such is pulling the present towards its fulfilment. Christian hope is not then an escape from an earthly condition. Indeed, the transcendental future challenges (or 'denounces') our present and comes as a driving force for the building of a more Christian future. There is a dialectical relation between 'Future' and 'future', but no identification.

> Christian Eschatology speaks of the Future in utterances of hope based on history of the promise. These utterances do not conform to reality experienced in the present; they do not correspond to empirically verifiable reality. In fact it is their very nature to contradict reality as it is experienced in the present.[18]

For long, the meaning of *utopia* was synonymous with illusion or lack of realism. The term has been revived and is now understood, in some quarters, as a 'myth of the future', the building up of a "future undetermined in time which could have a great efficacy as a means to act on the present".[19] Inasmuch as this utopia professes man to be limited to his historical condition and denies his spiritual dimension, it is of course unacceptable to a Christian mind.[20] Being a religion of the absolute future, Christianity has no utopian ideas about a future in this world. Any attempt to bring eternity as the final happy stage in a continuous history of mankind, whatever maybe the imagery given to paradise, is not really respectful of man's true personality and as such cannot be reconciled with Christianity.

However, in a very recent time and with a different meaning, *utopia* has entered the Catholic vocabulary as the dialectical process

15 DANIÉLOU, Jean, *Essai sur le mystère de l'histoire*, Paris, Seuil, 1953, p. 331.

16 Cf. SCHILLEBEECKX, Edward, "Some Thoughts on the Interpretation of Eschatology", in *Concilium*, vol. 1, n. 5, 1969, p. 24.

17 Cf. PIEPER, Josef, *The End of Time*, London, Faber & Faber, n.d., p. 136.

18 BRAATEN, Carl E., "Towards a Theology of Hope", in MARTY & PEERMAN (eds), op. cit., p. 100.

19 SOREL, George, *Réflexions sur la violence*, Paris, Marcel Rivière, 1908, p. 177ff.

20 This was the case for the socialist utopia before it split into two branches, communism and socialism (in the 1920s). Hence the development of the Magisterium from a downright rejection of socialism in *Rerum Novarum* (1891) to a cautious acceptance in Paul VI's letter *Octogesima Adveniens* (1971).

started off by the Theology of Hope in the socio-political field. To this Theology of Liberation, we will come after discussing now a concept coined in the wake of the Theology of Hope: orthopraxis. The safeguard of the Christian faith has been a constant concern of the Church. She insisted on orthodoxy, on teaching and professing the true Christian doctrine This comes as a sequel to a highly developped Theology of faith, understood primarily as an intellectual adhesion to a set of revealed truths The Theology of Hope, with its existential relation to the future, fosters a new attitude revealing a shift of emphasis from orthodoxy to orthopraxis. If, as we believe, Christ is the 'One who comes, the Ever New' in our life, an encounter with him takes place in an event There is no eschatology of the future without an eschatology of the present stress is then laid on acting in a way that 'gives account to the hope that dwells in us' (1 Pet 3, 15) Tension towards the *eschata* has to flow back to the present, to the activity of today in which is inscribed already now the time of the Kingdom [21] The hidden reality of the future is intrinsically related to the present actuality [22] The emergence of the future is the fruit of true Christian praxis in every creation of the mind the Kingdom is in the making [23] The renewal of Theology of hope, from a modest place in the treatise on virtues makes Christians aware that their activity in the world is not unconnected with the coming Kingdom

> Here is a Theology which takes change seriously and lays bare the foundation and aims of the Christian visi n of change Vision guided by hopes suspended between the historical promises of God and the coming Kingdom [24]

Theology of Liberation

Liberation from the past and openness to the future eschatological centredness with a positive understanding of change importance given to orthopraxis — these new theological trends contributed together to the birth and development of a new insight in social theology the Theology of Liberation

Where there is hope there is religion says Ernst Bloch [25] It is equally true that no revolution is possible unless the ferment of hope

21 Cf DUMONT Camille De trois dimensions retrouvées en théologie Eschatologie Orthopraxie et Herméneutique in *Nouvelle revue théologique* vol. 92, 1970 p 573

22 Cf BERDIAEFF Nicolas *Le sens de l histoire* Paris Aubier Montaigne 1948 p 216

23 Ibid p 216

24 BRAATEN C. op cit p 110

25 Quoted in GUTIERREZ Gustavo *A Theology of Liberation History Politics and Salvation* Maryknoll New York, Orbis Books 1973 p 216 Ernst Bloch is a marxist philosopher

is present in the people. Is it appropriate then to associate religion and revolution? We will say yes A Christianity in eschatological tension towards the future, sustained by active hope incarnated in today's action and transcending it by a love which is liberation of others and not a pathological possessiveness, is truly revolutionary.[26] We do not intend to make use of a catchy word in order to update superficially Christian Theology, we understand it really as a total transformation of a social and political organization, implying the creation of a new set of values for the socio-economic intercourse among members and groups in a nation (problems of macro-morality pushing to the background those of an individualistic personal morality)[27]

As Christians living in hope accepting all its implications our relation to the social reality is of a dialectical nature denunciation and annunciation denunciation of the existing social order whose deficiencies are reasons for the emergence of utopia annunciation of what is not yet a new society[28] The dominators denounce those who denounce them but have nothing to announce apart from the preservation of the status quo They cannot be utopian or prophetic They try to domesticate the future[29] Only the oppressed and those who live in communion with them can denounce and announce The announcement is however a pre-project only Through the eschatological praxis the ante-project will become a project[30] Because without being incarnated in an action annunciation cannot be the working out of the future A prophet proves in his life (and death if need be) the truth of his message Only in man s activity does the future assume and transfigure the present In this context conscientization a key word for the Theology of Liberation is not merely an apprehension of reality but a probing of the ambiance of reality and therefore a commitment in time and a critical insertion in history in short a historical commitment to effect change Conscientization demands an Easter It demands that we die to be reborn *Beati Pauperes* the dominators again are those who refuse to make their

26 El Che Guevara did not hesitate to recognize the capacity to love as an indispensable condition for authentic revolutionaries See FREIRE Paulo *Cultural Action for Freedom* Penguin Books Harmondsworth 1970 p 74

27 Revolution is not necessarily armed violence but does not exclude its possibility either A revolutionary uprising allowed by *Populorum Progressio* (March 1967) only in a case of manifest and prolonged tyranny which gravely violates fundamental rights of the human person and gravely harms the common good of the country (n 30) has been interpreted in an editorial of the *Civiltà Cattolica* (May 18 1967 as an act of legitimate self-defence Quoted from J P The Pope in Latin America in THE CLERGY MONTHLY vol 32 1968 p 312

28 Cf GUTIÉRREZ G op cit p 233

29 Cf FREIRE P op cit p 41

30. Cf FREIRE Paulo Conscientization in *Cross-Currents* vol. 24 1974 p. 26.

Easter, who want to block the unfolding of history. And those who refuse to join Christ in Easter and to die in order to be reborn cannot sincerely consider themselves as Christians.

Conclusion

These few pages may be incomplete or even clumsy in some parts; but we hope that the thread of our reflection is discernible all through. our Church, the pilgrim people of God, is entering a new age. Slowly, she emerges from a tradition-ridden structure and accepts to be moulded by her Future Christianity is understood in the light of the future gradually approaching the individual and humanity as a whole.

Theology becomes less speculation and contemplation but more practice (orthopraxis versus orthodoxy) Death is no more undergone in the fear of the *Dies Irae Dies illa* but in hope of the final and eternal encounter Following the exemple of Teilhard, the Christian wishes to die on Easter day

Slowly but surely a new Eschatology is taking shape and will meet we believe the aspirations of men imbued with the 20th century future-oriented spirit Weary of the cheap and short-sighted philosophies of the day they will turn again to their Saviour and will say Maranatha Come Lord Jesus ! (Rev 22 20)

Christian Life and Work at the Pastoral Level and Practical Theology in South India. By Roland Cierth *Madras The Christian Literature Society* 1977 Pp 396 Rs 15

The subtitle of the book specifies its scope An inquiry based on 16 field studies of selected Church of South India pastorates in Bangalore and the Kolar Gold Fields (Karnataka Central Diocese) and a survey of Indian publications on the field of practical theology It is difficult to summarise a survey One would be in broad agreement with the author s criticisms which apply equally to the Roman Catholic tradition Indian theology usually remains thinking about God it hardly reflects the human addressee — it does not become Practical Theology (p 197) Indian Practical Theology such as it is is not sufficiently indigenous nor ecumenical Finally there is a widening gap between the theological elite and the ordinary pastors and congregations

M Amaladoss S.J

The Churches in Dialogue with Religions

G GISPERT SAUCH, S J

THE second half of 1977 saw the publication of two significant documents on inter religious dialogue one coming from a predominantly Protestant tradition the other strictly from the Catholic side [1] They both show a mature interest of the Churches in meeting at the level of faith with adherents of other religions and they are evidence of the progress in thinking and action realized along these lines in the last dozen years [2] Both traditions can be happy at the results achieved in an area which will surely be of primary importance in the last decades of the second millenium of Christianity

I *Dialogue in Community*

The first of the tw booklets is the result of a Theological Consultation on Dialogue in Community held at Chiang Mai Thailand in April 1977 This meeting took place in continuation of a long chain of consultations largely organised by Dr S J Samartha at present Director of the sub-unit on Dialogue with People of Living Faiths and Ideologies (DFI) working within the Programme Unit I (Faith and Evangelism) of the WCC Links in the chain are Kandy 1967 Ajaltoun 1970 Lugano 1970 Broumana 1972 Geneva 1972 Ibadan 1973 Colombo 1974 Hongkong 1975 Cartigny 1975 and now Chiang Mai 1977

The Chiang Mai 10-day consultation was attended by 85 people from 36 countries The group included historians of religion sociologists, biblical scholars theologians and social workers They were Lutheran Anglican Orthodox and Roman Catholic with among

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1 *Dialogue in Community Statement and Reports of a Theological Consultation Chiang Mai Thailand* 18 27 April 1977 WCC Geneva Pp 50 *Guidelines for Inter Religious Dialogue* (Revised Draft) CBCI Dialogue Commission Varanasi 1977 Pp 56 Rs 2 50

2 Note however that *Dialogue in Community* is not an official pronouncement of any one Church nor even of the WCC It is a statement made by a group of theologians requested by the WCC

the latter Mgr P. Rossano, Secretary of the Roman Secretariate for non-Christians. The Statement they issued has an introduction (without number) and two parts on Community (nn. 1-16) and on Dialogue (17-30). To these is appended a Part III consisting of four Group Reports received, but not adopted as such by the general assembly. These reports deal specifically with A Christian-Jewish-Muslim Relations, B Christian-Buddhist-Hindu Relations C Christian Concern in Traditional Religions and Cultures, D Ideologies

The Statement as such is very well written and inspirational, with great concern for humility without in any way betraying the Christian confession It is a mature theological reflection which tries to meet the fears of certain people and Churches that dialogue may come to supersede all other activities of the Church Like its Catholic counterpart it requests that it be read in relation to other valid Christian concerns as reflected in the over all activities of the WCC It balances dialogical openness with the consciousness of the gifts received in the Christian faith In view of the wide variety of theological and faith options within the WCC it was important that the group would not blur or seem to endanger the newness and givenness of the Christian message and of the way that God has opened up for us ', which "cut across the customary thought and behaviour of all our cultures' (p 8). The mystery of Christian worship discovered in depth, is not an obstacle to dialogue but a stimulus to take the worship of others seriously (ibid)

The focal point of the Statement is the study on "community" There is here a fine description of human communities into which we are born and which we ourselves go on creating at different levels and with different degrees of participation This study forms the frame of reference for the whole reflection on dialogue, for it concludes with a profession of belief in the kingly rule of God over all human communities (9) This reflection on the communal aspect of man leads to the section on the Church as a community with its pluralism and variety of forms, but also with its bond of union, the fellowship in the body of Christ, ' across distinction of race sex caste and culture" (12) In this section an effort is made to bring out the connection between dialogue and ecumenism (13) This point, also touched in the Catholic Guidelines, seems to me unsatisfactorily dealt with in both documents, it requires further reflection The impression is that Christians feel the need of presenting a "united front ' in any inter-religious dialogue — an argument which I find quite unconvincing.

Part II, on Dialogue builds up on the reflection on community "No more than 'community' can 'dialogue' be precisely defined.

rather it has to be described, experienced and developed as a life-style" (17). The Reports of Part III will point out the danger of dialogue turning out to be 'two monologues when the partners involved insist on giving expression to their faith only within their own tradition. Mutual enrichment takes place when each of them attempts to speak of his or her faith in relationship to the other tradition as well (p 31). But ultimately dialogue is a mystery, an aspect of the very mystery of God's revelation in Christ. We do not yet fully understand all the implications, opportunities and responsibilities of living in dialogue. But many of us can say that the Spirit himself has brought us here and that we must be ready to explore with his help the still uncharted road that lies ahead of us" (p 33).

The reasons for dialogue given in the Statement are mostly sociological and ethical: the actual pluralistic character of our life-situation and the Lord's command 'to love God and your neighbour as yourself'. One detects a certain unwillingness to enter into a search for the revelational Word or to expect a discovery of the mystery of God in the dialogal activity. This is evident for instance in the resistance of part of the group to a responsive use of the Bhagavadgita (14). This reticence is a sign of respect for the feelings and theological positions of a Christian group which would accept no divine revelation except it explicitly connected with Jesus Christ. However the reports printed in Part III where dialogue with concrete groups is treated show a trend that seems to demand a greater openness to the idea of a universal revelation and to a dialogue of religions that leads to a meeting with God's own Word: there is scope for Christian growth and the enrichment of Christian life through Yoga and similar techniques (p 30); there is the need to discover the function and value of sacred places and sacred times and to appreciate the richness of rites and symbolic expressions which cannot simply be reduced to the spoken word (p 37); there is finally the need felt in the context of primal religion 'to incorporate reverence, respect, and sense of communion with those who have already died' into the Christian consciousness and thus to discover the relationship between the Church visible and invisible (p 36).

A key concept in this Statement is that of *authenticity*: authenticity of the religious faith of each one of the participants in dialogue; authenticity therefore for the Christian in his commitment to Christ, authenticity also in the very nature of dialogue: we soundly reject any idea of dialogue in community as a secret weapon in the armoury of an aggressive Christian militancy. We adopt it rather as a means

of living out our faith in Christ in service of community with our neighbours" (19) Yet dialogue is not unrelated to Christian witness. One of the most carefully formulated paras of the Statement is perhaps the one where dialogue and Christian witness are brought side by side it may be useful to quote the text in full In continuation of the words quoted above the Statement says

> In this sense we endorse dialogue as having a distinctive and rightful place within Christian life in a manner directly comparable to other forms of service But by distinctive we do not mean totally different or separate In dialogue we seek to speak the truth in a spirit of love not naively to be tossed to and fro and be carried about with every wind of doctrine' (Eph 4 14-5) In giving our witness we recognize that in most circumstances today the spirit of dialogue is necessary For this reason we do not see dialogue and the giving of witness as standing in any contradiction to one another Indeed as we enter dialogue with our commitment to Jesus Christ, time and again the relationship of dialogue gives opportunity for authentic witness Thus to the member Churches of the WCC we feel able with integrity to commend the way of dialogue as one in which Jesus Christ can be confessed in the world today at the same time we feel able with integrity to assure our partners in dialogue that we come not as manipulators but as genuine fellow pilgrims to speak with them of what we believe God to have done in Jesus Christ who has gone before us but whom we seek to meet anew in dialogue (20)

In Part III I would like to point out only the importance of the third report on the Christian Concern in Traditional Religions and Cultures Arising largely from the Christian experience in Africa, this report draws attention to the significance of what are called primal world views In India they are found more forcefully in the tribal religions The need of a more serious and positive approach to them has been emphatically asserted recently especially in Protestant circles Thus in India in 1971 the Serampore College, together with the CLS Madras published H H Presler s *Primitive Religion in India A Textbook on the Primitive Religious Type among India s Tribals* as the sixth volume of its *Indian Theological Library* Two years later CISRS Bangalore was a co publisher of B M Boal s *Fire is Easy The Tribal Christian and his Traditional Culture* And in the recent *Institute of Religions* sponsored by the Serampore Senate at Jabalpur in November 1977 tribal religion took its place besides Hinduism and Islam as an important object of attention for Indian theologians The time has come for the Church to seek a deeper theological inculturation in this world from which a great number of her members have come, and to enrich her understanding of the faith through a deeper awareness of the values embedded in those religious traditions In the opening sentences of *Nostra Aetate* (n 2), Vatican II had already pointed the way in this direction The report of the

Chiang Mai consultation gives further orientations for theological growth in this line.[3]

II. *Guidelines for Inter-Religious Dialogue*

The Guidelines of the CBCI Commission differ in many respects from the Chiang Mai Statement As a document of a particular Church, the Catholic Church in India, they have in view a particular situation They have more authoritary than the statement made by a group of theologians at the request of a WCC sub-unit The Guidelines are also more pastoral they come as an invitation to the whole Catholic community to enter into the spirit and practice of dialogue as the concrete circumstances permit in each situation, and to be enriched by it They include practical orientations for the daily living together of Christians in a religiously pluralistic society, including in its scope such typical topics as sharing in the sacred ceremonies of other religions, etc The document presents itself as a draft – a revised draft, indeed, but still a draft this suggests that it calls for the reactions of the Christian communities as they enter more deeply into the way of dialogue, so that after a sufficiently long experience corrections and improvements may be introduced A more complete and satisfying text may be issued thereafter

After an introduction explaining their purpose and function (1-3) the Guidelines consist of four parts First there is a short, even elementary historical note, which concludes with a summary statement of the Vatican II teaching on non-Christian religions (4-7) This teaching decisively forms the main theological orientation of the Guidelines Part II gives us the theological perspectives (8-24) after a study of the partners of dialogue it comes to a theological description of inter-religious dialogue based on Jesus Christ, the Word of God to man, and on the Church as a community of dialogue

> What then is inter religious dialogue ? It is both an attitude and an activity of committed followers of various religions who agree to meet and accept one another in an atmosphere of mutual respect and trust They do not meet in a superficial manner having first left aside or even surrendered their religious convictions indeed it is from the very core of their respective faiths that they encounter each other for they are confident that not only

3 In the literature of the WCC the following may be of interest in this line *The Wholeness of Human Life Christian Involvement in Mankind s Inner Dialogue with Primal World Views An initial statement of the finding of an exploratory consultation held at Ibadan* Nigeria *September* 1973 WCC Geneva 1973 (*Study Encounter* Vol 9 n 4 1973) *Primal World Views Christian Dialogue with Traditional Thought Form* Ibadan Consultation 1973 edited by J B TAYLOR Ibadan Daystar Press 1976

4 We are told that the sub unit DFI of the WCC intends eventually to publish guidelines for dialogue

> what they have in common but also those things in which they differ can provide a motive for coming together. They meet in order to communicate to one another their religious views, convictions, fears and doubts, their aspirations and hopes. More important, they meet to receive from each other, for they each want to share in the riches which God has poured on the other and his fellow religionists, in their own tradition (17).

The biblical foundations of such a dialogue are then explored, and this is followed by a description of the scope and fruits of dialogue. The last two sections explain the relationship between dialogue and evangelization and between dialogue and ecumenism.

The heart of the Guidelines is in Part III (25-79), where concrete suggestions and orientations for various forms of dialogue are offered. But, as the Chairman and the Secretary of the Commission say in the introductory note:

> It is obvious that not all Christians and communities will be able to apply at once all the suggestions mentioned in these pages All may, indeed, be helped by reading them to develop further the right attitude which the Gospel demands in regard to our brothers and sisters who believe differently from us

Part IV (80-83) gives information about institutions and centres of dialogue in India The book concludes with an important Appendix on the issues arising from dialogue with atheists

The language of the Guidelines lacks perhaps the finesse and careful formulation of the Chiang Mai Statement They seem more exclusively addressed to the Christian community and express somewhat roughly the awareness which Christians have of being privileged to believe in Christ the Lord This is also discernible in the Statement, but there the formulation is more careful and is made in such a way as to be easily understandable and acceptable to all men. On the other hand, a closer analysis of the theology of the two documents seems to reveal in the Guidelines a more positive outlook on other religions from the point of view of their salvific value than is found in the very tentative suggestions made by the Statement The Guidelines need not come to terms with the negative approaches to dialogue existing in a section of the Catholic community, precisely because they follow the normative orientations of Vatican II.

While the WCC Statement is more directly concerned with theological dialogue and religious sharing, the Catholic text is more oriented to an overall pastoral contact, taking a very broad view of dialogue. It therefore makes many concrete suggestions which may not be universally applicable. On the other hand, the Statement is accompanied by the very good reports of Part III, which offer useful

descriptions of the different world-outlooks and theological issues met in dialogue with Jews and Muslims, with Buddhists and Hindus, with Primal religions and with Ideologies This is missing in the Guidelines.

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One point is clearly in the two texts both build upon a growing experience of dialogue in the respective communities and are therefore the fruit of an ongoing theological reflection Both will serve as an encouragement and a guide to Christians entering into dialogue with other religions The two documents released almost simultaneously do not conflict in any way, but are rather complementary. We may hope that in future the mutual influence between the various Christian traditions may grow as indeed it is already evident in the formation of these texts

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Some Theological Dialogues By M M Thomas and others *Bangalore The Christian Institute for the Study of Religion and Society* 1977 P 157 Rs 8

Towards an Evangelical Social Gospel A New Look at the Reformation of Abraham Malpan By M M Thomas *Madras Christian Literature Society* 1977 Pp 39 Rs 2

A life-long concern of M M Thomas has been the search for the secular meaning of the Gospel and in that context to assess the Christian significance of human and secular movements In this search he has had to explain his views and clarify his ideas to a wide range of Christian thinkers who [illegible] their evangelical concern were hesitant to accept a deep involvement of the Church in a wicked world [illegible] to the [illegible] the salvific significance of secular movements for liberation In *Some Theological Dialogues* M M Thomas documents this ongoing discussion extending over a period of more than 25 years (1947-73) through the letters he has exchanged with those thinkers Brief introductory notes give the context of the correspondence and concluding editorial comments (1976) pick up the thread of the discussion in historical perspective

Most Christian thinkers would accept today the salvific presence and action of Christ in the world outside the boundaries of the visible Church Such acceptance leads inevitably to a revision of our ideas on the Church and of our Church-oriented mission If Christ is accepted as the centre and meaning of history then a dialectic between various modes of Christ's presence and action in the world within the one plan of God becomes evident and needs to be understood A theology of religious pluralism is needed

Towards an Evangelical Social Gospel is a reflection on the meaning of the reformation of Abraham Malpan which led to the formation of the Mar Thoma Church M M Thomas points out that though Malpan's purpose was mainly religious his democratic attitudes led to wider humanistic concerns like freedom and justice He feels that the Church has not gone far enough in this direction and stresses the need of a new anthropology that integrates creation with redemption inspiring a social consciousness and a new eschatology that is this worldly

M AMALADOSS S J

Book Reviews

Sacred Scripture

The Promise of the Living Water in John 7 37-39 By Dr Sebastian KAROTEMPREL S D B *Bombay Asian Trading Corporation* 1977 Pp xv 98 Rs 8

The essay gives a brief survey of some of the main attempts at interpreting a difficult passage in the Fourth Gospel A first chapter sets the saying of Jesus against the background of the Feast of Tabernacles follows an analysis of the text and the context with an indication of the two main trends of interpretation viz Christ the source of living water or the believer the source of living water The author rightly defends the first one which is more in line with the theology of the Fourth Gospel as a whole as well as with the immediate context Reflecting on the evangelist s theology of the passage the author sees the relationship of Jesus Spirit as a twofold possession of Jesus by the Spirit At the incarnation the Spirit took possession of Jesus the man in an essential union (p 72) at the glorification (in death and resurrection) as in a new incarnation the Spirit took possession of Jesus the man in a totally new fashion that he become a life giving Spirit (p 72) The expression life giving Spirit is pauline rather than Johannine though the idea is found in John e g Jn 5 21 (a passage which might have been exploited more fully) Jn 17 2 i e Jesus power to give eternal life A concluding chapter shows how the Gospel passage is relevant for the man of today

The essay is written in a simple language so that it can easily be understood by the common reader It is unfortunate that so many misprints have escaped the proof reader some of them are rather disturbing v g *casualty* for causality (pp 74 and 81) *fleauves* for fleuves (pp 29 38) *are* for ate (p 34)

J VOLCKAERT S.J

Moral Theology

Embattled Witness. Memories of a Time of War By Bernard HÄRING *London Burns & Oates* 1977 Pp vii-116 £ 2 25

Bernard Häring has been noted not only for his prolific writings but also for the vital role he has played in the renewal of moral theology and in drafting the Constitution on the *Church in the Modern World* of the Second Vatican Council These fascinating reminiscences of the war years when he served in the German army medical corps on the battle fields and among the civilian populations of France Russia and Poland reveal the experiences that have shaped his thought besides having an inherent autobiographical interest

In spite of the horrors of war Häring recounts the story of human goodness and divine providence wherever he went In the face of death for apparently no worthwhile reason war did not make much sense Christian faith and love is able to transcend bitter rivalries Häring recalls many instances which prove that faith and love can survive decades of atheistic propaganda in Russia and endure in the latent humanity of even the most hardened of Nazi SS personnel The substantial unity of the Catholic and Orthodox Churches becomes a living experience Häring could not find much difficulty in baptizing children of Orthodox parents who had no access at their own priests and could not be convinced that the ministry of baptism can be exercised by lay people The relative value of positive human regulations became clear to him when a Latin priest could find only the Oriental antemensium instead of an altar stone with relics for celebrating Mass ! The justifiability of mental reservation becomes manifest in situations in which otherwise the lives of many would be endangered by those who are not capable of accepting the truth meaningfully

The primacy of love over law that is characteristic of Häring's thought has been tested in the crucible of war. But perhaps his poignant experiences might account for some one-sided formulations in some of his writings. Anyway here we have the vital sources of the thought of an undoubtedly great theologian and pastor.

G. LOBO S.J.

The Church and the Homosexual. By John J. McNeill S.J. *London: Darton, Longman & Todd* 1977. Pp. x 212. £2.60. Available from Examiner Press Bookshop, 35 Dalal Street, Bombay 400001. Pr. Rs 41.60.

The Homosexual Question. By Marc Oraison. *London: Search Press* 1977. Pp. 132. £2.95.

These are two important books on a subject that has come into prominence in recent years. McNeill's work, to put it mildly, is challenging. He calls into question the whole traditional approach to homosexuality from the exegetical, moral and pastoral standpoints. He has no difficulty in rejecting the homosexual interpretation of the Sodom story in Gen 19. He explains away other Old Testament texts traditionally understood as condemnations of homosexual practices by interpreting them as referring to temple prostitution. He thinks that Paul's strong attack on homosexuality in Rom 1:26 was influenced by this background. In any case according to him Paul was not confronted with the problem of those with a homosexual tendency but was referring to perverse activity on the part of heterosexuals which manifested their alienation from God.

Regarding the morality of homosexual acts McNeill adopts the situationist position that no moral conclusion can be drawn from the [illegible] H[e] finds fault even with [illegible] position that homosex[uality] [illegible] an ideal though in [illegible] stable homosexual [illegible] may be better than promiscuity. He rejects any effort at reorienting the [illegible] as this might lead to frustration. He thinks that a [illegible] homosexuals can live a satisfactory life. He even affirms that the homosexual community has perhaps a special role to play in liberating the heterosexual community to a fuller understanding of "themselves as persons by being an organic challenge within society to the partial and dehumanizing aspects of these sexual-identity images" (p. 133).

McNeill is aware that he is presenting only one view of the matter. He has succeeded at least in making the point that the past judgmental or patronising attitudes will not meet the needs of people with a uniquely homosexual orientation. He is right in saying that homosexuals are not necessarily perverse people or inherently promiscuous and dangerous. Given the situationist stance he has adopted it would not be possible to enter into argument with him on the objective morality of homosexual actions since such objectivity would be *a priori* excluded. But while admitting that caution is certainly needed in offering psychotherapy to redirect the homosexual tendency as the prognosis is not very hopeful one may still question the pastoral approach of positively encouraging homosexual unions and seeking to give them an aura of respectability.

Marc Oraison, a priest psychoanalyst, brings out the complexity of the subject by a succession of brief case histories. He shows that homosexuality is not an *illness* in the usual sense of the term though it is the result of an anomaly in affective and psychological development rooted in earliest childhood. He calls for great understanding in dealing with homosexuals. He would also be slow in totally condemning homosexual acts largely because the subjective and objective elements are blurred in the author's perspective.

But Oraison would not idealize homosexuality. He believes that a certain transience is built into an homosexual relationship. The homosexual encounter is the doomed confrontation of two narcissistic personalities (p. 53). For the most part the narcissistic element in homosexuality is too strong for a lasting pair to evolve (p. 54). All may not appreciate the Freudian tone of these statements but they come from one who has much experience in guiding homosexuals. He thinks that this condition is one version among others of the fundamental human tragedy (p. 131). So the final answer to this ambivalent experience is faith in Christ and acceptance of the mystery of the Cross.

G. LOBO S.J.

See also pp **91** *and* **98.**

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JOURNAL OF THEOLOGICAL REFLECTION

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In This Issue

The mission of the Church is to evangelize. We are progressively moving away from a concept of mission which was too Church-centred, and rediscovering some of the implications of the Church's being in and for the world. "Action on behalf of justice and participation in the transformation of the world", the 1971 Synod of Bishops declared, "fully appear to us as a constitutive dimension of the preaching of the Gospel, or, in other words, of the Church's mission for the redemption of the human race and its liberation from every oppressive situation." In this context Fr Joseph VELAMKUNNEL suggests that mission stations should become "centres of conscientization". The traditional image of the missionary, which a previous article scrutinized, needs to be transformed; this implies a change in mentality and a renewed approach to evangelization. The author enquires into the strata of humanity which in North India need to be raised by the Gospel leaven; these include all the aspects of life as it is lived in the villages, not only the religious but the social, the economic and political aspects In as far as evangelization aims at the transformation of culture, it belongs to the task of the missionary to help people help themselves in improving the quality of their life.

Inter-religious dialogue is another dimension of evangelization. We have noted on a previous occasion that Islam has for a long time been badly neglected in the efforts made by the Church in India to enter into contact with the living faiths around us We are happy to publish another article by Fr M. BORRMANS in which he shows how dialogue can be initiated between Christians and Muslims on the central mystery of the Cross of Christ While false ideas and prejudices have to be overcome on their side, an effort at comprehension is also required on ours and a deeper understanding of our own faith.

In an article entitled "The Prayer-Life of Jesus and his Resurrection", Fr Subhash ANAND suggests that the prayer-life of Jesus is at the root of his resurrection and, conversely, his resurrection is the basis of Christian prayer. Two notes complete the number. Addressing herself to priests and religious, Sr VANDANA asks why so few of us are contemplative. She points to practical reasons which it is worthwhile to ponder. "In the Footsteps of De Nobili" is a personal testimony and a personal appeal (see footnote 6 of the article). The editor will be glad to forward to the author any correspondence from interested readers.

Mission Stations: Centres of Conscientization

Joseph VELAMKUNNEL, S J

A PREVIOUS article has tried to analyse the image projected by mission stations especially those among the Harijans in North India We found that they appear predominantly as institutions with secular power The cultural transformation effected through such institutions indicates a transfer of the Harijans' loyalty and allegiance from the local landlords to the missionaries We also discovered that to a large extent this happens because of the methods used by the missionaries to build up Church institutions and because of their one-sided involvement in socio-economic schemes The present situation is the result of a long process of missionary activity supported by a theology of the Church current before Vatican II

It is now our intention to subject to historical analysis the theology of the missions which in the past has guided mission policies and motivated the missionaries The new perspectives introduced into theology by the Council and the post Vatican teaching of the Church call for a change in our mission policies We also examine the concept of conscientization in the light of the Apostolic Exhortation *Evangelii Nuntiandi* of Pope Paul VI and present it as a method of transforming cultures In the context of the Indian tradition an attempt is made to formulate a theology of conscientization

Reflections on Pre Vatican Mission Policies

There exists a link between the policies of the missionaries and the theology of the mission The self understanding of the Church determines the scope of missionary activities The pre Vatican understanding of the Church is characterized by what may be called "the sanctuary mentality"[1] The concept of the Church as a sanctuary is contrasted to another concept developed in Vatican II namely that of a sign[2]

The sanctuary is a protected area where the elect of God the flock of the Good Shepherd remain untarnished by outside influences.

1 The author is indebted to William FRAZIER for some of the following ideas on the two concepts of the Church Cf *Mission Trends* n 1 pp 23-26

2 Cf *Lumen Gentium* n 1

The adherents are brought in, carefully guarded till the end. In this view the term of reference is the visible Church, and often the visible Church as represented by the parish priest. He becomes the practical norm for every moral decision. In his catechesis the missionary insists on bringing out what distinguishes Christianity from other religions to establish firmly the superiority of his religion. Thus he creates, unknowingly, an "elite mentality" among the believers. The sanctuary dwellers claim their rights and privileges, they would resent any privation of these and may even forsake the Shepherd. Anyone who has been associated closely with the running of mission stations would be able to recall instances of Christians leaving the Church because they were refused privileges. One must remember that if the Christians claim extraordinary treatment from the Church, if they demand free education, if they expect that goods from benefactors are distributed exclusively among them, they are only revealing what the missionaries have inculcated into them — the 'elite mentality'.

Vatican II developed a concept of the Church which is different from this. The Church is a sign. It is a unique sign in as much as it contains and at the same time points to the love of the Father revealed in Jesus.[3] Christ occupies the central place in the Church. The sign is meant to point to a reality beyond itself and its preoccupation is how to witness effectively to that reality. Even if only few enter the Church the missionary feels fulfilled in his mission because he is bearing witness to the Light. William Frazier beautifully brings out the contrast between this concept of the Church and the other:

> One thing is certain: a sanctuary Church by its very definition is obliged to look upon conversion as a maximum priority. Among the most important signs of its vitality will be its size and its rate of expansion. A sanctuary Church is essentially a converting Church. It is just as evident however that the Church as a sign is not essentially a converting Church. A sign preoccupies itself with exposure rather than expansion.
>
> This is not to say that expansion is unimportant but that it is a subordinate concern. The Church as a sign is interested primarily in perfecting its loving service of men not as a kind of bait offered to lead unbelievers to baptism but simply as a testimony to the presence of God's saving love in the world. Witness is not for the sake of conversions but conversions for the sake of witness. The rule of expansion for the witnessing Church then is simply the need to give the sign of salvation indigenous roots in every human situation.[4]

It is worthwhile to trace the concept of the sanctuary Church in the history of mission theology. In 1929 Pope Pius XI wrote the encyclical *Rerum Ecclesiae* in which he taught: "What, we may ask, is

3 Ibid.
4 William FRAZIER, *Mission Trends* n. 1 p. 30

the purpose of the missions if not that the Church of Christ be established and solidly rooted in those immense regions?"[5] In 1944 Pope Pius XII spelled out the purpose of the missions in one of his addresses to the Directors of Pontifical Mission Works, saying, "It is this universality (of the Church) which spurs you on towards the goal you want to reach, namely, to make the frontiers of the Kingdom of God coincide with those of the world. It is the great aim of the missions to establish the Church in new regions and to make her take root there."[6] The same Pope wrote, in 1951, in *Evangelii Praecones*

> The primary object of the missions as everyone knows, is to bring the shining light of Christian truth to new peoples and to suscitate new Christians. But in view of this the ultimate goal to which they must tend — and which one must always keep before his eyes — is that the Church be established on firm and definitive foundations among new peoples and that it be endowed with its own hierarchy chosen from among the people of the place.[7]

The primary purpose of mission work according to these documents is the planting of the Church — territorial expansion and numerical growth.

Post-Vatican Theology of the Mission

In Vatican II the concept of establishing the Church is found alongside with another concept, namely, preaching the Gospel or evangelization.

> Missions is the term usually given to those particular undertakings by which the heralds of the gospel are sent out by the Church and go forth into the whole world to carry out the task of preaching the gospel and planting the Church among peoples or groups who do not yet believe in Christ. The specific purpose of this missionary activity is evangelization and the planting of the Church among those peoples and groups where she has not yet taken root.[8]

In the Apostolic Exhortation *Evangelii Nuntiandi* of Pope Paul VI the word 'mission' appears not more than ten times. It mostly refers to the mission of the Son from the Father. However, the concept of evangelization includes what has been traditionally understood by the word mission though it is not identical with it. Starting from the concept of the Church as the people of God in which Christ occupies the central place the Papal document proposes an idea of evangelization which has a much wider scope than the concept of [illegible] evangelization as follows

> [illegible] evangelizing means bringing the Good News into all [illegible] and through its influence transforming humanity [illegible]

5 [illegible] *The Christian Faith* n 1116
6 [illegible] 1123
7 [illegible] 1126
8 [illegible] 1118

> from within and making it new "Now I am making the whole of creation new." But there is no new humanity if there are not first of all persons renewed by Baptism and by lives lived according to the Gospel. The purpose of evangelization is therefore precisely this interior change, and if it had to be expressed in one sentence the best way of stating it would be to say that the Church evangelizes when she seeks to convert, solely through the divine power of the Message she proclaims, both the personal and collective consciences of people the activities in which they engage, the lives and concrete milieux which are theirs.[9]

According to the document the purpose of evangelization is the transformation of culture or of the personal and collective consciences of people Besides the traditional objectives of mission works — numerical growth and geographic expansion — the document proposes a wide range of human realities which can become the object of evangelization The "strata of humanity which are (to be) transformed' are exposed as follows

> For the Church it is a question not only of preaching the Gospel in ever wider geographic areas or to ever greater numbers of people but also of affecting and as it were upsetting through the power of the Gospel mankind's criteria of judgment determining values points of interest lines of thought sources of inspiration and models of life which are in contrast with the Word of God and the plan of salvation.[10]

In fact the concept of evangelization stands a for a complex process made up of diverse elements which may seem to be contradictory in themselves but in reality are mutually complementing and enriching.[11] Some of the persons who are confronted by the Gospel may accept it and opt for entering into the visible Church Others may not But in any event evangelization has taken place in as much as cultures have been transformed in some way or other The missionary has fulfilled the mission received from the Lord

The Strata of Humanity to be Transformed

The Gospel encounters existing cultures which are marked by the presence of God but at the same time marred by the sins of people

9 *Evangelii Nuntiandi* n 18 It must be remembered that the papal document looks at missionary activity from a wider perspective and in this fresh approach a long standing controversy on the purpose of the mission is transcended
In the *Commentary on the Documents of Vatican II* edited by H Vorgrimler Suso BRECHTER writing on *Ad Gentes* n 6 observes that despite sincere attempts at a solution the controversy remained unresolved until the end of the Council. On the one hand the Münster school represented by J Schmidlin and strongly influenced by Protestant missiology strongly emphasized the proclamation of the Gospel Christocentrism and the conversion of mankind On the other hand, the school of thought represented by P Charles and S Seumois is marked by canonist concepts and ecclesiocentrism it stresses the plantation of the visible Church and the establishment of the hierarchy In *Ad Gentes* n 6 preaching the Gospel and planting the Church are put side by side thereby indicating that the differences between the two schools remained unresolved till the end

10 *Evangelii Nuntiandi* n 19

11 Ibid n. 24

Cultures are to be scrutinized under the light both of faith and the behavioural sciences The missionary must know the strata of human life which are to be exposed to the Gospel He must be able to analyse events attitudes and habits which bear on the religious, social, political and economic life of the people Behavioural sciences, such as sociology anthropology, etc are used as instruments of sensitivity to obtain insight into cultures They give the missionary a conceptual and procedural framework for understanding peoples They help him towards greater precision in confronting the Gospel values with those of the society to be transformed

The strata of humanity to be transformed in North India, where most people live in villages differ from those of other cultures In the rural areas those strata include all the aspects of life as it is lived in the village such as the religious the social economic, political aspects Some elements of the economic field to be evangelized can be spelled out as laws of property land reforms customs regarding transactions local rules about the right of crops customs regarding cultivation and harvest practices of wage system child labour bonded labour taboos regarding crops and animals superstitions about buying and selling certain goods etc In the field of social life the following can be included practice of child marriage caste system inferior status of women unhealthy attitude to sexual life false knowledge about persons like medicine men and witches right to wages denial of equal opportunities offered to all by the constitution, relationship between money lenders and the poor forms of oppression by the village money lenders etc Evangelization has also to reach the village political life As to the religious elements of village life to be transformed they include local customs, festivals moral codes, ritual practice The Gospel does not meet in the village a religionless person but one already touched by grace The missionary's effort must be to expose to the power of the Gospel not only the activities of people but also their attitudes and relationships

Every mission station can be a very effective organ of social change for the rural areas The missionary has a privileged position and can exercise a deep influence on the people coming into contact as he does with the various strata of village life through the channel of schools, village dispensaries etc But even though much good is being done through these means in terms of evangelization as transformation of culture I would like to propose conscientization as a more effective means of effecting the desired end

The concept of conscientization is examined here in the light of the broader vision of evangelization taught in ***Evangelii Nuntiandi***

In this broader vision there cannot be any opposition between evangelization and conscientization, because the former includes the latter. Conscientization must be considered as an effective method of evangelization, and one in keeping with the dignity of man It meets the demands of the actual situation of the people of India, leading as it does to a deep transformation of individual and society The contention here is in fact that conscientization is a more effective way of transforming culture than are many other methods currently used in mission stations, such as formal education relief works, developmental works, etc Let it be made clear that there is no intention of watering down the urgency of preaching for evangelization, which constitutes the deepest identity of the Church includes kerygma

Conscientization as Evangelization

Conscientization is the process of awakening the total man to a fresh discovery of his dignity and potentiality It brings about an upsurge of the dormant human spirit as it becomes aware of its worth A conscientized person recognizes in all aspects of his life, his duties and his rights as his own his claims as well as his obligations Conscientization is a continuous process of self-education ever deepening and affecting both the individual and the collective consciousness of people

Transformation of culture means the transformation of cultural links as expressed in relationships Those links are age-old inherited from the ancestors through social conditions deeply rooted in the minds of people, determining the structure of their mind and their thought patterns Hence evangelization must affect the mind-structure of people for only then is the transformation of relationships and habits effected in a radical way

This transformation is achieved through group discussions of the participants The facilitator is not feeding his values into their heads his role is only to stimulate thinking and sustain interest The people educate themselves they discover their problems and they themselves arrive at solutions The moment they have recognized their ability to discover the root of their misery, and their own dignity as persons they have gone a long way towards the solution of their problems One day it will dawn on them through mutual sharing, that their basic problem is not outside but inside Going still further, they will discover that no one can solve their problems but they themselves This will be the moment of a breakthrough in their thinking patterns and habit forming actions In the past experiences of hopelessness had rooted in them the conviction of being helpless and

of being born to be poor and victimised by others. Anyone who has lived long enough in villages will often have heard phrases to this effect from the mouth of the villagers. To awaken them from this fatalism is the scope of conscientization. And only they can awaken themselves, no one else can do it for them. It is true that the relief agencies and government officials extend valuable help in terms of technology and information towards better living. Often the services offered by missionaries to the poor Harijans do not go beyond this level. Such helps do not bring about a change in the structure of the mind itself.

Conscientization aims at changing one's attitude to oneself: it tries to help one to build up his self-confidence, his sense of dignity as a person. The new attitude will be reflected in behavioural changes. The structures of thinking and attitudes or 'mind sets' are to be exposed to the Gospel and re-shaped in the light of God. This process will be long and arduous, demanding patience and perseverance on the part of the missionary. Group sessions of conscientization will have to be prolonged: the missionary himself will have to go through a process of change along with the people. Various programmes geared to awakening human dignity can be initiated in a village very effectively. In many instances one is only implementing what the government has launched as schemes for development. But the whole process of conscientization affects persons on a level much deeper than the schemes can do. It is a radical transformation of man from within. In his Apostolic Exhortation the Pope remarks:

> What matters is to evangelize man's culture and cultures (not in a purely decorative way, as it were by applying a thin veneer, but in a vital way, in depth and right to their roots), in the wide and rich sense which these terms have in *Gaudium et Spes*, always taking the person as one's starting point and always coming back to the relationships of people among themselves and with God.[12]

What is achieved in conscientization is this transformation of attitudes, thinking patterns, in short, of the very root of man's being.

The Religious Dimension

Christian revelation teaches that man is created in God's image and likeness. It is God's presence in man that gives him his worth and dignity. This presence must be awakened to its full flowering. God's image in man reaches its full stature only through an action of God, but man can create certain conditions for it. The dormant spirit is capable of love — offering and receiving. Its awakening would

12 Ibid. n. 20.

mean a return to its Creator and a return to fellow men. It would imply a renunciation of ways of self-affirmation by which the individual seeks to create an identity for himself. In the process of awakening man recognizes that his identity is basically one given by God, and that any attempt to strive to achieve another is only a violation of truth.

Conscientization is one aspect of evangelization because it leads to the transformation of man and culture. It is based on a Christian anthropology. The concept of man includes the presence of God within the sanctuary of his being. The light which enlightens every person (Jn 1, 4) resides at the centre of his inner self. This light is his own conscience (Rom 2, 15); when it is awakened he becomes a conscientized man The awakening of conscience leads it to shed its inner light on every sphere of human life, religious, political, economic, social, etc This is what is called conscientization of man. It is a process which penetrates ever more deeply and affects more and more remote recesses of man's being This is why it is more effective than other forms of evangelization, such as social uplift or formal education of the adult or relief works among the poor.

In this process some may come to accept Jesus Christ as the Lord of their hearts and desire to enter the visible Church. Others will not take such a step but will nevertheless accept Jesus as their way and guide Others still may be aroused to a deeper sense of the Absolute, or perhaps to a deeper realization of the meaningfulness of certain transcendental values such as universal love, compassion, spiritual harmony, non-violence, human dignity, justice for the poor, etc. In all these cases evangelization has taken place because the value systems, cultural relationships, consciences of men have been affected by the Gospel The missionary has witnessed to the Lord of History and to his power and presence in the human hearts, even though not all have accepted him as the only Incarnate Expression of God's love. *Evangelii Nuntiandi* says

> Perhaps this attestation of God will be for many people the unknown God whom they adore without giving him a name or whom they seek by a secret call of the heart when they experience the emptiness of all idols. But it is fully evangelizing in manifesting the fact that for man the Creator is not an anonymous power, he is the Father "that we should be called children of God and so we are" And thus we are one another's brothers and sisters in God [13]

Once sin and selfishness are removed from the heart of man, the dormant spirit, the image of God in him springs to the perfection of

13 Ibid., n 26

loving its Creator and fellowmen This constitutes the religious dimension of conscientization It will have various repercussions on the individual and collective consciousness

The Social Dimension

Conscientization is a personal and collective awakening. It is based on the unity of mankind It helps one to recognize that the law of his being is the law of love and love is kept alive only by giving away freely Conscientization sessions presuppose that men can learn from each other Even though people are illiterate and backward in technology still they are able to think to discover truth for themselves and to help others to arrive at it The one conducting the sessions is not a teacher in the normal sense of the word, because he does not impart his knowledge or his values to the others The so-called "banking system" or the "feeding method" would stifle all creativity and inner growth in the participants What is aimed at is that the dormant spirit awaken to its dignity no one can awaken a person except he himself Hence the facilitator is supposed to suggest such questions as will arouse a discussion in which the participants look for the cause of their present situation and find out solutions for themselves

The collective awakening may lead to a "confrontation in many instances But the whole idea of confrontation is different here from the Marxist concept In Christian conscientization confrontation is conditioned by the Christian philosophy of man the dignity of the cause [illegible] and the belief in man's ability to love others It excludes violence and hatred[14] The missionary cannot accept ideologies and methods of conflicts which contradict the Gospel message of love and which do not lead the parties concerned to a true reconciliation of hearts God has reconciled the world to himself, the missionary is an ambassador to announce this good news calling upon people to be reconciled to each other (2 Cor 5 20 Eph 2, 13 14) "As long as true reconciliation of men does not take place there is no genuine evangelization but only class struggle

Conscientization and Evangelization of Structures

Conscientization implies the transformation of persons and structures it is aimed at social as well as individual renewal But the means used should be faithful to the evangelical spirit of the Gospel The Gospel must confront man and his social structures.

14 Ibid n 17

The structures of our society, the thought patterns created through these structures and advocated through the mass media, are among the principal formative influences in our society. They shape the ideas and ideologies of people. It is almost useless to aim at individual transformation unless adequate structural changes are brought about. Both the process of personal change and the endurance of the new spirit require structural changes. Evangelization includes reform of structures in all areas of life. The Apostolic Exhortation of Pope Paul VI says:

> The Church considers it to be undoubtedly important to build up structures which are more human, more just, more respectful of the rights of the person and less oppressive and less enslaving, but she is conscious that the best structures and the most idealized systems soon become inhuman if the inhuman inclinations of the human heart are not made wholesome if those who live in these structures or who rule them do not undergo a conversion of heart and of outlook[15]

But the awakening of man and the transformation of structures cannot serve the best interest of people for long unless structures are created which can protect the newness of life Sin and selfishness reside at the root of all problems, and an openness to certain values transcending the restricted fields of economics, politics, social and cultural life need to be pointed to by the evangelizers Openness to the Absolute,[16] faith in the hereafter[17] are implied in every genuine awakening

Conscientization and Non-Violence

As political action and organizations are a major channel of social change, conscientization will lead to a greater involvement in politics, but without becoming victim of political ideologies It is difficult to live this in practical life More political involvement would mean a more enlightened participation in the common search, through political organizations, to create new and less oppressive structures for the poor But the conscientization process is not at the service of any particular political party In villages great pressure will be exercised by political parties to assimilate the institutions of social change and the agents of reform into the political system and to utilize them in the struggle for power. The total awakening of the human spirit has implications in the political struggle, but at the same time it implies other universally valid principles According to the principles of dialectics, the confrontation between the exploited and

15 Ibid, n 36
16 Ibid, n 33
17. Ibid, n 35

the exploiter is the normal way to a solution But conscientization is not aimed at mass revolt, leading to an uncontrolled violence and the overthrow of the oppressors and oppressing systems Commenting on the nature of Christian conflict, Bernard Häring writes

> If we want to use the word conflict' we should clearly explain its meaning so as to determine it precisely in opposition to Marxist and other types of ideology which easily justify violence and hatred. Ours is a real and involved fight which will always include our own continuous conversion and social reform without leading to new forms of injustice and oppression and which will be inspired by faith in the One God the Creator and in Christ the Redeemer and therefore will always be inspired by love of all including even those whom we must oppose and strip of their unjust position [18]

The whole idea of conscientization as evangelization implies the conversion of the missionary of the oppressed and the oppressor

In this context one could recall and draw inspiration and insights from the non violent struggle initiated by Mahatma Gandhi to transform the Indian society and the political structure of India The process of conscientization cannot be separated from non violence The missionary assumes into himself the anxieties and the experience of hopelessness of the oppressed as well as the hatred and fury of the oppressor He heals the wounds of division and the effects of sin in himself and thus reconciles the two parties This is what Jesus did (Eph 2 14-15) The spiritual dimension of conscientization, its real apostolic efficacy consists in continuing Christ's act of reconciling the world to the Father and men to each other Evangelization is solely through the divine power of the Message [19] The missionary tries to do reparation through penance for the effects of sin present in oppressive structures and oppressing persons Genuine efforts at conscientization combine with a spirit of repentance in the full awareness that the missionary himself has a share in the world s universal sinfulness

Conscientization and Human Dignity

Conscientization is a method that respects the supreme freedom of man In [illegible] form of service to the poor such as relief, man is [illegible] object of philanthrophy This is humiliating and [illegible] The poor are made aware that they need to depend on [illegible] survival How could one grow in self dignity if he [illegible] of others ? In conscientization all local [illegible] moral and cultural values of the group,

[18] [illegible] Häring *Evangelization Today* p 127
[19] *Evangelii Nuntiandi* n 18

local leadership, etc., are recognized for their worth. There is a deep sense of respect for these God-given gifts. All that conscientization does with regard to these values is to awaken the people to the presence of God's gifts in them. To build upon one's own inner resources, using one's own creative freedom, is more ennobling and dignifying than being on the receiving end. Vatican II explains what happens to human values when they are taken up into the process of evangelization:

> And so, whatever good is found to be sown in the hearts and minds of men, or in the rites and cultures peculiar to various peoples, is not lost. More than that, it is healed, ennobled and perfected for the glory of God, the shame of the demon, and the bliss of men [20]

In conscientization the Church restores to Christ the universe and all that it contains (Col 1, 19-20) It affirms in effect the supremacy of Christ over everything inside and outside its visible boundaries.

Conscientization and Contemplative Vision

In conscientization the Church transcends the opposition between the various forces at work in society, and thus becomes an agent of reconciliation Only to the extent that the Church is free from the politics of power struggle, is she capable of pointing to the dimension of existence which transcends those of dialectics Only a contemplative is able to offer such service to society For only he who has synthetized in himself contemplation and the struggle for freedom, and has arrived at an integration of service and prayer, is capable of such a unitive vision of man and society Search for means of helping the poor and of transforming culture must go hand in hand with a genuinely earnest desire for, and exploration of, the inner space through a deep faith experience.

The conscientization process liberates people from mental and spiritual slavery But it is the contemplative, in the measure that he is free from self-seeking, egoistic ambitions, preoccupation with achieving success, who convincingly mediates authentic freedom to others The evangelizing person must demonstrate in himself the possibility of such a freedom It would be difficult to restrain oneself from excesses, to give a lead to the people and to keep before them the ideal of non-violence if the missionary has not tasted the joy of contemplation. The instinctive urge to gain victory over the opponent, success at the earliest attempt, the compulsive need to take revenge on the oppressor, often in the name of God and religion, the natural fear of failure, etc, tend to mar the purity of the Christian cause.

20 *Ad Gentes* n 9

The grace and the strength to be faithful to the Gospel injunction of love, to persevere patiently in one's long efforts at the conversion of hearts, even to suffer joyfully for the cause, to inspire and uphold total transformation without hatred, demand much self-sacrifice and prayerfulness. A contemplative who has gone through a radical process of self-emptying in the Spirit can sustain such attempts. The process of conscientization must bear fruit first and foremost in the missionary himself.

Muslims and the Mystery of the Cross

*Rejection or Incomprehension ?**

M. BORRMANS, W. F.

ANY Christian, who is jointly involved with Muslims in a daily dialogue of life, work, friendship and salvation, discovers sooner or later how foreign the mystery of the Cross still is to the religious world of his partners, rejected as it is both as regards the historical event and as regards its interpretation. Is this not then an invitation to the Christian to deepen and rediscover the scandal of the Cross in all its dimensions and to live out its demands more radically for love of the Crucified and Risen Jesus alone ? We will indicate, very briefly, the Qur'ânic, historical and theological sources for the Muslim rejection of the Crucifixion, a rejection which is not without its own logic. Then we shall set out how a Christian could explain the facts and express his faith to a Muslim, in a respectful and understandable way.

1. *The Qur'ânic Sources for the Rejection of the Crucifixion*

In Suras 3 and 4, both of the Medinan period, two verses tell us how Jesus the Messiah, son of Mary, is supposed to have completed his first sojourn on earth. Set in an anti-Jewish context, the intended meaning of these verses would seem to be that the Jews did not succeed in their homicidal endeavour, since God intervened to save Jesus from death.

A. *Verse 55 of Sura* 3 (Sura of the "Family of 'Imrân")

Facing, on the one hand, the unbelief of a good number of the sons of Israel and, on the other, the fidelity of his apostles (the *Hawâriyyûn*) who declared themselves to be "God's helpers", believing in him and submitting to him (*muslimûn*), Jesus, saw his decisive hour

*The following is the text of a paper read at the International Congress on "The Wisdom of the Cross Today", held in Rome, 13-18 October 1975, on the occasion of the bicentenary of the death of St Paul of the Cross, founder of the Passionists.

approach. Verse 54 states that "*the sons of Israel plotted against him, but that God also had a trick, and outdid them in their cunning*" Verse 55 then explains what was God's "trick"

> *(Remember) when God said O Jesus! I am going to take you (tawaffî) (to me), to raise you to me to purify you (of the stain) of those who are unbelieving and until the Day of the Resurrection put those who have followed you above those who have been unbelieving Then you will all return to me, and I will decide between you as to what you were at variance on*

Muslim exegesis is divided on the authentic interpretation of the first part of this verse what exactly is meant by 'take to him' when speaking of God? Muḥammad ʿAbduh the foremost exponent of modern Reformism summarises this question quite well in the Qur'ân Commentary of the Manâr[1] After first recalling that the ordinary and obvious sense of "take to him' corresponds to "cause to die"[2] he goes on to say

> Some commentators say that I will take you to me signifies I will make you sleep others I will uproot you spirit (*rûḥ*) and body from the earth I will raise you to me thus being an explanation of this up coming An interpretation given by others is I will deliver you from these aggressors and they will not be able to kill you then I shall make you die a natural death and I will raise you up to me This interpretation is attributed to many commentators

According to Muhammad ʿAbduh the majority of commentators hold that Jesus elevation (or ascension) comes first and the "being taken to God comes later even though such an opinion does not follow the text literally nor does it keep the sense of "succession' contained in the conjunction 'and (which has been replaced by a

1 The Qur'ân Commentary of the Manâr contains the exegesis of Muhammad ʿAbduh (1849 1905 edited by his disciple Rashîd Riḍâ (1865 1935) It first appeared in the Journal *al Manâr* and was then published in book form in 1927 Only the first twelve suras of the Qur'an are commented on Cf J Jomier *Le Commentaire coranique du Manâr* Paris G P Maisonneuve 1954

2 M Chodkiewicz explains *tawaffî* means etymologically to take something totally and completely This is why it has been used to signify *cause to die* 'God takes the souls at the time of their death (Q 39 42) Say Death's angel who has been charged with you shall take you (Q 32 11) Thus the meaning which presents itself to the mind immediately with regard to the verse in question would be I will cause you to die then I will put you after death in a lofty place as was said of Idris We raised him up to a high place (Q 19 57) God then refers to that to which the blessed have access i e to the world of mystery before as well as after the final resurrection on the model of what is said of martyrs (living with their Lord — Q 3 169) and also in the passage Surely the Godfearing shall dwell amid gardens and a river in a sure abode in the presence of a King Omnipotent (Q 54 54 55) This is what will be understood by any reader whose mind is not bound by traditions (*riwâyât*) and (later) affirmations because it is the obvious meaning of the text itself We have moreover provided proof from other passages of the Qur'ân However the Commentators have made the text say something quite different from its explicit meaning in order to bring it into harmony with the content of traditions i e that Jesus was taken bodily up into heaven (*Tafsîr al-manâr* Cairo 1927 III p 316)

comma in the translation). The other interpretation, according to Muḥammad ʿAbduh, consists in taking the verse literally, and the word *tawaffī* (take) in its first and obvious sense, i.e. cause to die. The "lifting up" thus comes afterwards and is effected by the elevation of the spirit (*rūḥ*).[3] "That is what the Master has said", upholds Rashīd Riḍā, his disciple, immediately adding that the explicit traditions pertinent to this subject do not yield to such an interpretation, but rather to that held by the majority which has obviously been influenced by the other Qur'ānic text on the Crucifixion.

B. *Verse* 157 *of Sura* 4 (Sura on "Women")

In a context similar to the preceding one, abounding in reproaches against the Jews of Medina, the latter are seen to have been cursed, among other things, for having said.

> *We slew the Messiah, Jesus, son of Mary, the Messenger of God; yet, they did not slay him, neither crucified him, but it only seemed to them (that they killed him) Actually, those who are at variance regarding (Jesus), are indeed in doubt about him. They have no knowledge of (Jesus) at all They only go by conjecture They did not kill (Jesus) with certainty*

The text is most precise and the negations, expressed in categoric fashion, leave no room for doubt or interpretation. This is why the Commentary of the Manār is so brief here:

> The fact is that contrary to the rumours that spread and to what the Jews vainly upheld, they have not killed him nor have they crucified him, but it only seemed to them that they did so (*shubbiha la-hum*) a resemblance or a double was substituted, thus they thought they had crucified Jesus, whereas it was someone else they crucified. Such a mistake could happen in any age' *They did not kill him with certainty (yaqīnan)* they did not really kill him, being certain as to his identity, because they did not know him very well The canonical gospels themselves testify that it was Judas Iscariot who put him in the hands of the soldiers and he gave them a sign the one whom he would kiss would be Jesus . The Gospel of Barnabas affirms, on the contrary, that the soldiers seized Judas himself, thinking that he was Jesus, because he had been made to resemble him .

Many philological explanations have been given by commentators to interpret the *shubbiha la-hum* (it seemed to them) accurately, and these explanations differ with each other according to their definition of man, be it neo-platonic, aristotelian, or simply semitic. It is clear that those who do not consider the body as an essential part of the

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3 "This is not surprising", adds M ʿAbduh, "if the 'thou' of the Qur'ān is directed to the person, to the will vivified by the spirit For the spiritual element in man is what constitutes him fundamentally, whereas the body is only a borrowed garment, destined to grow, decline and change Man is man because his spirit is what it is" (ibid p 317).

human being have no difficulty in acknowledging the Crucifixion, seeing it as a putting to death of the body only But, as ʿAlī Merad observes

> Such an interpretation is irrelevant to us. Besides it is totally incompatible with orthodox doctrine both in its classical expression and in that of the modern reformists. In a word the vast majority of those who follow the orthodox line take the negations in the Qur'ânic text *ut sonant*, on the basis of linguistic evidence [4]

Rashîd Ridâ concludes in the Commentary of the Manâr "Substantially, all the Muslim traditions regarding Jesus converge on the fact that he escaped from those who wanted to kill him and that they killed someone else whom they mistook for him"

No one knows exactly when this "docetist" exegesis began,[5] but the fact is that it diverted attention from many other problems by concentrating on the identity of the "double" who substituted for Jesus As Fr Michel Hayek rightly points out

> The whole difficulty lies in determining the origin the meaning and the implications of the term *shubbiha la hum* a resemblance of Jesus was crucified by them a double was substituted for him they believe they killed him in fact they only followed a conjecture etc Historical and exegetical tradition did not deal with these ambiguities. It accepted only one interpretation Jesus did not die on the cross he foiled the perfidious plan of his detractors who crucified his resemblance his double All efforts were focussed on tracing the identity of this double [6]

According to some, he was a 'volunteer (perhaps Peter himself) who responded to Jesus appeal according to others, he was the 'deserter' who was also the 'informer' (and thus Judas himself) according to still others he was a criminal whom God himself involved in the event

Whoever this double may be Muslim exegesis today is unanimous in rejecting the Crucifixion Verse 157 of Sura 4 throws even more light on verse 55 of Sura 3 (and on the ambiguous word 'take-*tawaffî*) since it is followed by verse 158 which says "*Quite the con-*

4 Cf ʿAlī Merad Le Christ dans le Coran (public lecture given at the Pont Inst of Arabic Studies 4 4 1968 in *Revue de l'Occident musulman et de la Méditerranée* (Aix-en Provence) 5 (1968) p 80

5 This docetist exegesis which makes its appearance very early on (c 150 767) in the Sunni commentaries would seem to be of shiʿite origin It applies retrospectively to Jesus the explanation for the violent death of the legitimate *Imâms* given in Kûfa by the extremist sects who had divinised them Since God could not have brought about their death before their time and since the divine element inherent in them was necessarily out of reach of their assassins what remained was but an outward form (*shibh*) a rag of humanity which God made a demon or a condemned person put on during the agony Cf Louis Massignon Le Christ dans les Evangiles selon Ghâzalî' in *Revue des Etudes Islamiques* 1932 p 535

6 Cf Michel Hayek *Le Christ de l'Islam* Paris, le Seuil 1959 p 218

trary, God has raised him up towards him", providing supplementary proof that there was no crucifixion before the ascension, even if, according to some rare authors, death occurred (without being caused by the Jews at all). The Commentary of the Manâr reaffirms this by way of conclusion:

> The prevailing opinion among the commentators and others is that God raised him, spirit and body, up to heaven, they prove this by resorting to the tradition (*ḥadîth*) about the Prophet's nocturnal ascension (*mi'râj*) as he is said to have seen Jesus in the second heaven

2. *Historical Sources for Rejection of the Crucifixion*

Islamic tradition provides quite a few details about the last moments of Jesus and his return to earth as the *mahdî*, at the end of time. Ibn 'Arabî, a Muslim mystic (d 1240), affirms that "it would be strange if Jesus were dead, when he unearthed us alive from the tomb This is why he was in fact preserved from such a misfortune" He continues. "When Muhammad penetrated the second heaven, he saw Jesus in the body, for he is not dead up to now, but God raised him up to heaven, giving him a resting place there and installing him as judge." According to Damîrî (d 1405), "Jesus was lifted up on the Night of Destiny (27 Ramaḍân), he was thirty-three years old His mother died six years later" The *Annals* of Tabarî (d 923) are most informative and are continually referred to by later historians.

> When Jesus was lifted up he was 32 years and 6 months old His prophetic mission lasted 30 months, after which God lifted him up in the body He is alive still To the foot of the crucified then came the Mother of Jesus and the woman whom God, through Jesus, freed from demon possession Suddenly he appeared to them 'Why are you weeping ?' he asked them They replied 'We are weeping over you' He said 'God has lifted me up to him I have suffered no harm, it was only my resemblance for them Command the Apostles therefore to come to rejoin me at such and such a place ' Then he sent them on a mission
> God later took him up to him covered him with feathers, robed him in light, and extinguished in him the desire for eating and drinking Jesus flew away among the Angels and remained in their company, flying around the Throne, having become part-man, part-angel, semi-celestial, and semi-terrestrial

Râzî (d. 1209) is able to draw upon various 'explanations' given (in their polemic) by Christians to Muslims

> The Nestorians think that Jesus was crucified in his humanity and not in his divinity Most of the philosophers take a similar stance They state that since man is not the expression of his organism , it follows that the organism was put to death, and not the soul itself which Jesus really is On their part, the Melkites affirm that death and crucifixion have been experienced by his divinity but not directly Finally, the Jacobites

claim that death and crucifixion affected the Messiah himself, a substance engendered from two others.

A painful illustration of the Qur'ânic passage cited above: "Those who oppose each other regarding Jesus are indeed in doubt about him" (4,157)!

But what will happen to this Jesus at the end of times? Traditional religious literature has listed 'ten conditions of the Hour'. First of all the false Messiah will appear, or the Antichrist (*Dajjâl*), followed by the Descent of Jesus (*Nuzûl ʿIsâ*) to the Muslim army-camp near the Jordan or on Afiq Hill in Jerusalem, or over the white minaret to the east of Damascus. In the second phase of the struggle, Jesus and the last believers will be in conflict with the monsters Gog and Magog who will invade the earth. In answer to Jesus' prayer, God will exterminate them, this will be the era of messianic peace, for an undefined period of time. Jesus will be the judge, the arbitrator, who will fill the earth with justice as it had been filled with iniquity. And that is where Ibn ʿArabî's famous theory on Jesus comes in: "Jesus, Seal of universal Sanctity", even though it does not belong to the authentic deposit of Islamic faith. But this Jesus, "Champion of Justice", is thus one of many who will witness in favour of Islam. The traditions gathered together describe him as follows.

> Jesus son of Mary will come down on you as a just judge. He will break the crosses, kill the pigs, suppress the poll-tax, and will not use camels for riding. Grudges, hatred, jealousies will disappear, and nobody will want money offered to him any more. The Spirit of God, Jesus, is about to come down among you. When you see him, recognize him: he is a well-built man, reddish white in colour. He will come down wearing two short loin-cloths; his hair will seem to be dripping without being wet. He will invite men to Islam, break the crosses, kill the pigs, suppress the poll-tax. In his life time God will destroy all the religious sects and the Antichrist. Peace will reign over all the earth, so that lions can pasture with camels, tigers with oxen, wolves with sheep. Children will play with serpents and come to no harm.[7]

And texts are not lacking affirming that Jesus will marry, will perform the Muslim prayer, go on pilgrimage to Mecca, etc., before finally dying, then to be resurrected like all human beings, in fulfilment of the Qur'ânic prayer: "May salvation come upon me on the day of my birth, the day of my death, and the day I shall be raised up alive" (19, 33).

Several factors therefore have to be taken into consideration. Muslims had contacts with many Christian sects in which docetic tendencies still found expression. In fact those tendencies were even

7 For all those texts see M. HAYEK, *Le Christ dans l'Islam*, pp. 226-230 and pp. 242-249.

being reinforced by the teachings of Islam and by the development of arabic philosophy, particularly of a neo-platonic kind. One must add to this the information gathered on the christological disputes between the different Christian Churches and the effect these had on exegesis, whether this information was scientific or superficial. All this encouraged Muslims to Continue to re-read the life of Christ in the light of the Qur'ân, invoking all the arguments and traditions which would corroborate the assertions or negations of the text. The cross and the crucifixion continued to be misunderstood, rejected even. What is more, on account of political antagonism and of the wars of conquest or reconquest, in the form of Crusades, Muslims developed a deep-seated allergy against anything whatever that had to do with the cross. Christians are responsible for this terrible misunderstanding and contempt in so far as they accepted or tolerated the cross as a political symbol that brooked no defeat.

However, it must be acknowledged that there are Muslims and Christians who have often managed to avoid such misunderstanding, as is shown, for example, by another passage of the Commentary of the Manâr, concerning the "Friendship of Muslims for Christians".

> The enmity that exists between Muslims and Christians may have arisen simply because either one of the two groups, or both, have overlooked the sound principles of their religion, or because of the lack of knowledge and the incomprehension among them this is obvious in the case of the most recent governments on both sides [8]

We must therefore go beyond the religious and political errors of history and examine the theological reasons for the massive Muslim rejection of the crucifixion.

3. *Theological Sources for Rejection of the Crucifixion*

If Islam refuses to acknowledge the fact of Jesus' crucifixion, it is because it rejects its deeper implications for Islam, that someone should die for others is contrary to sound reason; that God should leave his envoys to die in disgrace is unworthy of him. These two theological attitudes are not without a certain coherence with Islam's idea of God and his creatures.

A. *Redemption Rejected*

The Commentary of the Manâr is most revealing on this subject. Having taken up four pages to comment on v. 157 of Sura 4, about

8 For a translation of the whole passage, see M. Borrmans, "Le Commentaire du Manâr à propos du verset coranique sur l'amitié des Musulmans pour les Chrétiens (5, 82)" in *Islamochristiana* (Pont Ist Studi Arabi), 1 (1975), pp. 71-86.

the crucifixion (*ṣalb*), it dedicates thirty-five pages to the question of redemption (*fidâ'*) It is Rashîd Riḍâ's thought that is developed, but not without reference to the Islamic heritage He expounds his reflections as follows, under the title of "Research on the Problem of the Crucifixion'

a) General outline of the Christian dogma regarding the place of the Cross in the history of salvation (2 p)

b) Global refutation of this dogma, as being incompatible with sound reason and what we know of God by means of it God can have nothing to do with this anthropomorphic dogma of the history of salvation (2 p)

c) Retribution (*jazâ'*) and salvation (*khalâṣ*) in Islam depend exclusively on faith and good works and not on any intermediary whatsoever not even Muhammad (4 p)

d) The Christian dogma of the cross and redemption has been derived from the pagan religions of India (2 p)

e) Enumeration of Christian sophisms (*shubuhât*) in regard to the (Muslim) negation of the crucifixion

À propos of the first of these Rashîd Riḍa challenges the validity of the canonical gospels their transmission is not uninterrupted (*tawâtur*) consensus between them is not absolute these gospels are not infallible The main author of the Commentary takes this opportunity to write a tract on the Shortcomings of the Gospels (4 p)

— Where is the Cross ever mentioned in the Old Testament ?

It is spurious to claim as Christians do that the apostles could not confuse Jesus with a double (2 p)

If Christ is not dead the Christians ask what has become of him ? Rashîd Riḍâ here adduces more or less accurately the docetist affirmations of the disciples of Cerinthus and Carpocrates denying Jesus crucifixion and he mentions the emigration of Jesus to Kashmir (India) and his death in Srinagar Nakrâ (Srinagar) as upheld by the founders of the Ahmadiyya sect[9] (2 p)

Discussion on Judas and his substitution for Christ, in the light of the Gospel of Barnabas (2 p)

Criticism of the resurrection and of the apparitions (of the Risen Lord) examination of the narratives description of the witnesses (weakminded people) and general reflection on imaginary apparitions and visions (10 p)

9 Cf article *Aḥmadiyya* by W CANTWELL SMITH in *Encyclopedia of Islam*, 2nd Edition

f) Summary of the research:

— belief in the actual existence of Jesus, because the Qur'ân affirms it;

— invitation to combine the truths of the Qur'ân and the Gospel affirmations, once they have been properly re-interpreted, so that all can be united in the unique "unicity" of God (*tawhîd*) proclaimed by Muslims and Christians.

Thus, for Islam, as for Rashîd Riḍâ, the very reality of "redemption" goes against reason. It is impossible to think that God, who is simultaneously just and merciful, would have made an innocent person suffer to such an extent. Moreover, this would entail a disturbing consequence "If all who profess this doctrine are thereby saved from the torments of the Future Life, whatever be their morals and actions, it is clear that these people are libertines." They can take all sorts of liberties in the name of salvation received without works. For Islam, salvation consists in a "purification of the soul from hollow pagan beliefs and immoral practices", no mediator nor any magic "means" (such as the Cross) is permitted.

> Redemption and salvation (in Islam) depend on what is found in the soul of man and not on what is external to it as the infidels imagine regarding redemption. This is an essential and clear difference between Islam and the other religions. The corporal and spiritual happiness of man in this world and in the next springs from the human soul alone, and from no one else.

Thus, "belief in a Redeemer is, for Rashîd Riḍâ, a way of associating another divinity with God. As such, this dogma is a direct affront to the *tawhîd* (Proclamation of One and only God). Moreover, it falsifies the relationship of faith, made up of submission and responsibility, which should exist between God and man. In its place, it introduces a mediator, which befits neither the grandeur of God nor that of man." For in Islam, each confronts the other alone, without recourse to any substitution, solidarity or communion with others. For Muslims today, the Jews — and they alone — wanted to kill Jesus, and they will always have to bear responsibility for this, even though they were mistaken. Consequently, Muslims find it inconceivable that Vatican Council II should have recalled that "all men have crucified Jesus-Christ" by their participation in sin.[10]

10 Instructive in this respect is the article published in *Minbar al-Islam* (Cairo), February 1964, pp 166-175. See French translation in *Etudes Arabes* (Pont Ist Stud Arabi), 7 (1964), under the title "*Tentative des Juifs pour se justifier d'avoir versé le sang du Messie*"

"The Jews are responsible for the crime of homicide which they prepared to commit and by which they killed Jesus, the Messiah, whether he himself was the victim as the Christians think or whether the victim was a subsitute as Muslims believe. Has one ever heard of a lawyer trying to prove the innocence of one who is really guilty of a crime he has perpetrated? Have Christians really reached such a degree of nonsense?"

Although Kâmil Husayn, one of the better "spiritual" writers of Muslim Egypt today, has given us his "City of Wrong" (*Qarya zâlima*),[11] in which he meditates on the events of Good Friday and on the "consciences" of those implicated in this drama, this does not mean that he is thereby accepting the crucifixion of Jesus and all the consequences of "salvation" arising from it

> It is always said that Islam does not accept the fact of the crucifixion. Some have felt authorized to conclude from my book that I accept it. In reality that is not the question I think that the great difference between Islam and Christianity is not that one refuses the historical fact of the crucifixion and the other accepts it but something much more profound. The crucifixion implies redemption that someone suffers and dies to save others This idea is incompatible with Islam In fact the Qur'ân insists on the fact that nobody will suffer for the crimes of another

B *Objection to Failure*

In Islam, God's witnesses must always be accompanied by the sign of "victory" (*nasr*), whereas the cross signifies "apparent failure" and total abjection' This gives added reason to the believer to reject the crucifixion

> Let us consider then the moral and spiritual import of the Qur'ânic teaching on the subject of Christ's death Christ's *elevation* to heaven is a gratuitous act of the Almighty who operates as he wills in his creation Denial of Christ's death is in full accord with the logic of the Qur'ân and its invariable teachings All the Qur'ânic accounts of the prophet tend to affirm a sort of divine pattern of behaviour that of the ultimate triumph of faith over the forces of evil (but) the death of Christ is in flat contradiction to the unchanged teaching of the Qur'an This would have meant the triumph of his executioners The Muslim's conviction thus finds itself fortified by all that the Qur'ân states viz that God does not abandon his own How could he have abandoned Jesus whom he brought forth miraculously by his word (*kalima*) who even is his Word a being assisted by his Spirit (*rûh*) whom he has endowed with the privilege of giving life and raising the dead? God cannot let a person of Jesus nature be victimised by some executioners Islam rejects such a tragic representation of the Passion not only because it does not accept the dogma of the Redemption but also because the Passion would signify the failure of God himself[12]

Although it is less important, it was fitting to draw attention to this second motive for the Muslim rejection of the Crucifixion of Jesus But is not the reason at a still deeper level, that Islam does not recognize the value of love which expresses itself in sacrifice and

11 *Qarya Zalima* Cairo Math Misr 1954 Eng Transl. by Kenneth CRAGG Amsterdam Djambatan 1959

12 Cf 'Ali MERAD *Le Christ dans le Coran* pp 91 92. He adds "In the glorious vision of the end of Christ's life on earth as it is presented in the Qur'ân there is a lesson apt for discouraging evil pacifying doubt and arousing hope

in the gift of self, not only for one's friends but also for one's enemies ? Although the Qur'ân repeatedly invites one to pardon, it does not thereby make it a "commandment"; too often it just repeats the rigorous laws of the Old Testament (the law of the talion, etc. . .): "A blow calls for a blow", writes a contemporary Muslim thinker; "I am not a disciple of Christ. For me, the talion is a law.. . .We have responded to violence with violence."[13]

4. *Perspectives for an Effort at Comprehension ?*

Is there any possibility of a breakthrough between Muslims and Christians with regard to the understanding of the mystery of the Cross ? No one could ignore, henceforth, that our religious expressions and sentiments are at variance on this question, but everyone must nonetheless persevere in the search of a common language, which heeds the Christian affirmations and the Muslim denials, as well as popular piety on both sides

Muslim piety is acquainted with the sufferings of human agony, especially that of the saints and prophets The Shî'ites have integrated suffering into their theological vision of prophecy, and into their liturgy which includes processions where people scourge themselves, and litanies of compassion Some high-ranking Sunni mystics have discovered that the perfection of Islam (total abandonment to God) lies in "total abasement", that is to say, "death on the gibbet" (*şalîb*). Did al-Hallâj not predict this before actually realising it in his crucifixion in Baghdâd in 922 ? "Go tell my friends that I have taken to the high seas and that my ship is broken: I will die in the religion of the gibbet (of the cross). ". And does al-'Attâr not attribute a splendid poem to him, that he is said to have recited on the cross ? "The gibbet of Jesus has become my home and my residence, the gibbet of Jesus has become my entire dwelling-place" And in our own day, do not the political activists and social reformers exalt the redemptive role of the *fidâ'î*, of "him who sacrifices his life" for others, using the formula for "substitution" which the Arabs have always put on the lips of their heroes *ju'iltu fidâk* (may my life be sacrificed for you !)? Taking cognizance of these examples, a Modern Muslim could widen the horizons of his religious experience, and discover a greater sense of solidarity. He could moreover recognize that over the centuries, Islamic devotion and liturgy has given to the Prophet Muḥammad a role of prime importance in guiding the community and interceding on its behalf before God

On their side, Christians have fortunately re-learnt, and reaffirm repeatedly that their faith is rooted in the mystery of Easter: Jesus,

13. Ahmad TALEB, *Lettres de prison*, Alger, S.N.E.D., 1966, p 35

not only dead for us but risen, "first-fruit of those who have fallen asleep first-born among the dead". By insisting too much on the Cross and on the death of Jesus, have Christians not fallen into the "trap" unconsciously set for them: the death of Jesus was stressed the more their Muslim counterparts rejected it. Should we not hold on unfailingly, in our manner of speaking, to the very affirmation of our Credo: Jesus dead *and* risen? For Muslims as for Christians, Jesus Christ is *alive* even if, for the former, it concerns a 'first' life continued while for the latter it is already the 'second' life in full glory. In fact if the Muslim affirms that Jesus is not dead but alive, it is to say that he will come back one day to die and rise again like all mortal beings, whereas the Christian affirms that Jesus has died, once for all, that he has risen on the third day and that he is thus alive for ever, before God and men, in the full perfection of his Sonship.

So then are Christians not invited to renew their outlook on the Crucified Lord? Western piety, particularly since the Middle Ages, has put the stress on his torments such as found in the 'suffering servant song of Isaiah ('a worm, no more a man'), whereas Oriental piety through the Byzantine crucifix represented a glorified Christ, endowed with royal attributes, the Pantocrator: he has conquered sin and death at the very moment when they thought they had conquered him. Could we not develop this second perspective on the power of God so that we could then give new value to suffering, agony and death, faced with which Islam has nothing to propose other than fine resignation?

This enterprise will always be difficult if one remains simply on the level of texts, dogmas and reason. Fortunately for them, Muslims and Christians are above all beings who live, suffer and die believing in a mystery (*ghaib*) or the 'unknowable' to which God alone has the key. Could a final look on the Cross and the crucifix not perhaps be situated on this level? So let the Christian not be afraid to stress God's free initiative: for like him the Muslim acknowledges that no creature may question the actions of his Creator. He does what he will. His will appears to be arbitrary to the Muslim and loving to the Christian. Meanwhile it is up to the latter *to live the mystery of the Cross on the* [illegible] on his own behalf and on behalf of his Muslim partner. The Cross is not imposed but rather freely offered. It behoves him who knows the secret by sheer grace to live it in all its aspects in union with Jesus Christ before speaking about it to his friends who are faced with questions and who are dissatisfied with the answers that historic Islam offers to Muslims. The Spirit can then be counted upon to give an increased sensitivity and to inspire the right words

The Prayer-Life of Jesus and his Resurrection

Subhash ANAND

The Prayer-Life of Jesus

In the Gospels we have ample evidence that Jesus was, above all, a man of prayer It is this aspect of his life that most impressed his disciples and inspired them to make that request for which we are all indebted to them "Lord, teach us to pray" (Lk 11. 1 RSV). Jesus prayed not only when he felt like it but regularly, "as was his custom" (Lk 22, 39), he prayed even when there was a lot of work to do, many people to meet (Mk 1, 35-37) Hence. it is not surprising that important events in his life have been marked by prayer — either his prayer or the prayer of others

John, his precursor, is born as God's answer to the prayer of Zachary and Elizabeth (Lk 1, 13) During his baptism, as Jesus prays, the heavens open, the Holy Spirit comes down upon Jesus, and he hears a voice from heaven "Thou art my beloved Son, with thee I am well pleased" (Lk 3, 21-22) This Lukan account of the baptism of Jesus indicates two things in prayer Jesus becomes aware of his mission to be the servant of Yahweh (Is 42, 1), second, the mission of Jesus is the fulfilment not only of God's promise to the holy men of old, but also of their prayer (Ps 80, 1, 4, Is 45, 8, 63, 19)

Jesus begins his public life after spending a long time in the desert (Lk 4, 1) He spends a whole night praying before choosing his apostles (Lk 6, 21). In prayer he realizes that as the servant of Yahweh, he will have to suffer and die, and he shares this realization with his chosen ones – his first passion-prophecy (Lk 9, 18-22) In view of this "exodus" he wants to fortify the three apostles who were specially loved by him and would be with him in the garden of Gethsemani · he gives them a glimpse of his eventual glory by being transfigured in their presence through prayer (Lk 9, 28). Jesus prays before teaching his disciples to do so, thereby sharing with them his experience of the Father (Lk 11, 1).

Jesus prays during his passion. The Last Supper is not merely the celebration of the Jewish Passover but also the solemn prayer of

Jesus for the unity of his Church — a unity symbolized and effected by the Eucharist (Jn 17). As he enters the last phase of his struggle, he not only admonishes his apostles to watch and pray but he himself implores the Father for strength (Lk 22, 41-46). Before his death he pleads on our behalf (Lk 23, 35) and only then prayerfully surrenders himself to the Father (Lk 23, 46)

After his ascension into heaven, his apostles, together with his mother, devote themselves to prayer to prepare for the coming of the Holy Spirit (Acts 1, 14). In this they were faithful to the injunction of their teacher who, concluding his instruction on prayer, told them that if they asked the Father, he would give them the Holy Spirit (Lk 11, 13). Thus we get the impression that the important events in the life of Jesus are linked with prayer This raises one question: What about his resurrection ?

In recent theological and scriptural writings, the resurrection of Jesus has been seen not merely as of apologetic value, but as the very heart of the mystery of Christ, and, consequently, as the centre not only of the kerygma but also of the liturgy It is also the centre of Christian spirituality Hence the question just posed is of fundamental significance If the prayer of Jesus is not linked with his resurrection then his prayer-life, and, consequently, the prayer-life of the Christian, does not seem to be of much importance On the other hand, if we can uncover a vital connection between the prayer-life of Jesus and his resurrection, we will also discover the meaning of Christian prayer.

The Answer to the Prayer of Jesus

In the Letter to the Hebrews, there is a passage which made no sense to me till recently "In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard for his godly fear" (Heb 5,7) The writer makes two apparently irreconcilable statements Jesus prays that he may not die and his prayer is heard — while, in truth, he died How then did the Father hear the prayer of Jesus ? By raising him from the dead, "having loosed the pangs of death, because it was not possible for him to be held by it" (Acts 2, 24) The Father does not abandon his chosen one to Hades or let him see corruption (Ps 16, 10) True, Jesus died, but he "being raised from the dead will never die again death no longer has dominion over him" (Rom 6, 9) The Father did hear the prayer of Jesus — but in his own way.

Before his death, Jesus had repeatedly prayed that his Father might glorify him (Jn 17, 1, 5, 24), that men might know that he has

been sent by him (Jn 17, 21, 23). After his resurrection, Jesus is fully conscious that through his death and resurrection he has "entered into his glory" (Lk 24, 26). So too, Peter and Paul, both agree that the Father glorifies his servant, Jesus, by raising him from the dead and confirms his mission by making his name the source of salvation for all (Acts 3, 13-16; Phil 2, 5-11). The glory of God is not merely something spiritual and internal. The resurrection is the outer manifestation of the glory of God in Jesus, and the Apostles, having seen it, are called to witness unto it (Acts 1, 22; 2, 32; 3, 15).

The glorification of Jesus by the Father is also the response of the Father to the total obedience of Jesus: he empties himself, taking the form of a servant, becoming obedient unto death; the Father exalts him and makes him the Lord of all creation for his glory (Phil 2,5-11) Obedience was not easy for Jesus he had to learn it through suffering (Heb 5, 8). The secret of the total obedience of Jesus is his prayer He taught his disciples to pray "Father, thy will be done" (Mt 6, 9-10), but that was also his prayer, and this prayer obtains for him the divine help needed to be obedient unto death (Lk 22, 41-43).

Thus we see that the resurrection of Jesus is the answer of the Father to the prayer of Jesus — a prayer that enables him to be obedient unto death. But, here, another question arises. Is the resurrection of Jesus intrinsic to his prayer, or merely extrinsic ? Let me explain· a student works very hard and passes with a very good grade; his mother, happy with his success, buys him a cycle. The success of the student is intrinsic to his hard work, while his getting a cycle from his mother is extrinsic. To come back to our problem: does the prayer-life of Jesus contain in itself certain elements that call for the resurrection, or is the resurrection purely extrinsic ? We shall now try to answer this question

Transfiguration through Prayer

Luke, and he alone, tells us that the transfiguration of Jesus is the fruit of his prayer. "And as he was praying, the appearance of his countenance was altered, and his raiment became dazzling white" (9, 28). There are indications to believe that Luke links up the transfiguration of Jesus with his resurrection the eighth day (9, 28; 24, 1), two men in glory (9, 30; 24, 4), the talk of his departure (9, 31; 24, 7) If I may be allowed the expression, the transfiguration is an acted-out interpretation of the many-faceted mystery of the resurrection. Luke wants to tell us that the resurrection of Jesus, the complete transfiguration of Jesus, is the fruit of his prayer. Thus, Luke sees the resurrection as intrinsic to the prayer-life of Jesus. This point needs to be explained.

In our life we experience an intimate connection between our body and soul. This truth was realized long ago by the wise men of old "A man's heart changes his countenance, either for good or for evil *The mark of a happy heart is a cheerful face*" (Sir 13, 25-26a). *Inner peace and joy and the will to be healed can bring recovery to a sick man* It is for this reason that doctors try to maintain the morale of a patient, even when the case seems hopeless The body is, thus, the mirror of the soul Deep emotions tend to inundate the body This is to be expected because the body and soul are not two realities, but one composite whole with the soul as the vital principle The body is the "concretization" of the spirit

We experience deep emotions intense joy and peace, when we truly encounter beauty and truth, when we really receive love The depth of our emotions depends not only on the greatness of the reality encountered or of the love offered, but also on our openness to that reality on our receptivity No two persons react identically to a piece of art? When this beauty or truth confronts us we experience a catharsis once again in proportion to our openness, a catharsis necessary for the experience of positive emotions This experience reveals to us our own depth our own possibility our own being We move towards that reality we tend to become like it, to as-similate ourselves to it

God is beauty truth and love and no man can really experience God in some depth and not undergo some catharsis and be deeply moved This intense inner experience reveals itself not necessarily through mystical phenomena but by that visible calm and peace noted by people who have come in contact with men of prayer, a peace which is almost infectious In prayer we encounter the living God and the closer we are to him the more we are transformed, transfigured by this meeting for we cannot see him without to some extent becoming like him (1 Jn 3 2) Moses was very close to God, and thus the Lord used to speak to Moses face to face as a man speaks to his friend (Ex 33 11) and due to this intimate conversation with God his face shone and people were afraid to come close to him and consequently he had to use a veil (Ex 34 29-35)

The God-experience of Moses intimate as it was, was not yet complete He could only see the "back" of God and not his "face", for no man can see God's face and live (Ex 33 17-23) God is eternal beyond space and time I cannot definitely encounter him as long as I am in *samsāra* in a spatio-temporal existence To see God fully I must die I must undergo a radical catharsis, break away from *samsāra* and somehow enter God's eternity The Old Testament

sages were aware of this; hence their fear of meeting God, for such a meeting involves death (Gn 28, 17; Judg 6, 22-23; 13, 22; Is 6, 5).

Jesus' Death and Resurrection

Jesus is the new Moses, the chosen servant of Yahweh (Lk 3, 22). His death is not only the culmination of a life fully rooted in prayer, but also the moment of most intense prayer. To prepare himself for this final encounter with his Father, he frees himself from everything earthly: he surrenders not only his clothes — his last belongings — but also his mother (Jn 19, 23-27), true to his own teaching, he forgives all who are responsible for his death (Lk 23, 34) Before entering once for all the Holy of Holies (Heb 9, 12), he goes through the dark night of the soul (Mt 27, 46), and then utters his last prayer: "Father, into thy hands I commit my spirit" (Lk 23, 46). To this last prayer, Jesus brings total detachment from all creatures, from all that belongs to this *samsāra*, complete faith in and love for the Father. No one could be more open to God than Jesus I shall now try to peep into the soul of Jesus — may he forgive my audacity !— and to see what happened in the innermost depth of his being at the moment of his death, during his final encounter with God But to understand this mystery I must first understand myself and the process through which I become myself

There was a time, not merely days but whole months, when I was without the least awareness of myself — as good as a vegetable Slowly my senses began to act and then I was like an animal, and only after some years did I begin to use my specifically rational faculties As days went by, I became not only aware of myself, but also conscious of the relation of this self-awareness to my being a person My self-awareness will be completed by my death, for death is not only one of the most significant moments of my life, but also because death brings to a close my constant move into the unknown future. With death all my life becomes past and hence the possibility of looking at it fully Thus, though I am a person in the ontological order from the moment of my conception, I become a person in the existential order through self-awareness, for if *viventibus esse est vivere*, then for a person to be is to be self-aware. There are many experiences that bring me to self-awareness, awareness of myself as person. Among these, love is the most powerful growth-experience, for when I am really loved I realize my personal worth, my being as an end-in-itself This experience of being loved, of being accepted, is "constitutive" of my personal being — once again in the existential order. I become a person by knowing myself to be a person, one

worthy of love, an end-in-itself. The awareness that I am loved and accepted by others helps me to accept myself. Keeping these thoughts in mind, let us once again turn to Jesus, to his final encounter with the Father.

In his final prayer, Jesus really meets his Father face to face. He experiences his truth, beauty and love. When he looks at his Father, he finds him looking at him — Jesus — with intense love and complete acceptance. No doubt, already during his life on earth Jesus had experienced his Father's love (Jn 10, 17; 15, 9; 17, 26), but now his experience of the Father's love reaches its fulness. He realizes that the Father's love for him is unique and thus he realizes his unique personhood He realizes that while all human love is "constitutive" of his person in the existential order, his Father's love is at the root of his existence, constitutive in the ontological order. By this realization, the man Jesus becomes what he was from the moment of his conception the Son of God.

This way of looking at Jesus may seem to offend traditional Christology Hence I like to emphatically state that I do not question the divinity of Jesus, that too from the moment of his conception. But I am not sure he had the consciousness of his divine personhood from the beginning, though very early in life he was aware that he belonged to the Father (Lk 2, 49) To understand the mystery of Jesus as a growth-process culminating in his death not only accords with the contemporary understanding of man but is also in harmony with the data of the Gospels Luke tells us in no unclear terms — and that too twice to make doubly sure !— that the child Jesus grew in body and spirit, before men and before God (Lk 2, 40, 52) If we do not accept this growth-process in Jesus, then we reduce him to a clever actor and his suffering and death would be a big bluff ! On the other hand, the explanation that we have given not only gives a deeper Christological significance to his death in relation to his whole life, but also brings out more fully the reality of the incarnation. But let us come back to his resurrection.

I observed earlier that there is an intimate relation between the body and the soul, that the body is the mirror of the soul The final prayer-experience of Jesus, his realization that he is the Son of God, fills his human soul with tremendous joy and this joy inundates his body, dead though it be, and heals it, bringing it back to life The transfiguration of Jesus is a very faint anticipation of his resurrection. By his resurrection, Jesus becomes what he was from the beginning. The risen Lord is the Son of God not only ontologically but also existentially, and the resurrection is the real birth of the Son of God

become man (Acts 13, 32-35; Rom 1, 4; Heb 1, 3-5), born this time from a virgin tomb (Jn 19, 41).[1] The healing of the body of Jesus, the final transfiguration through prayer is so fundamental that the risen Lord, though having a real body (Lk 24, 36-43), is not crippled by its spatio-temporality: he can enter a room even when the doors are shut and bolted (Jn 20, 19). The whole man Jesus, not merely his spirit, shares in the eternity of God: "Jesus Christ is the same yesterday and totday and for ever" (Heb 13, 8). By his resurrection, Jesus is the firs and the last, the beginning and the end (Rev 1, 17-18).

Jesus' Resurrection and Christian Prayer

The resurrection of Jesus is the basis of Christian prayer. It gives us a guarantee that God always hears our prayer — in his own way. Christian prayer is essentially "Father, your will be done!" When we pray we do not try to get God to do what we want but rather seek to know his will, to accept his will, to live fully for his kingdom, for the glory of his name. It is not easy to obey, and hence, like Jesus, the Christian too needs to pray that the Father's will be done.

By the resurrection of Jesus, the Father tells us that no human tragedy is too much for him. His providence is not limited by our calculations and expectations, for he "is able to do far more abundantly than all that we ask or think" (Eph 3, 20). Hence a Christian, as he matures in his prayer-life, will slowly begin to have deep peace within, the peace of the Risen Lord (Jn 20, 21)

The prayer-life of Jesus is at the root of his resurrection and, consequently, at the root of God's new creation, of a new, just society, of a liberated humanity, for the whole cosmos awaits the transfiguration of man (Rom 8, 19). Like the resurrection, the new earth is the gift of the Father in answer to the prayer of his son (Rev 21, 1). Hence a Christian social worker and all those who in some way or the other are engaged in the work of liberation, become really effective to the extent that they are men of prayer.

The resurrection of Jesus is his final transfiguration, a transfiguration that takes him beyond death, a transfiguration brought about by his meeting the Father face to face. This transfiguration is not some sort of decoration, but the completion of his being, bringing to

1 Some may wonder why the resurrection took place only three days after the death of Jesus. A similar question can be asked about the Ascension of Jesus and the Descent of the Holy Spirit. John seems to suggest that the resurrection of Jesus and the coming of the Holy Spirit are not two different events (Jn 20, 19-23)

him the deepest realization of the love of the Father, a love that constitutes his person So too, a Christian can become fully a Christian only through prayer for in prayer he gradually realizes the love the Father has for him, he realizes his unique worth, his person. He also discovers that this realization will be consummated in death· hence he looks forward to death, praying in the meanwhile "Maranatha ! Come Lord !"

CONTINUED FROM P 139

saints Among the Hindus also there are some saintly persons But the Catholic Church can produce thousands of saints from among the Hindus This is my submission Faith in the work of priests and sacraments has regretfully disappeared from the religious consciousness of many Catholics Yet we have something to offer our Hindu brethren the wealth of Catholic spirituality For that however, we have to make a little more sacrifice in our way of life[6]

A. T

6 [illegible] a couple of companion priests or teaching Brothers His address [illegible] VIDYAJYOTI 23 Raj Niwas Marg Delhi 110 054

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This tribute [illegible] is just appr[illegible] printed with [illegible] address [illegible] Paul VI [illegible] the Synods Secretariate (May 1970) [illegible] clearly drawn epitome of the Pope's ways as Christian leader

F R HAMBYE S J

Notes

Why So Few Contemplatives?

One often hears this question: Why are there so few contemplatives in India? In the West people think of us Indians as a very contemplative people. When they come here they are often disappointed to find our religious houses and churches mostly "carbon copies" of what they have in the West, whereas they have heard and read so much of Ashrams and marvellous methods of meditation in India In fact there are so many schools of meditation, of Yoga, of Zen and so-called "Gurus" and "Ashrams" in Europe and America today, it is perhaps one of the most outstanding phenomena of our times I hazard here a few possible reasons — mostly of a practical nature — why we do not have more Christian contemplatives and contemplative houses in India, though so many of us hunger for a deeply contemplative prayer-life I do not doubt that there are many lay and religious contemplatives hidden from our sight, but by and large one is not overwhelmed by their numbers, and one often hears Hindus ask: "Where are your Teresas and Johns of the Cross in India?" I shall speak here only from my own experience of visiting many religious houses of men and women in India and abroad, of living in many Hindu Ashrams, and, for the last few years, along with another Sister — a fellow-pilgrim on the same path of seeking contemplation — of giving retreats to priests, sisters and some laypeople

Perhaps, I would put as the first reason a lack of understanding or believing in the importance of what our Hindu brothers call "*Ekāgratā*"— one-pointedness in the spiritual path Even while meaning and wanting to be serious, we seem to scatter our energies and keep changing our "maārga", as it were We seem to lack the determination and perseverance in walking on the path until we come to the desired Goal One often meets priests and sisters going from one course or seminar to another; one year they make a Retreat based on Indian Spirituality perhaps, and they begin to set their hearts on that path The next year it is a Charismatic Retreat; or Vipassyana; another time an experience of TA, or a Seminar on different Group dynamics techniques Often they begin teaching these to others — motivated no doubt by apostolic zeal — before they have barely practised them for a steady period themselves Perhaps if we read less, learnt a lesser variety of things, psychological and spiritual, and spent that time in "doing" or "practising" the one method we had, under the guidance of the Spirit, determined to follow, we would make far greater progress.

To persevere in this way, day after day, year after year, requires also *the asceticism of making time* each day. I say "making" because

most of us are far too "busy" to *find* the time to meditate for an hour in the morning and an hour in the evening. Yet I know many Hindu lay people do this I am always a little surprised when I meet priests who are expected to be leaders in the Church — our "Gurus" in the spiritual life — who say they take (perhaps were even trained to take) only half an hour's personal prayer each day I cannot believe that we can become Contemplatives — and ALL Christians are called to contemplation — without taking time off each day to spend before the Lord, however busy we may be True, God is not dependent on the number of minutes we spend before him, but WE need time to relax, to recollect ourselves – recollection in the sense Merton uses it, "awareness of the unconditional" "We learn recollection which consists in listening for God's will, in direct and simple attention to reality" (*Contemplative Prayer*, p 67) To take long stretches of time may mean giving prayer top priority and cutting down the time given to less vital, if more pleasant occupations in the day We might even make the serious decision of rising an hour earlier! I am always surprised and edified at seeing Western seekers in Hindu ashrams or Buddhist "muths present for meditation at 4 or 4 30 a m day after day with regularity knowing that in the West they are used to rising later Surely the followers and "apostles" of Christ cannot be less serious or generous ?

Time too in the sense of a long period of years, is needed Often one gets the feeling that we are sent off — or send ourselves off to become "fishers of men without having learnt the art of fishing Before being given sufficient time in formation, especially formation in prayer we are sent to be apostles Yet we know that it is always only those who are ' *Contemplative-in-action* whose action will be truly "*Nishkaam Karma* work with selfless desires, done only for God's glory And it is in and by prayer that we are often able to see the layers of subtle self seeking which lie softly folded in our hearts even while we deceive ourselves and perhaps others, that we are seeking only God It generally takes many hours and many years to become or make a contemplative though no doubt God can make one in no time But while Contemplation remains essentially a Gift of God we have to make the necessary efforts to prepare ourselves to receive the Gift

To prepare ourselves is all WE can do And here, perhaps is another area where we could be more serious For many years we were perhaps unaware of the many *techniques and methods* — especially Eastern ones with which many today are familiar Today it is a question of *using them with understanding and love* The Cloud of Unknowing one of the greatest classics in the spiritual life and in many ways so close in spirit to Indian Spirituality, tells us "By LOVE he may be caught and held, by thinking never ' The "daily dying" which this implies is known only to those who have tried to "meditate" in the Indian sense viz without thought Most of us were brought up on discursive methods of Meditation, notably St Ignatius' first method, (and often unaware of his second and third methods where he teaches us to use our affections and breath and repetitive prayers).

"What shall I do if I don't *think* during prayer ?" is a common question. We think thoughts and reflections are essential. To keep our bodies still and minds "empty" so that we may become really quiet, and be filled by the Spirit, is hard. This is where definite ways and means which some Indian methods propose can be useful. But it takes time and perseverance here too. It is infinitely easier to take up a book, to begin prayers of petition or praise, to read and reflect on passages of Scripture — all of which is good and must have a time and place too in our prayer-life. But for arriving at contemplative prayer, *learning to be silent before his Silence is a MUST*, however purifying and painful the process may be Turning too easily to thinking or reading may give us the feeling that at least we are "doing" something, sitting at his feet in physical motionlessness and mental quiet make us feel we are wasting time. Yet all mystics will tell us that this sort of "waste of time" at the feet of the Lord is essential and precious in his eyes The more too we realise our nothingness and helplessness in the Presence of God, the more apt we become to receive the gift of Contemplation. To quote Merton again·

> One reason why our Meditation never gets started is perhaps that we never make this real, serious return to the centre of our own nothingness before God Hence we never enter into the deepest reality of our relationship with him In other words we meditate merely "in the mind", in the imagination, or at best in the desires, considering religious truths from a detached objective view-point We do not begin by seeking to "find our heart", that is to sink into a deep awareness of the ground of our identity before God and in God" (*Contemplative Prayer*, p 70)

Only so will we find our true self, without the masks we often put on before others. And to find our true self in God is to find the Self. That is contemplation That is to know that he is ONE, and there is no other

In the measure in which the Indian Church seeks to be truly contemplative, in that measure, and only in that measure, will she succeed in the great task of liberation and justice which challenges her today India possesses an ancient contemplative heritage; it also belongs to Iudians who are Christians if they chose to use it It is for this heritage that thousands of Westerners come to India today. Is the Indian *Church* able to offer them anything ?

VANDANA, R.S.C.J.

In the Footsteps of De Nobili

From the early days of my priesthood I have been taking deep interest in evangelization For many years I have been working for any one who was inclined to accept our message. There was a time when I was making considerable sacrifice to influence some of the lowest of the lowest Those days I was thinking that we could uplift them by education and through them influence the upper strata of society. But slowly I began to wake up to the real situation. There

are only 40 million tribals and 82 million harijans in India, whereas there are 308 million caste Hindus Even from the low castes and tribes we have but 6 million converts in 450 years

So I began to turn to the caste Hindus I thought that I could follow the theory of Brahmabandhav Upadhyay of old and get some "Hindu-Christians" I was able to persuade a few Brahmins like Dubey, Misra, Tewari, Mukherjee and a couple of Rajputs, to come to our Church to pray and even attend Mass I told them that they could keep their way of life and that Catholicism did not demand any change in social customs and manners For the marriage of their children I had promised them that I would get a group of families of their caste all at the same time However, things were not moving forward I could not quite understand the reason !

Then only I thought of turning to an Ashram life I remember well that in the list I submitted for my requirements, I had mentioned a statue of Our Lord sitting in the yogic asana posture I got the necessary permissions and rented a room First of all I dipped my cassock in saffron and put it on and wound over it a saffron shawl When I started going about the Hindus began to show me the ordinary respect they show to their sannyasis They were taking me to be a Hindu sannyasi Provisionally I left things like that and began to move with them Then only I got the shock of my life ! The caste Hindus of North India despise the Indian Christians and look down upon them because they belong to low castes and tribes For nothing on earth would they become Christians [1]

On the other hand there are many Hindus who are willing to accept Jesus Christ and his teachings in their entirety Can one be a follower of Jesus Christ and still not be a Christian ? Slowly I found a way There are some monks of Ramakrishna Mission who have Jesus Christ as their Ishta Deva (their beloved God) The Ishta Deva dominates the spiritual life of a Hindu In spite of having Jesus Christ as their Ishta Deva these Ramakrishna monks remain Hindus So I thought my followers could also be Hindus whose Ishta Deva is Jesus Christ Now the Ishta Deva belongs to the spiritual life of a person and spiritual life is a secret affair of the soul and its spiritual Father the Guru No one has a right to inquire about a person's Ishta Deva I surrounded the doctrine with all the necessary theological refinements

I do not discuss or argue but I teach as a Guru I conduct prayer meetings for the caste Hindus Professors doctors engineers, lawyers and [illegible] attend The meetings are highly spiritual We begin with a bhajan Then I give a well prepared sermon My subject is union with God the means to attain it and the obstacles to avoid For these sermons I use only texts from Hindu scriptures After the sermon there is a group reflection This is followed by another bhajan After that we sing an ejaculatory prayer (*jap*) with eyes closed It dies out into a silent prayer, a short meditation on the subject of my sermon Towards the end we have shared meditation

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1 In his book [illegible] *in Grace in India* Fr SAMA quotes the words of a Brahmin convert that [illegible] of the obstacles he felt before his conversion was the fear that I will be bundled with Pariahs (p 19)

and a resolution on some point of reforming one's life. A last bhajan closes the prayer meeting: one hour in all.[2]

In time when some of my "devotees" (*bhakt*) show an inclination to take me as their Guru, I tell them that to advance more in union with God, one has to choose an Ishta Deva. Naturally they inquire about my Ishta Deva. Those who accept my Ishta Deva, Jesus Christ, are given a thorough instruction with typed notes and then are led to the sacraments. We don't use that word and a little bit of intelligence has been pressed into service in the way of administration.

These followers belong to my inner circle I haven't got many yet.[3] Besides these family men, I have six young men in our Ashram preparing to be priests and sannyasis

My impression is that I have tumbled to a way theologically sound and practically feasible De Nobili said that he was not a "farangi", because in his time the "farangis" were despised by the caste Hindus. My followers will have to say that they are not Christians because Christians in North India are held in contempt and the word "Christian" is not acceptable to the caste Hindus[4] After some years integration will take place.

Hinduism is *a way of life*[5] They say it is not a "religion" as we understand it. Why should we give the word the meaning we want and then upbraid them as "proud and not open to the gospel message"? As things are now, their refusal has nothing to do with the "message" but with the "*Christian way of life*" eating beef and such other external details When our Lord sent his disciples to preach, he asked them not to go to the Samaritans Doesn't it look rather "unchristian"? But he did Once we make a breakthrough and bring the caste Hindus, we could teach them that religion is not just external observance, not just a way of life, and inspire them with charity towards all and make *them* invite those whom they despise now.

When the Catholics of Tuticorin started a leper asylum there, they asked Gandhiji for a message In his message the Mahatma wrote. All religions "can boast of few heroes of the same stature as Father Damien of Molokai, but the Catholic Church can show thousands who, like Damien, have signed away their lives as servants of the lepers" This is the truth In every religion we can find a few

Continued on p 134

2 After that "jap" and silent prayer when they open their eyes, some told me that they felt that they had been with God

3 One is M A , B T , one is a lawyer, another a lecturer in a college, another an auditor There are a few more

4 Fr Garriz of Gujarat who is working among the caste Hindus does not call his followers "Christians" either

5 "When we think of Hindu religion, we find it difficult, if not impossible, to define Hindu Religion or even adequately describe it Unlike other religions in the world, the Hindu religion does not claim any one prophet, it does not worship any one God, it does not subscribe to any one dogma, it does not believe in any one philosophic concept, it does not follow any one set of religious rites or performances, in fact it does not appear to satisfy the narrow traditional features of any religion or creed It may be broadly described as *a way of life* and nothing more." These are the words of His Honour GAJENDRAGDKAR, Chief Justice of the Supreme Court in his judgment on Yagnapurushdasji-vs-Mulasdas (A I R 1966, Supreme Court, 1119)

Book Reviews

Sacred Scripture

Jesus and the Spirit A Study of the Religious and Charismatic Experience of Jesus and the First Christians as Reflected in the New Testament By James D G Dunn *London SCM Press* 1975 £9 50

The author had previously written a book on *Baptism in the Holy Spirit* in which he studied the New Testament evidence on the relationship between Christian baptism and the gift of the Spirit The title of this volume already indicated the author's interest in the biblical issues raised by the charismatic renewal The same preoccupation is again apparent in the present and much more elaborate volume as is clearly indicated by its sub title A Study of the Religious and Charismatic Experience of Jesus and the First Christians as Reflected in the New Testament Done by a professional exegete who uses all the tools of his discipline was bound to be fascinating for besides its topical interest in the context of the charismatic renewal the subject takes the reader back to the original religious experience of Jesus himself on which that of the first generations of Christians is based and with which our own religious experience must remain in touch if it would be genuinely Christian We have become more keenly aware in recent years — and this awareness itself is a sign of renewal which has to do with the Spirit and his charisms — that to be a Christian does not primarily consist in professing dogmatic formulations but in an experience — in sharing in fact in the religious experience of Jesus himself Hence the importance of this volume which sends us back to the source of our Christian identity

It is not possible in a short review to give a complete account of this long study full of nuances and precisions As would be expected of a serious biblical scholar Dunn is scrupulously careful not to overstep the evidence while trying to bring out what the N T actually says This scientific rigour was especially important with regard to Jesus consciousness of sonship on which Christianity finally rests From the outset Dunn observes that while today "our knowledge of Jesus prayer-life and our appreciation of his *Abba* prayer shows us more clearly that Jesus' sonship was a *consciousness* of sonship an experienced relationship yet on the other hand the evidence no longer enables us to assert the uniqueness of Jesus sense of sonship with any certainty (p 37) What the N T witnesses to is in Jesus a sense of a distinctiveness in his relation to God in which nevertheless his disciples could participate Jesus seems to have thought of himself as God s son in a distinctive sense Though he taught his disciples also to address God as Abba he probably saw their sonship as somehow dependent on his own (p 38) This is further explained as follows Jesus sense of being God s son was an *existential conviction* not merely an intellectual belief He *experienced* a relationship of sonship—felt such an intimacy with God that the only words adequate to express it were Father and son' The crystallization of this awareness quite possibly goes back to his experience at Jordan if not before although the evidence certainly does not permit us to trace a psychological development in Jesus (p 38) But although it is of course possible to postulate a metaphysical relationship lying behind Jesus consciousness of sonship the evidence permits us to speak only of Jesus consciousness of an intimate relationship with God not of an awareness of metaphysical sonship nor of a divine consciousness (far less of a consciousness of being second Person of the Trinity) (p 38) Dunn suggests therefore that Jesus self consciousness was much less clear cut and structured than is frequently supposed How much can be read into the sense of distinctiveness which according to the N T characterized Jesus consciousness of sonship is a question to which the author hopes to give an answer in the light of the investigation he makes in this study

When at a later stage in the book Dunn summarises the data gathered on

this point, the doubt first expressed remains. While we must not repeat the mistake made by Liberalism of ignoring Jesus' consciousness of sonship the distinctiveness or uniqueness which characterised his experience of God need not imply the metaphysical sonship of later Christianity "Was the uniqueness of his experience qualitative or quantitative — the experience of one other than man more than man or just authentic man perfect man? (p 91) So far as the evidence goes, Dunn notes, it is certainly possible to interpret some of it in terms of a qualitative distinction (Mt 12 28 Mk 1 22 Mt 11 27) but the same evidence can be alternatively interpreted in terms of an unusually high degree of inspiration The problem is that the story is only half told the evidence incomplete Christological reflection cannot confine itself solely to Jesus experience of God or his claims or his ministry It must include perhaps begin with the Easter proclamation and faith The fact is that we cannot analyse the content of Jesus self consciousness in any detail We can not answer with any precision the question Who did Jesus think he was? (p 91) Even in the light of the first Easter the answer as to the nature of Jesus consciousness of sonship — existential or metaphysical — remains tentative Yet it is clear that unless there is some correlation between Christian claims for Jesus and Jesus own self awareness these claims lose touch with reality It is the transcendent otherness of Jesus experience of God which roots the claims of Christology in history (p 92) In other words we can only speak of the divinity of the historical Jesus in terms of his experience of God of his relation ship with the Father as Son

Is there a solution then to the problem of the continuity-discontinuity between Jesus and the Christology of the Church the apostolic Church to begin with? Dunn thinks that a comparison between the Christian experience as described in the N T writings and the experience of Jesus himself as it stands out — incompletely — in the same writings points to a solution Jesus experience of God sets him apart from the first Christians in so far as where Jesus experience of Spirit and sonship in a direct and unmediated way for both Paul and John Christian experience is not just experience of Spirit and sonship but of the Spirit *of* sonship the Spirit of the son the other Paraclete (p 358) Thus Jesus relationship with God which comes to expression here and there in the Gospels is determinative for Christian experience, "not in the sense that Jesus appears as the first Christian, but rather as the one whose relation with the Spirit as God's son continued and developed through death to resurrection life Through that unique event Jesus attained the life-giving power of the Spirit and the Spirit became recognisibly the life-giving power of the crucified and risen Jesus (p 358) In other words, the risen Christ communicates to Christians the Spirit by which they become sons of God His function in relation to the divine sonship of Christians expresses the persuasion of the apostolic Church as to the qualitative uniqueness of his own sonship of the Father implicitly still but better perhaps than does the Gospel evidence of his own relationship with the Father

I have tried to account here for what in this volume touches most directly on the Christological problem The results may not satisfy fully those unfamiliar with critical biblical studies. The gap can only be bridged by the faith of the Church — a faith however which it must be remembered is already operate in the apostolic Church itself from which the N T evidence has emerged

There is much more in Dunn s book than has been indicated in the present review At a time when the experience dimension of the Christian faith is being rediscovered his study deserves attention It may well be for years to come the standard biblical study on Christian experience

J DUPUIS S J

Images of Jesus

Jesus the Jew A Historian s Reading of the Gospels By Geza VERMES *Collins* (Fontana Books) *London* 1976 Pp 286 £ 1 75

This is a portrait of Jesus by a Jew In his Preface G Vermes quotes Martin Buber saying We Jews know him (Jesus) in a way — in the impulses and emotions of his essential Jewishness — that remains inaccessible to the gentiles subject to him (p 10) It is the author s hope that the truth of Buber s words may be verified in his own exploration of *Jesus the Jew* And they are Vermes succeeds in providing a vivid picture of Jesus in the particularity of his environment. He inserts the Jesus of the Gospels into the geogra-

physical and historical realities and into the religious frame-work of first-century Judaism. Against this background Jesus the Galilean holy man begins to take on substance. Vermes notes that since the principal intention of the Gospels was to provide a vehicle for the preaching of the early Church they cannot be expected to give more than a skeletal outline of Jesus as he really was. His own aim is to add a little flesh to these bare bones by fitting Jesus and his movement into the greater context of contemporary Palestine and Galilee and by reinstating his person as an exorcist and healer in the charismatic stream of contemporary Judaism.

There is no doubt that Vermes' portrait helps the reader to rediscover Jesus' true humanity and humaneness. At the same time his treatment of Jesus is, as would be expected, limited by his own standpoint and persuasion. But his historical honesty leaves aside the superstructure of faith to concern itself with the primary historical significance of the words and events recorded in the gospels. 'What they are believed to mean is the business of the theologian; the historian's task is to discover the original meaning of their message' (p 16). The Christian reader will appreciate the [illegible] fact with which Vermes [illegible] to his study as well as his feeling for the [illegible] of Jesus; he will equally appreciate the fairness of his position when he writes that Jesus was distorted by Christian and Jewish tradition [illegible] was in fact neither the Christ of the Church [illegible] (p 17). H[illegible] Jesus [illegible] for him [illegible] to expect [illegible] here. For Vermes [illegible] establ[illegible] Jesus [illegible] the N T attributes [illegible] Vermes takes his [illegible] from the theologian who attempts to show the continuity [illegible] the original claims and their faith interpretations by replacing the titles in their contemporary setting, the historian draws the attention on their original meaning and attaches greater weight to the doctrinally least advanced tradition. His task is to enquire into the metamorphosis of Jesus of Galilee into the Christ of Christianity' (p 84).

The few remarks just made indicate both the interest and the limits of this book. While it reminds us that faith in Jesus Christ is a gift of divine grace, it will serve as a stepping-stone — laid by the other side — for a Jewish-Christian dialogue on Jesus of Nazareth.

J DUPUIS, S J

A Marxist Looks at Jesus. By Milan MACHOVEC. *Darton Longman and Todd* 1976. Pp 231. £ 2.95. (Available from Examiner Press Bookshop, 35 Dalal Street, Bombay 400001 for Rs 50.15.)

This is an unusual book. In the effort at an honest dialogue between Christians and Marxists characteristic of recent years efforts at mutual understanding often remain on the level of philosophical anthropology and historical analysis. Here on the contrary we have a Marxist philosopher and militant of Czechoslovakian origin looking at Jesus and writing about him with the aim of warning his peers of dangers inherent in the communist system. In the process the book has important things to say to a wider public, to Christians as well as to atheist Marxists. It is far removed from the crudities and evident hostility of previous Marxist works on Christianity. In fact Machovec reproaches Christians not with living according to the Gospel but rather with not living according to it; he also believes that the more a Marxist is Marxist the more he ought to be interested in Christianity (p 31). The reason is that Jesus has brought to the world a message which is universally valid and appealing, but this message has been in many ways distorted in Christianity and is kept alive today in communism rather than in the Christian Churches.

What then is the original message of Jesus? It consists of two main assertions: a new age will dawn effected by man's own efforts; it belongs not merely to the future but has immediate reference to the present and makes claims on man here and now. Machovec shows the sense of urgency with which Jesus preached the Kingdom, making the future the concern of everyday. 'Jesus shows not how to escape from the misery of real life but how to overcome one's own moral misery and lowliness' (p 89). His message is truly revolutionary

Asking who Jesus was, Machovec answers that he was a typically prophetic figure, the conviction that he was the Messiah must not be attributed to him but to his disciples who have turned the preacher into the object of preaching It is they who unfortunately have progressively obscured Jesus message At the hands of Christianity Jesus' message has been changed from a force for renewal and progress to a factor of inertia instead of being prepared to fight for justice in this world Christians seek peace and happiness in the next. Christianity is not dead but it is crippled And yet such is the power of Jesus message that it cannot be stifled it still lives Today the disciples of K Marx are the real heirs to Jesus movement for radical change it is they almost exclusively who have inherited Jesus concern for a future that begins here and now Machovec is not uncritical of Marxism he points out that Marx s prophetic message too has been distorted by his followers and that Marxism will impede rather than promote justice if it is not prepared to learn from the example of history and in particular from the horrors of Stalinism Nevertheless he thinks that Jesus vision of the Kingdom with the political change it implies is kept alive in the Marxist movement, in its concern for man with his future and his present his victories and failures his love and pain his despair and unconquerable hope

Christians will have a right to question Machovec s thesis both in its essence and its details they will feel that many of his statements and conclusions must be qualified they will find that his picture of Jesus is truncated Nevertheless they will be grateful for this example of a Marxist writing sympathetically about Jesus and in an enlightened if critical way about Christianity By reading this book — which in his introduction P Hebblethwaite describes as a classic — they will be stimulated to ask themselves questions regarding their commitment to the world and human progress

J DUPUIS S J

Counselling

On Becoming a Counsellor By Eugene KENNEDY *Dublin Gill and Macmillan* 1977 Pp x 337 £3 95

A little short of a decade ago I worked under Eugene Kennedy in Chicago on a study entitled "The Training of Non-Professional Counsellors in India" A good bit of my time since has been occupied in this task, and so it was with happy anticipation that I took up this latest book from the author's prolific pen for its sub-title is precisely A Basic Guide for Non-Professional Counsellors To me it seemed like an excellent chance to return to the 'guru after a long absence enjoy an extended if one-sided conversation with him and seek confirmation and corrective for my own development over the years. I was not disappointed For those interested in this field of helping relationships whether as professional or non professional trainees or even the general reader in search of a solid and sane — and very human — approach to the subject *On Becoming a Counsellor* may well become the classic that was its namesake *On Becoming a Person* by Carl Rogers

For those of you who may be familiar with Kennedy s other recent works such as *The Pain of Being Human* and *A Sense of Life A Sense of Sin* the style of this latest volume may surprise you Eugene Kennedy is a man with considerable wit and wisdom He also writes and lectures a great deal My impression is — and this is shared by others — that sometimes his wit and his search for the right expression tend to get in the way of his wisdom The result is that we *enjoy* whatever he writes but are some what at a loss in formulating his position — or our own response to it Happily that is not the case in the present work Wisdom acquired over the years through wide reading and practical experience as teacher author and counsellor wins out here You will still find the familiar occasional flash of simile and analogy but for the most part each chapter is disciplined and solid well reasoned and tightly formulated

No this is *not* a textbook and if you are looking for that you might be disappointed It is a deeply human plea that those of us who are able even though we may not be professional counsellors take the time and effort required to know ourselves better and *then* be available to others for help in times of stress The forty four chapters of the book most of them not exceeding ten pages are a series of reflections by the author in the style of his popular newsletters *You* and *Stress* (the latter being a topic of constant concern to Kennedy in contemporary American

life, and so it is a recurring theme in this book as well) on the qualities of a helping person in relationship, the skills required in interviewing, the general types of personality disorders, and the more specific counselling cases. These, then, are the four divisions of the book. Some of the chapters include a selected bibliography of recommended readings, many of which unfortunately are hard to come by in India.

All therapy lays heavy stress on the quality of the relationship between the helper and the one being helped. For this reason I feel that two of the more important reference points of the entire book are the chapters on 'What Other People Do To Us' and 'What We Do To Other People'. These deal with the subtle and even unconscious manipulations going on in the relationship that can frustrate progress. Throughout the book Kennedy returns to the importance of the counsellor's own awareness of what is happening inside of himself as one of the essentials of a genuinely helping person.

The author is balanced yet forthright in his approach to the sticky problem of emotional involvement in the counselling relationship. While a cold and distant counsellor may protect himself from the intimacy that characterises much of counselling, he may be of no help to the other. At the same time a certain separateness is required: the counsellor must learn to be separate from the other and allow the other to be separate from him. Kennedy provides some questions to help us recognise emotional steps and missteps.

Similarly on the question of diagnosis Kennedy takes a middle position. Going beyond Rogers who shunned diagnostic baggage, Kennedy at the same time cautions against the current craze of everybody analysing everybody else. 'Only the amateur who literally does not appreciate the subtleties of human behaviour or the potential for harm applies techniques with more self-confidence than understanding' (pp. 92-93). He calls for at least some informal diagnostic capability 'to help the counsellor understand his client (and not to dissect him) and make judgments about how he can best help him'.

It has been said that the test of whether you like a book or not is if the author says the same thing you are thinking — but says it so much better! Basically I am sure that is why *On Becoming a Counsellor* won me over for, right at the start, Kennedy draws an important distinction between the 'amateur' counsellor and the 'non-professional' or 'para-professional' one — a distinction that I have often tried to draw, but with less clarity, over the past decade.

Joe CURRIE S J

Christian-Marxist Dialogue

The Christian-Marxist Dialogue and Beyond. By Peter HEBBLETHWAITE. *London: Darton, Longman and Todd* 1977. Pp 122. £ 2.50. (Available from Examiner Press Bookshop, 35 Dalal Street, Bombay 400001.)

In a relatively short space of time many committed Christians have moved from a total condemnation of Marxism to an acceptence of it as the key to human liberation. They have attempted various forms and degrees of synthesis between two apparently incompatible world views. This book traces the long path to dialogue between Christians and Marxists and evaluates the results achieved so far.

The initial dialogue in Europe in the mid sixties was rather hesitant. It resulted in a somewhat better understanding of each other's positions. Many Marxists began to see that religion was so deep-rooted in man that there was need at least for a temporary accomodation. Christians could admit that Marxism expressed a profound craving for liberation and justice although it was far from being fulfilled in the hitherto realizations of Marxist society.

In the next phase of the encounter Latin American Theology of Liberation dismissed the European effort as too speculative. According to its new epistemology truth does not exist except in action. Marxism was to be accepted as a science or as a tool for historical analysis and revolutionary praxis. The Bible would provide a dynamism for liberation. It declared that option for socialism has become a Christian moral imperative in Latin America. Since 1972 with the advent of the democratically elected Marxist government of Allende in Chile there arose a group called Christians for Socialism. They sought to unmask the unconscious alliance between traditional Christianity and bourgeois ideology. With the overthrow of the Allende regime a Marxist-Christian society that would be really free became an ideal 'would have been'

Meanwhile Christians became interested in the Chinese experience in which mass participation was an important element. But, according to the author, it was not free from gross manipulation of man whatever be its concrete realizations.

Now the focus is on 'Euro-Communism with some of the Communist parties in Western Europe on the three hold of power Here the author severely criticises the naïveté of Christians who are ready to do all the giving with little real change of heart on the part of the Marxists in spite of their protestations and external change of tactics He seems to think that Marxism is completely incompatible with Christianity since its atheism is not accidental He declares that Marxism is an ambivalent sign of the times positively it expresses aspirations for a more just society but it is flawed by its incapacity to check the abuse of power and its ideological totalitarianism Still he suggests that the response of Christians should be neither unconditional acceptance nor unconditional rejection The first he has sufficiently shown But he leaves the reader in the dark regarding the other He has not tackled the beyond in the title of the book. He has also not taken sufficiently seriously the critique of Latin American Liberation Theology regarding the compromise of many Christians with inhuman aspects of capitalism

The ending of the book leaves the matter rather in suspense This may be inevitable considering the fluid nature of the subject The book must be welcomed for its clarity of analysis While some may find its attitude too negative it should be a warning against a too facile synthesis between Marxism and Christianity

G Lobo S J

Paranormal Phenomena

The Christian and the Supernatural. By Morton T Kelsey *London Search Press* 1977 Pp 168 £ 2 50

This seems to be the best treatment of ESP or paranormal (here called supernatural) phenomena from a Christian standpoint. Recent experiments and research have put the existence of such phenomena beyond reasonable doubt The author suggests how to understand and deal with experiences like telepathy, clairvoyance, spiritual healing, dreams, visions and prophecy. He reminds the reader that Christianity grew up within a world view that included the kind of experiences people today are increasingly looking for Many are now dissatisfied with a perspective that is bound by abstract reason and the five senses. If the Church does not take ESP data seriously and integrate these into its thought and practice people will go after them without the wisdom and understanding that the Church can provide. The author then pleads for an open minded and critical investigation of this mysterious area. With due caution he favours utilising paranormal phenomena in for instance the ministry of healing

A lot of information and insights are packed in this small volume There is a clear exposition of different forms of ESP and the ways we experience the same Then the author tries to describe the traces of ESP in the Bible and Church history He also evaluates the ways in which ESP phenomena may be used Lastly he discusses the place of ESP in theology Christian living and the pastoral ministry There is a good up to-date bibliography on the subject

G Lobo S J

Biography

The Burning Heart. John Wesley Evangelist By A Skevington Wood *Exeter The Paternoster Press* 1976 Pp 302 £ 2 40

This book first written in 1967 by a Methodist historian thoroughly familiar with the enormous work of John Wesley is a work of remarkable erudition It quotes extensively from sources and commentators and yet keeps up the interest of the reader The author does not write a new biography of the perhaps involuntary founder of Methodism (p 5) he is one of the rare and perhaps the first writer to deal with Wesley's complete approach to evangelism — a purpose which he has achieved well

The author organizes his materials very methodically in 25 chapters distributed into three main parts The Making (I) The Mission (II) and The Message (III) of an Evangelist

The England of the first half of the 18th century was on the verge of moral disintegration It is against this back-

ground that the work of evangelical renewal of John Wesley must be evaluated. Wesley himself though issuing from generations of dedicated pastors had to pass through a hard quest interior trials and the crushing Georgian experience in America before he came to what he recognized as his 'conversion' to evangelism under the influence of the Moravian Brothers (1738). He felt then that he had a mission to communicate to others what he had experienced in his burning heart. He was to valiantly fulfil this evangelical task for more than 50 years passing through incredible hardships and persecutions travelling between four and five thousand miles a year through England and Ireland with an extreme zeal. Excluded from most of the Anglican Churches he was forced to take to open air preaching and attracted crowds. He considered it his special mission to preach to the poor and the workers and to sinners in most popular quarters.

The author enumerates the places and the kinds of audiences to which Wesley preached, he examines his manner of preaching, narrates the persecutions he endured and the living witness of his converts. He also shows him methodically organizing the believers into (Methodist) societies so as to take care of their perseverance.

The third part of the book studies the spirit and theology of Wesley's message: he is essentially a Bible Christian. The Bible is the one, the only standard of truth and the only model of pure religion (p 200). Wesley recognized his close kinship to Luther and Calvin. Though he wanted to remain loyal to the Anglican Church and did not himself aim at founding a separate group, he followed the basic principles of Protestantism chiefly in its Lutheran form. He affirms energetically that it is by faith and by grace alone, as against works-righteousness, that man, whose nature is totally corrupted, [illegible]. Yet he mitigated the rigid predestination theory of Calvin by his views on prevenient grace and taught that man is not only outwardly justified by Christ's blood but truly regenerated by the indwelling of the Spirit. According to him the experience of a new birth from the Spirit is normally instantaneous and gives one the assurance that I am saved. Preoccupied by preaching more than by theological debate, Wesley left a number of ends untied in his doctrine (p 269).

He seems to have had a poor idea of the Catholic doctrine of grace, faith and works, which he sometimes calls the Popery and the Romish delusion. Was this perhaps due to the decadent state of theology in the 18th century? Yet he was sometimes suspected of "romish" tendencies; a better knowledge of the true Catholic doctrine could have helped him further to harmonise his deep intuitions on God's gratuitous gift and man's collaboration and of the place of experience in the life of faith. We may regret that this ecumenical facet is not brought out in this erudite book written as a 'contribution to the contemporary ecumenical dialogue' (p 5). Mature readers chiefly theologians will find in Wesley's extraordinary zeal for God's Word and for souls a stimulus and a challenge.

G GILLEMAN S J

The Spiritual Life of Mar Ivanios. By LOUIS MOOLAVEETIL O I C. *Kottayam St Thomas Apostolic Seminary* 1977 (Oriental Institute of Religious Studies No 22) Pp xiv-191 (No price given)

If we were to ask an educated Catholic in India who was the first Christian in this country to conceive a religious ideal better integrated in the religious tradition of the land, he might well be obliged to confess his ignorance. Still today relatively few people know that a brilliant Syrian Orthodox priest P T Geevarghese, known later under the episcopal name of Mar Ivanios, was this man.

With our fast developing ecumenical theology in mind we may not easily be reconciled today with Mar Ivanios' views on how to foster and attain Christian unity, but it cannot be denied that Mar Ivanios was possessed by a deep spiritual quest and that he was a pioneer in the inculturation of religious life. This and many other characteristics of his come out clearly from the pen of the author of this book, himself a member of the Congregation founded by Mar Ivanios.

The first three chapters serve as an introduction to the life and work of the celebrated prelate (1882 1953). They could have been shortened and more space could have been alloted to what follows. In the two other parts Fr Moolaveetil examines the motives, ideals and practices of Mar Ivanios as well as their sources. Perhaps the most inte-

resting chapter is that entitled "Indian Traditions in Mar Ivanios' Life' (pp 124-145)

The work contains five appendices filled with so far unpublished sources, among which are the original Constitution of the Order of the Imitation of Christ launched officially in 1919 the 1931 letter of the bishop to the then Syrian Orthodox Patriarch, in which he invites him pressingly to join the Catholic Church with all his community as the bishop had done already a year earlier the 1932 letter of Mar Ivanios to Sister Basim one of the first to join the Bethany sisterhood founded by him in 1925

The author has made use of a large number of published (list on pp 7 8) and unpublished writings of Mar Ivanios he provides a relevant bibliography Since the work embodies research leading to a doctorate at the Gregorian University one would have expected more scientific criticism The author s approach to his topic is often redolent of the merely edifying and pious type of Christian biography For instance there is no critical appreciation of the formative years of the founder of Bethany the more popular name of his two religious congregations Nor do we find any real study of the evangelical influences to which he was certainly subject be it during his High School training at Mavelikara or during his University studies at the Madras Christian College Even his contacts i Serampore and in Calcutta are r ly succinctly summed up in three pages (33 36) In this respect more documentation especially from the Anglican sid still awaits investigation

E R HAMBYE S J

Church in India

The Church in India Before and After the Synod of Diamper By V C GEORGE *Alleppey Prakasam Publications* 1977 Pp xv 207 (No price given)

Chevalier V C George does not cease enriching our knowledge of ancient and medieval Christianity in India. This latest book of his focusses mostly on the chequered history of his own community that of the St Thomas Christians now so sadly divided

The first four chapters take up the thread of their development from the time of St Thomas the Apostle down to the first decades of the 16th century Then only did those Christians begin to have lasting contacts with the West through the clergy of the Portuguese Patronage (Padroado) either the Franciscans of the Observance or the diocesan clergy V C. George s range of quotations is remarkable On the ever puzzling problem of the Christological beliefs of the Thomas Christians he sides strongly with the view that attributes to them unfailing orthodoxy but this is not as clear as he wants to make it

In chapter VI V C George analyses the impact made by early latinizing tendencies on his ancestors a process which ultimately led to imposing on them the rule of Latin bishops in chapter XIV he sums up what is known of this hierarchy of the Archbishops of Cranganore In chapter VII he studies the origin and development of the hierarchical connection between the St Thomas Christians and the Church of the East (=Chaldaean or East Syrian) including the unexpected arrival of the Eastern prelate Mar Ahatallah who provoked the great revolt of 1653

Other chapters (VIII IX X and XIII) co er Jesuit and other missions outside Kerala during the 17th and 18th centuries The often unhappy relationship between the representatives of the Padroado and the Propaganda Congregation is reflected in the author s summary of the activities of the Discalced Carmelites in Malabar until the end of the 18th century (chapter XVI) in chapter XV he had already depicted the life and work of the first local bishop of the St Thomas Christians Alexander Palliveetil (bishop 1663 87) and of his unfortunate successor Raphael de Figueredo Salgado

In the last four chapters of the work the author gives a bird s eye view of the history of all the other Christian Churches in Kerala he shows how Kerala has become a kaleidoscopic mosaic of Christian disunity

While the work is filled with useful information it often lacks in the right critical approach More particularly we often come across a tendency to extrapolating facts which belong to a precise place and time second hand sources are repeatedly used to back up doubtful statements As can be seen from the way I have re-arranged the twenty chapters their sequence in the book often defies chronological order and leads to much repetitiousness The author s information about Christian

communities in the Middle East is un sufficient to guarantee accuracy This accounts for his unconvincing attempt at discovering anti-Nestorian trends among the leaders of the Church of the East

E. R. HAMBYE S J

Cardinal Gracias Speaks. A Selection of Speeches, Addresses Sermons Articles, Broadcasts by the Cardinal During the Last 48 Years *Bombay St Paul Publications* 1977 Pp 825 Rs 20

On October 23 1977 the publication of this vast collection of Cardinal Gracias writings was celebrated in the Holy Name High School hall Bombay It is indeed a remarkable tribute to the zeal and perseverance with which the present Archbishop of Bombay both as priest and bishop remained faithful to the w rd he heard at the time of his episcopal ordination The bish p must preach

The selection of 106 items is divided into eleven parts according to the subject matter The lion s share is taken by Part I entitled Christianity with as many as thirty texts while Paschal Triduum Part VI) and Mahatma Gandhi (Part X) come last with three pieces each The other parts are successively d ted t Priesthood (II) Nuns Women (III) Laity (IV) Christmas (V) Eucharistic Congress (VII Nati nal Affairs (VIII) Education (IX) and Jawaharlal Nehru (XI)

In his 13 page forew rd the author explains the principles that have guided the selecti n the various occasi ns for which the texts w r wr tte and his method f writ ng His al rt pen does n t hesitate here ls t ela orate some how on prayer and prayer life is the ultimate fountain hea l of preaching and writing

While perusing this mightily c llecti n the reader is stru k t nl the flowing and clear style ften enlivened with chosen qu t s t also b the ever recurring se se f sp rit ial real sm and huma ity Rare does the Cardinal bring in a negati e n t le rightl prefers t look orward w h an e umenism tempered with a deep se se f humour Amidst his many-si le interests I find him at his best when deal g w th the modern challe ges the Church is to face with Christian w manhood and with lay apostolate

True to Bergs n s word the modern man needs a little more soul which comes time and aga n under his pen the chief pastor of Bombay has spent his many years at the service of others by inserting God s word into their daily life. In spite of the passing of time many a speech and paper of the Cardinal has not lost its value. Many of them remain important for a better understanding of problems such as indianisation education social welfare which are pressing upon us today and will continue to do so tomorrow

E R. HAMBYE S.J

Pope Paul VI 1897-1977. 80th Birthday A Personal Appreciation of his Personality and Achievements. by Valerian Cardinal GRACIAS Archbishop of Bombay September 26 1977 *Bombay Examiner Press* 1977 Pp 59 (No price given)

In this beautifully published booklet the first Cardinal of India takes to heart to expose the main traits of Paul VI's character and his chief contributions to the welfare of the Church he does this in an unforgettal le manner

After a few tit bits on the Archbishop s early personal contacts with Mgr Montini the successive stages of the latter s apostolate as Archbishop of Milan during eight years and as Pope luring nearly fifteen years are described Montini s programme to enter in contact with the working class of his three million and a half flock is carefully brought out. The very active presence of the P pe at the Eucharistic Congress in Bombay in December 1964 is also made clear The book reviews the many-si led achievements of Paul VI Its m st important section is perhaps that entitled The Great Teacher There the author sums up in a very personal manner the seven encyc icals so far published by the Pope particularly those n Sacerdotal Celibacy (1967) Birth Regulation (1968) and the Development of Peoples (1967) This section is foll wed by the full text of Paul VI s famous ad lress to the U N General Assembly 1965) and by the text of an article by Fr A Anton S J (Gregorian University) on the Synod of Bishops, written on the occasion of its fifth meeting last September A list of the main subjects touched upon by the Pope in his many addresses reveals The Great Teacher s wide range of interest In a second and much shorter section the Cardinal describes the Pope as man relying especially on his own personal contacts with him.

Continued on p 134

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Formation of Christian Marriage
Women Religious in Asia
Indian Christian Artist
Ministry of Healing
CBCI Meeting

APRIL 1978

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JOURNAL OF THEOLOGICAL REFLECTION

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In This Issue

The approach of the Church's jurisprudence to marriage law has evolved since Vatican II Efforts are being made to give greater consideration to human factors in the procedure employed for deciding marriage cases This is a welcome change. Monsignor J. M. SERRANO-RUIZ, Auditor of the Sacred Roman Rota, explains the values, historical, ethnic and cultural, which enter into the formation of Christian Marriage and affect the manner in which rights and duties are assumed by the partners These human values to which too little attention has been paid in the past need to be fully recognized by marriage tribunals, especially in dealing with nullity cases.

Witnessing to justice and contributing to the building up of a just society is increasingly becoming a major preoccupation of all dynamic elements in the Church It is heartening to note that Asian Women Religious, who by their numbers represent for the local Churches an enormous potential, count more and more among these dynamic elements Sr Marie TOBIN, S C M M., gives an account of the Asian Meeting of Women Religious held in India at the end of last year She shows religious women in Asia prepared to thread new paths in their determination to give an adequate response to present needs. Mr P T KURIAKOSE comments on his part on the Statement on the Church's Response to the Present Needs of the Country, issued by the recent CBCI meeting in Mangalore.

Jyoti SAHI, a prominent Indian Christian artist, explains the principles that guide his artistic production. His reflections on culture and the assumption of symbols into Christian art should help to resolve doubts and to answer questions often raised regarding the "Indianization" of Christian art and liturgy. Fr M. AMALADOSS brings to the notice of our readers the Guidelines for Liturgical Renewal issued by the CBCI at their recent meeting in Mangalore. This is a welcome document which, hopefully, will mark the "rebirth of a movement" that has suffered much from recent controversies. Speaking from his own experience as a homoeopathic medical doctor, Fr F. MANAPURAM shows the apostolic opportunities which this simple but also spiritual system of medicine offers and the contribution it is able to make to the Christian ministry of healing.

Values in the Formation of Christian Marriage

Monsignor J. M. SERRANO RUIZ*

ANYONE a bit familiar with recent developments in the jurisprudence of the Roman Rota will have no difficulty in distinguishing two types of procedure in the taking of decisions. The first type follows the traditional and normal way of analyzing marriage cases: it uses the principles of positive law and evaluates proofs along criteria long considered valid. The second and more recent type concentrates on a study of the fundamental notions underlying canonical marriage law, and, inspired by the doctrine of Vatican II, it tries to discover those implications and objectives of positive law which may have meaning for modern man and be relevant to his needs.

Progress is constantly being made in both directions, and the time has come for us to elaborate a synthesis rather than try to fortify opposing views. Nevertheless, I believe that the newer canonical mentality, which also has the attraction of novelty, brings out certain aspects which were not considered before, and furnishes us with a better point of view for a more complete and correct interpretation of Church law regarding human and Christian marriage.

I use the expression "human and Christian marriage" deliberately, because both aspects, human and religious, together constitute the complete concept of marriage with which we have to deal. And in our pluralistic society, with its variety of human experience and institutions, this complete concept will serve as a source of identity and as a kind of model for the community of life between man and woman which is the basic family cell.

Given a certain framework, an analysis of marriage in the Church will reveal three characteristics; marriage is a juridical reality; it

*Monsignor Jose M. SERRANO RUIZ is Auditor of the Sacred Roman Rota.
The address published here was delivered at a Course for Marriage Tribunal Personnel held at Bombay in July 1977

belongs to the sphere of natural human law; it is fully realised in the intimate world of interpersonal and intrapersonal relationships.

Let us consider each of these characteristics, understanding all the time that we are seeking a synthesis rather than an opposition of views, and realising that in our reflection we are trying to reach that deep and essential level where the more recent developments in the concept of marriage have not yet acquired a true consistency. At this level we deal with marriage directly and only indirectly with the characteristics that the law has underlined for it. To put it more concretely, we are dealing with marriage which is indissoluble and exclusive rather than with the indissolubility and exclusivity of marriage. We refer more to the roots of marriage which demand indissolubility and exclusivity than to these properties themselves.

1. *Marriage is a juridical reality*. It is hardly necessary to prove that marriage is a juridical reality Although we avoid the term 'contract' as being a source of confusion and inexactitudes, and although we grant that too strong an emphasis on the juridical will create many difficulties when we deal with actual marriage situations, nevertheless we find in marriage two aspects, namely, reciprocity and social transcendence, and these aspects taken together are sufficient for us to affirm without hesitation that marriage is a juridical reality and must therefore be regulated by laws. The laws may differ very widely, but they will still be laws, above the mere arbitrariness of the spouses and of the conditions which they themselves may wish to put on their union.

2 *Marriage belongs to the sphere of natural human law*. To say that marriage is a juridical reality immediately implies some 'juridicality', to which many people nowadays may object. At the same time, although marriage is by nature a dual institution and has primary importance in the constitution of human society, it nevertheless belongs in great part to that most intimate sphere of human behaviour which, theoretically at least, is more suited to regulation by ethics than by law. In order to reconcile these two aspects, we must have recourse to a special kind of juridicality which is rooted 'primo et per se' in natural law. This natural law is not merely a source of prescriptions, but, above and beyond that, it is the origin of an image which humanity has of itself, inscribed in the deepest core of its being.

This rediscovery of marriage as a natural institution, the interest it has aroused, and its practical implications are, to my mind, one of

the richest gains made by post-conciliar jurisprudence While avoiding attempts at strict definition, we must surely accept that natural law is born of man's knowledge of himself and his needs, and that this knowledge is conditioned by the actual way in which men have realised themselves in their lives and in their more fundamental institutions It is not hard to see that man's progressive self-understanding and his constant development under historical conditions will have important repercussions on what we call 'natural human law', and therefore on marriage It is at this point that we have to insert the historical and ethnic values of different human groups in their evolution as a whole and in their differences

3 *Marriage is fully realised in the intimate world of interpersonal and intrapersonal relationships* Another essential characteristic of marriage which must be considered in close relation to the juridical aspects of natural law is its intensely personal and interpersonal nature Only because of its relation to natural law can marriage with its deeply personal and intimate dimensions be considered a juridical reality That is only because through natural law values within the sphere of moral or natural ethics can be made the object of juridical regulation is it proper to speak about marriage as a juridical reality Human dignity responsible parenthood, conjugal love etc which are essential elements in the formulation of conjugal rights and duties do not admit of very strict positive and juridical norms Marriage is essentially personal and the bond which it creates between persons is not distinct from the persons themselves, but has for its content (the expression object of consent is not accurate) something strictly intimate interpersonal and intrapersonal By establishing between themselves a conjugal alliance the partners give and accept each other and the rights and duties which are exchanged pertain to the most intimate part of their being Moreover to the measure that history ethnical milieu and culture mould a man, his self giving and acceptance of his partner will necessarily also be conditioned because they are founded on the image which he has of himself

I Historical Values

To expose the evolution of history from its beginnings to the present day would doubtless go beyond the purpose of this paper Rather I the u onsider the characteristics of our own times, and the direction in which secular man is trying to achieve his own fulfilment and to bring about the greatest possible perfection of his institutions.

There is perhaps no more complete index of these "signs of the times" than that which is found in the latest pontifical documents, from John XXIII to the Constitution "The Church in the Modern World" (Part I) We shall consider three fundamental principles which characterize our world and which strongly influence our attitude towards the institution of marriage

1 *The Autonomy of the Human Person*

Man, in his religious as well as in his social and political being, demands a growing share in the shaping of his own destiny This does not mean that in his religious world he rejects the need for education and subordination to doctrinal and disciplinary authority Not unreasonably, however, he does wish his education and obedience to be more responsible, more guided by his own intelligence and will Also, he wishes to be directed by God, and by his representatives only in so far as these can ensure for him faithfulness in the transmission of the Gospel message and do not just insert him in a pre-determined structure To put it more concretely, he prefers to listen to a God who speaks to him from within than to a God who calls him from without Or at least the call from without should find an echo in his own most profound convictions

Regarding marriage, therefore, man has to discover, with the help of the Church, how Christian marriage fully answers his own needs and aspirations so that because it presents itself as corresponding to his own noblest aspirations, he would desire it even if it were not regulated and imposed on him Therefore it must be through the inspiration of the Gospel that man conceives and lives his marriage, and not through the imposition of laws or cold text-book principles He must choose freely a law of life, of which Church law and its commentaries cannot pretend to be more than a practical application This is possible because marriage is a natural institution established by God himself, and as such not invented or reformable by man This is desirable, too, because by conceiving and living his marriage in this way, a man does not have to renounce his personal autonomy

2 *The Necessity of Assimilating the Law*

A person must, therefore, assimilate the norm, and then the law will lose much of the coercive character it possesses in its pedagogical and formative roles If the law is just — and natural law must be

just or else it is not law — man cannot but accept it and make it the norm of his conduct, unless, of course, he be either a cynic or a hypocrite.

Undoubtedly, not everyone will be able to see that the law is just This will impose on those who are responsible for *the* law the the duty of exacting obedience from their subjects But also — and this is equally important — it will impose on them the duty of explaining to them the reasons why, in spite of everything the law in itself is good, although it may seem hard and as yet not fully comprehensible The simple imposition of authority in this matter is less acceptable to the mind of modern man because it seems to lessen his autonomy and his freedom to act in accordance with his convictions

Let us take an example For some time now, and especially since divorce has been legalised almost everywhere, a certain movement has been created in the Church regarding the indissolubility of marriage With so many Catholics away from the sacraments or involved in marital situations which call for our compassion, the proposal has been made of having recourse to the so-called 'vicarial power of the Pope This power would be used not only to dissolve ratified and non-consummated marriages (this has very little theological content) but to dissolve the marriage bond under other conditions also

Would this be a good solution ? Given the personal intimate and natural character of marriage I do not think so Modern man will have greater appreciation for the indissolubility of marriage if he can recognize it as arising from his own nature with its existing limitations and as compatible therefore with his dignity (Theoretically if a time should come when these limitations are changed, indissolubility might become incompatible with his dignity) I believe that modern man will look with more sympathy at a Church which explains the force of the law than at a Church which simply exercises its power to enforce it

3 *Equality Between Man and Woman*

The need for giving the family unit a unified direction and the role of protagonist which the male has assumed throughout history in all spheres of human activity have conferred on marriage and especially on the exercise of conjugal rights and duties a strong masculine character Many of the tragedies which occur in married life have

resulted from a lack of initiative on the part of the woman and from her abject submission which has been presupposed from the start.

As yet we cannot see our way to the full attainment of the goal of equality Like all human strivings, this will take time and experience Nevertheless, a strict application of the principle to the marital situation will enrich marriage in an extraordinary way, introducing in it values which have been too little explored until now

II. Ethnic Values

Precisely because marriage is a natural state, it cannot be studied apart from the original ethnic elements of the various human groups Moreover, the more these ancient traditions have been preserved in their original force and vigour, uncontaminated by foreign influence, the more they contribute to the study of the nature of man It should not be wondered at if these traditions exert an influence on marriage which, on occasion and at a superficial glance, may seem to be at variance with the Christian concept Before we reject them, they must be studied carefully lest the conjugal state, which is a universal human phenomenon be reduced to its Western model, and Christian marriage which is human in the widest sense, be reduced to a European institution or worse still, to a Roman one!

Let us also recognize that ethnic values, like other human values, undergo purification in the historical evolutionary process They can also be lost or destroyed by being exposed to other cultures which are technically or economically superior Poets and indigenous prophets are the true representatives of their people the most sensitive and best equipped to lead us to a correct appreciation of their original values

Speaking of ethnic values let us concentrate on some aspects which, I believe, exercise a great influence on matrimonial consent All these aspects, which we shall consider hereafter, somehow seem to go against values fundamental to the Christian concept of marriage, such as the freedom of the parties, the spiritual and sacred character of the sacrament, and Church regulation in the manner of establishing the marriage bond Before we reject them, however, it might be worthwhile to try to incorporate them — and thereby revitalise them — into the wide field of universal Christian marriage This for two reasons first, because they will guarantee on the side of the partners a greater sincerity (often lacking in social agreements and external formalities), secondly, because they will serve as exact guides when

we are investigating nullity cases In this way, marriage deeply regretted by the spouses will not be declared null in a precipitate manner although their arrangement may seem a bit strange to the eyes of a Western observer Also, the law will perform its formative function It will be seen that there is no contradiction between these values and those which gave rise to the legislation of the Church, as also that there is nothing to be criticised in the fundamental principles of Christian marriage, which itself has been influenced by historical and geographic factors

a) *The role of the father in the arrangement of marriage*

Let us begin with the Christian concept of love as being more a service than an advantage or privilege Given this point of view, one can venerate and respect the image of father and husband But these will be aware that their position as privileged protectors of the family must not be used to impose their will or their convenience on the family Their function is to guarantee freedom of decision among the family members and to encourage their good conduct while at the same time respecting their personal human dignity

b) *Incorporation into the family or clan*

That marriage should be a bond of union between families is a necessary consequence of its finality and mode of realisation Can we not substitute the idea of federation for that of absorption ? Besides the total destruction of the family bond and the complete sacrifice of one of the parties usually that of the woman there is the possibility of an affective and effective bond on the basis of equality Regarding the civil and socio political aspects of this problem the Church by itself is not expected to have all the answers We shall simply say that the Christian ideal of equality between man and woman should inspire all parties concerned to seek a just solution

c) *Marriage as a social and economic agreement*

A true evaluation of the role of women in society and in the world at large can help to enlighten us when we consider the marriage contract If Western culture which has been so much influenced by Christianity has not yet been purified of the notion of male superiority then we should not be surprised that other cultures which have not been subject to this influence should have stuck to the idea even more strongly and should find it more difficult to overcome Yet if we insist that happiness is more important than money and conjugal

love and harmony more precious than caste alliances, social class and political convenience, then we shall be able to evaluate correctly the various aspects of the marriage agreement, and the families of both parties will be able to mediate in accordance with ancestral traditions

d) *Realisation of the man-woman relationship*

Something similar can be said regarding the man-woman relationship itself which is often conceived as one of inequality and subordination Preserving the differentiation of the sexes, the question is one of viewing in its proper perspective the role of the woman who, within the home, must not have to suffer the inequalities of social and political life For example, only a society with unjust prejudices can value professional work above domestic work (We prescind just now from the consideration that women also should have access to the professions) The prejudice and injustice are even greater when the same standard is applied within the intimate sphere of family life itself For here at least it must be admitted that love and good practical sense are equally if not more important than professional or technical training

e) *The form of the wedding ceremony*

Assimilation by the Church of various ethnic forms in the elaboration of the wedding ceremony may strengthen the sincerity of the parties especially when these forms carry a sense of authenticity Filling them with a Christian content may also provide occasion for an opportune catechesis The new Canon 320 which takes up the discipline of the former Code 1100 is more explicit on this point

III Cultural Values

We must now add a reference to cultural values in so far as they can be distinguished from the historical and ethnical This reference will limit itself to pointing out that the manner in which these values are actually lived within a given group may contribute to the peculiar features of this group and may help us to interpret facts and juridical norms in a given context For example it is possible that the terms 'love, 'liberty or 'right may not have the same meaning in the East as in the West, because the concepts correspond to different ethnical and social situations Christianity has always been a cultural factor of the first order in the uplifting of humanity, and it will continue to be so with even greater effectiveness than in the past In the past the

Christian message itself was historically conditioned and therefore restricted. It must be universal. It must affect man as such, not just a limited group It must strive to retain and preserve the great variety of human existence by communicating new life and dynamism to those forces which determine the growth of men and groups of men in their differences This, of course, presupposes that these forces do not go against the essential dignity and liberty of the children of God

IV. Effects on Christian Marriage Consent

Presupposing all that has been said, let us now come to the matter of Christian marriage consent We shall define this consent simply as "the free determination of exchanging the right and duty of living an interpersonal, perpetual and exclusive communion ordered to responsible procreation"

The first problem which confronts us is the freedom of consent in some traditional marriage situations I believe that even in the West freedom from paternal and other social impositions has not been totally achieved Moreover, instances of interference on the part of families or even of public councils, in marriages which they consider to be very important simply underline the importance which marriage has in itself and not only in the cases of important persons I also believe that the social dignity of the persons involved does have an influence on the nature of the marriage Now if such things take place in the West, then we should not be scandalised by similar practices in more ancient and traditional societies

Nevertheless we must point out two extremes to be avoided by those concerned with parental or family intervention in the arrangement of marriages On the one hand, it would be too much to exclude entirely those who have by tradition been responsible for the arranging of marriages On the other hand we have to insist that the parties to the marriage must sincerely accept what others have arranged for them, and that the arrangements should at all costs be submitted to them for their personal ratification

This means that the initiative in the selection of marriage partners need not come from the parties themselves But in no way can it be accepted that one comes to marriage without having made a personal choice This implies a previous and not merely superficial knowledge of the other party, a knowledge capable of arousing at least an initial love

At the same time, if the party for whom the marriage is being arranged should refuse the proposed spouse, it is not enough to offer him or her merely apparent freedom in the matter, as happens when they are free to break off the marriage but cannot escape certain serious inconveniences or reprisals that will follow. The stronger the pressure has been in favour of the marriage, the more serious must be the effort to restore true freedom

V. Simulation or Exclusion of the "Bona Matrimonii"

As to the question of simulation or exclusion of the "bona matrimonii", I think it is very important to remember that the object of marital consent is neither cohabitation nor the conjugal act, but rights and duties which are reciprocal and intimate, and which therefore imply an inter-personal relationship to be realised with a deep sense of the dignity, nobility and responsibility implied in the community of life proper to man

From this premise many presumptions arise which may help us in evaluating cases of exclusion which come so frequently to our ecclesiastical tribunals To express it more concretely, the dignity of man and all that is human demands that the marriage bond be understood as a relationship of a moral and ethical quality, in which love must somehow be included, and which without love cannot achieve its purpose in a proper human way The intimate and intense communion and communication which are a special and very unique trait of Christian marriages especially, demand, as a necessary consequence that the persons accept and mutually respect one another as they are with all their powers of initiative and decision, in the intimate life and unfolding of family existence

The classical groups for proving the exclusion of "bona matrimonii' (exclusivity, indissolubility and procreation) were perhaps excessively dependent on the way the properties of marriage were presented in the past, and on what was called its infra-structure Nowadays, there is a tendency not to reject the classical grounds (exclusion of the right or abuse of it, temporal or perpetual exclusion, "causa matrimonii et causa exclusionis"), but to recognise that they are not exhaustive and that they can be confusing

Let us try to apply these general ideas to the different cases of exclusion

a) *Exclusion of Indissolubility*

I believe it is very important that we view marriage as a commitment based on love Whatever may be the laws or customs of any given place, love by its nature requires continuity And if the love is sincere it contains within itself the desire for perpetual continuity which is a sure sign of unqualified self-giving It is only when social or other such considerations predominate that the marriage may fail to be an authentic personal commitment and the indissolubility of the marriage bond may be affected

b) *Exclusion of Exclusivity or Fidelity*

Fidelity is related to the institutional character of marriage, which is not created but rather declared by law One can conceive of a man or woman having other permanent or transitory lovers, but the role of husband or wife in any culture is unique and non-transferable We might illustrate this by legal analogies When one is bound, for example to a 'marriage of reparation' and the obligation is enforced, the obliged person may accept the other partner as an object of pleasure but not as a true spouse with all that this implies Or take the case of public honesty cohabitation "modo uxorio is certainly more than "public and notorious concubinage

c) *Exclusion of Procreation*

Procreation as an end of marriage should be related to the naturally human character of marriage upon which we have insisted so much In the past following a doubtful line of moral reasoning that stressed almost exclusively the sexual aspect of marriage the conjugal union was seen as merely permitting sexual relations It was a time when parenthood was exalted for itself without including the idea of responsibility

Since Vatican II this view has undergone a notable change It is no longer a question of having the greatest possible number of children Nor is sex which is not intended directly for the procreation of children to be considered bad Rather, we might say that the unity and love between the spouses has rights and ways of expression which are not incompatible with having children Therefore a greater emphasis [illegible] the common initiative of both spouses in the use [illegible]

If we examine the foundations for a responsible use of the generative [illegible] it will appear essential that in order for the

consenting parties to exchange the right to procreation, marriage itself must have a procreative finality But this finality, as all other finalities in marriage, is a conjugal finality This means that there is question not merely of not impeding fecundity, but of achieving conjugal fecundity, personal and human, through loving and intimate communion Sexual union is the typical expression of this loving communion, but it is not the only one And it should not be viewed in isolation from the other forms of expression

Tnerefore, if we were accustomed previously to view sex as bad in itself and justified only by procreation, we must now revise our perspective That is to say, the birth of a child is such a great human event that it calls for all the fullness of human beauty and dignity that is found in the conjugal rights and duties exchanged in marital consent

Therefore to pinpoint the fundamental question relating to so many nullity cases of exclusion Have we proved the exclusion of the right or merely an abuse in the exercise of it ? We must have a very clear idea of conjugal rights and duties if we are to discern accurately whether we are dealing with an abuse which leaves the right intact, or with a situation in which the right itself has not been adequately exchanged, with the result that the marriage is invalid

Conclusion

I may conclude with the observation that perhaps the Catholic Church, with its moralising tendency and its defence in favour of the validity of doubtful marriages, has left in the shade some very Christian values in the marriage contract, which, being Christian, are very elementary and profound And perhaps churchmen have lost their way at times in the casuistic and minute considerations to which we canonists are so prone, especially when we administer justice in our tribunals

But the stimulus given by the pastoral teaching of Vatican II has opened our minds to greater horizons We are not merely trying to declare more marriages null we are trying to recognize as null those marriages which lack the elementary requirements from a Christian and human point of view Let us abide by this new light We shall have to use it with great prudence and audacity, vigour and courage, to assure the perception of truth

A Movement of Women Religious in Asia

Sr Marie TOBIN, S C M M.

THIS is a story of women religious in Asia, that is not generally known in India The reason probably is that we in India have many resources, and do not easily feel the need for support from other parts of the world It is a story, however, with which India has been associated from the beginning, through sending delegates to the meetings sponsored by the movement When the Asian Women Religious held their IV meeting in Bombay, from November 20-30, 1977, this isolation was happily broken, and the Indian sisterhood was surprised at the infusion of energy that such a gathering can bring

The movement of Asian Women Religious is a free movement, born out of a felt need for solidarity among Asian Women, and expressed first by the sisters in East Asia This desire for solidarity can probably be traced to Church happenings that pointed to a need for action in Asia, by the Asian Church Such happenings were the Synod 1971 with its theme "Justice in the World", the First Asian Bishops Conference (FABC) held in Manila in 1971 that described the Mission of the Church in Asia as primarily to the poor, the young the masses, and *Octogesima Adveniens*, Pope Paul's Apostolic Letter on the eightieth anniversary of *Rerum Novarum* It was Hong Kong that took the initiative in 1972 of inviting the Conferences of Religious Women in Asian countries to send representatives to a meeting of Women Religious Ten countries attended and these were Korea Taiwan, Japan, Hong Kong Philippines, Indonesia Malaysia Thailand, India and Pakistan The meeting considered women religious and development the apostolate among youth, and the renewal of religious life in the context of the Asian mentality and customs The experience of this meeting strengthened the delegates in their desire to be more fully Asian, and to seek answers to the problems of the Church in Asia, from within the Asian milieux It was resolved to have another meeting in 1973 in the Philippines and to create an Asian Service Centre (ASC) of

4 persons on a rotating basis, to keep alive this spirit of fellowship, through timely communications, through documentation, and through supplying services needed by the movement The title adopted for the movement was "Asian Meeting of Women Religious", which is popularly known as AMOR AMOR II, held in the Philippines, considered the relevance of Asian Spirituality and of Formation, in meeting the challenges of Asia AMOR III, held in Kyoto, Japan, in 1975 considered women religious and Evangelisation When India was asked to host AMOR IV in 1977 the theme chosen was linked to the previous three and was developed in consultation with the ASC The theme was Search of Women Religious for relevant witness to God s continuing action in the history of the Asian Peoples, and for new forms of services and ministries to them

The Conference of Religious India (CRI) Women s section that hosted the IV Asian meeting delegated the preparation of it to an organising committee This committee developed a process that would provide a framework for the search for relevant services and ministries, as expressed in the theme The process was divided into three parts In Part I the delegates from each country were asked to *witness* to the new forms of services and ministries emerging in their countries and to isolate the trends/forces/movements shaping their countries and to which the Church has to respond In Part II there was *reflection* in workshop groups on the joint experience of the Asian countries These reflections were made more purposeful through talks and panel discussions on the Asian context and on a vision of the Church of the future In Part III there was opportunity for *action planning* as pertinent to each country and to the movement as a whole

Sharing Experiences and Identifying Issues

At the meeting Part I of the process was the most effective in setting the tone for search and reflection It brought us in contact with the experiences of sisters seriously committed to Christ and his Church and created an atmosphere of genuine concern

The delegates from *South Korea* were alive to the injustices in their country under a National Security State They spoke of Cardinal Kim of Korea who understands the role of the Church as announcing and transmitting the Gospel Is it normal that the Church should not be problematic to the society and to the people to whom it has been sent ? The Gospel is a disturbing, probing, demanding message It seems to me that a Church that does not shake things up is not

really a Gospel based Church. If the Church is completely acceptable to any given society, it must be a sign that either that society is living according to evangelical values, or that the Church is not fulfilling its mission in that society. In a society that is not respectful of man in his human dignity, can we remain silent in the guise of protecting the Church's privilege of evangelisation? In Korea, sisters are engaged with priests and lay persons in issues of social justice. They described how on one occasion of injustice, the Cathedral in Seoul undertook a mass prayer action compaign at which there were arrests but which resulted in a powerful witness to Christ. Korea today is having several conversions to the Church as well as an increase of religious vocations.

The representatives of the *Philippines* had a high consciousness of the social and political realities in their country. Each one of them had meaningful experiences to relate: one as a rural missionary, another in living and creating basic Christian communities, and a third as a member of the dynamic Association of the Major Religious Superiors of Women in the Philippines (AMRSWP) whose focus is bringing about social justice for the country. The sisters in the Philippines have a unique organisation called the Rural Missionaries of the Philippines (RMP) which serves the masses living in villages. The organization is intercongregational and is at present registered as an autonomous body. It was started by the AMRSWP in 196[illegible]. It maintains close ties with the AMRSWP and is in line with their thrust to bring about a just society. Sisters join the organization on a contract basis for a period of 3 years, receive a basic training and are assigned by the RMP to priority and strategic areas of need. The RMP have as their objective to contribute to the building of liberated human communities in which faith and life are integrated through the peoples participation in all affairs that affect their lives and in helping to establish a self reliant national economy. They work among farmers, sugar workers, industrial workers and also among small cultural and alienated groups like the primitive mountain tribes. All Rural Missionaries undergo the same training, carry the same orientation, aim at the same goals and receive the same supervision and technical assistance in the performance of their task. Their basic professions are anything from teaching to medical work to social work. Above all they are committed Church women.

India had several examples of women involved in slum and rural apostolates ranging from the obviously contemplative to fine examples of an integrated life of service and prayer. However the Indian

sisters living in these situations need support and coordination, and perhaps the Philippino example can be followed. One of the delegates from *Papua, New Guinea*, belonged to an indigenous congregation which was facing the need for serious renewal in order to participate more effectively in the life of the Church. They courageously trained others to replace them in their institutions, and withdrew for a period of a few years for intensive renewal. They are back today, better prepared to meet the challenges of evangelisation in their country.

The sisters from *Malaysia* spoke to us about their situation in East and West Malaysia. The East is heavy with jungle, and is infiltrated with communist guerillas. One sister working in a school in this area described how her life was threatened from two sides: the government demanding information on the movement of the guerillas; and the guerillas demanding that they be sheltered. What is the gospel demand in such a situation ? West Malaysia has its own problems, some of them being related to different ethnic groups, the Malays, the Chinese, and the Indians A trend among women religious is to live in small groups in the midst of the people, creating basic Christian communities of love, hoping in this way to overcome the divisions in society Delegates from *Indonesia* spoke of a young church, alive in many ways to the problems of the country Several sisters are working with youth, but find that traditional religious life needs to be renewed to answer this need.

Hong Kong, Taiwan and Thailand represented a group of countries threatened by Communist take-over Fear is rampant, and yet at the same time there is recognition of the great heritage of the Chinese Peoples, which can be fully realised only in a united China The sisters face some very hard options: to stay when such an eventuality happens and work for the Kingdom from within; or to leave and seek the Chinese heritage outside the Communist context. The experience of fleeing refugees in all these countries does not make these choices any easier Several sisters are involved in youth groups, because it is the youth that will determine the future. *Pakistan* delegates shared the experiences of a small Christian community seeking to find its identity within an Islamic society. The sisters are increasingly involved in catechetical work.

These and several other experiences were shared in common. They helped create an atmosphere of support and fellowship, within which we could rejoice with those who had found the freedom in faith to meet great challenges, fear with those who faced hard options, and be confused with the majority who saw no clear answers. Several

issues surfaced from within these experiences They were the upsurge/challenge of the poor, the injustices in our societies, the political forces of Communism and Islam, the new spirituality needed, the types of community necessary for new services and ministries, the position of women in society and the future of AMOR The burning question was What is our response, as Asian Women Religious ?

Seeking Our Response

The second part of the process (Part II) was devoted to reflection on these issues in the light of our experience and of a broadened understanding of our context acquired from talks and panel discussions These reflections were situated too in the context of a new vision of the Church and of religious life developed by Fr D S Amalorpavadass in his Key Note address His talk brought to a synthesis our experiences and the realities of the Church and the World

Our reflections created in us a deep awareness of the powerful presence of God in our history and of the Call to Liberation personal and communal It became very clear to us that our God is the God of history and that no event is outside his control In order however to participate in his saving plan of redemption we need to be open to his Spirit operative in the world through a gradual process of personal and communal liberation

In this spirit of reflection we saw that by the fact of the over whelming poverty in Asia God is asking us to participate there that we need to be freed by the poor and the oppressed through sharing their life experiences Becoming aware of injustices in our several societies through a process of social analysis we realised the need to analyse and understand social and political realities before undertaking any services The example of the Church in Korea and the Philippines spoke to us of the need to respond to injustices but as a praying community We realised also the effectiveness of intercongregational efforts in being present where the needs are greatest and of building Christian communities in which programmes are designed and based on concrete needs We also saw the possibilities opened to us when we are courageous enough to train people to replace us The experience of sisters involved in the political apostolate gave us courage to deal with our real fears of Communism and Islam while at the same time opening ourselves to possibilities of dialogue We recognised that all this requires of us a new spiritual formation one that enables us to live integrated and contemplative lives in the midst of the world The position of women in society we saw as unique, but it is one that

can only be developed by women for women, and it is for this reason that the role of AMOR as a free association of women religious is important

The formation of women religious to meet all these challenges came for special consideration in our reflections These reflections are as follows Formation is an *educative process* that needs to take place in the field and in persuance of a cause It is a process of continuous search, with growing personal convictions, that needs an atmosphere of freedom, Formation requires sisters to live in *dynamic relationships* which are personal, fulfilling, and built in genuine love. There is need also for an openness to a *dialogue with life*, which is inclusive of other people, other religions, ideologies, and other cultures The *specificity* of the Christian existence as lived in religious life, emerges as the charism of a particular group, and must be experienced by the sister in formation There is great need to develop an *inner asceticism* that makes solitude and togetherness possible, as well as withdrawal and involvement, transcendence and immanence, absence and presence There needs to be an *inner freedom* that makes the radical options of the gospel possible in the work for liberation, personal and structural Underlying all of this is the need for a *deep sense of belonging* without heavy institutional and legal controls, and a *deeper level of unity* that allows for pluriformity and variety *Prayer life* is necessarily to be deep and intense, and sisters are to train to operate with *multiple loyalties* that are inter related with priorities All this means living a life of *total availability* in dialectic tension but it is just such a life that will be creative and give new strength and energy

Our reflections led us to acknowledge that, by and large, we as women religious are unconscious of the political realities of our countries and of the subtle power plays in which the Church herself gets entangled We listened to the message of Sister Christine Tan of the Philippines based on her experience with the political apostolate over several years and as past President of the Conference of Women Religious in the Philippines Political involvement is a new apostolate toward justice which is not readily recognised by the Church It does not confine itself to personal sin as such, but aims to strike at the roots of personal sin, which is social structured sin Political struggle (apostolate) is concerned with the colossal and masterfully organized structures of sin in Asia We must cooperate with the forces, national and international, that attempt to resist the tentacles of structured sin We cannot afford to work naively alone,

for working alone may be working with the forces of evil. What do we mean by political involvement ? When someone listens to a person in a state of emotional turmoil and walks with him until he gets back his bearings, he enters into the arena of that person's psychological liberation. Political involvement is not any different. It simply means that one has chosen to be with persons or communities seeking political liberation. As psychological liberation frees the mind, the arena of political liberation is the human situation and its bondage by law of State or Church and by systems.

Planning for Action

In Part III of the process opportunity was given to the delegates to formulate their plans for action both as a movement of women religious in Asia and as representatives of their countries.

Planning as a movement of religious in Asia held its own limitations, in that we could not claim the power and control of a formal organisation especially with regard to communication. However, the delegates voted unanimously to remain a free movement within the Church in order to exercise better their charismatic function which is characterised by a will to humble service made strong by commitment to a cause and by openness to the power of the Spirit. The religious women touched by this movement are committed to the service of the National Conferences of Women and consider them as the official representatives of religious within the Church. The delegates to AMOR are nominated by the national conferences and the delegates echo back the message picked up at AMOR largely through the National Conferences. There is no membership in AMOR as such but those associated with any of the meetings remain on the contact list of the ASC and are eligible for the Asian Service Centre. At AMOR IV it was decided to expand the Asian Service Centre to comprise a Board and a Secretariate. The Board will consist of 5 members elected from the different regions who will be responsible for broad policies and the Secretariate of a few sisters who will serve as executive to the Board. The Secretariate will be located in the Philippines and will be responsible for communication, documentation and services to religious related to Asian needs. The ASC operates financially on a contribution from the National Conferences of Religious. Travel expenses for AMOR meeting however have been met by funding agencies. Financial dependence is an important factor determining the autonomy of AMOR, but it is one which becomes relative if there is a real purpose for the movement.

In planning as countries, the participants were asked to break into national groups, and to ask themselves: What do we see as the basic thrust for us ? What are the imperatives in our country and Church calling for action ? What action is required of us given our situation ? These formulations, which were brief and purposeful, were the concrete fruits of AMOR IV. The delegates also drafted a simple document, entitled "The AMOR IV Experience", in order to share their experience with others The true test of the fruits of AMOR IV will be what happens after the meeting, and here we rely again on the quality of commitment of the delegates. The question remains: Is individual conversion enough ? Can we effect a significant change through this movement ? Our hope lies in the charismatic function the movement can play

In conclusion, we quote the final paragraph of the document, which strikes a note of faith and hope

> In view of the present situation of Asia,
> We the delegates of AMOR IV
> having come together in an atmosphere of prayer and reflection, have attempted to face the challenge of today as women religious in Asia and to respond to a vision of the future
> — a vision which sees all humanity as participating in God's liberating action in our history,
> — a vision which beckons us to free ourselves and our brothers and sisters, especially the poor and the oppressed, from all dehumanizing bondage,
> — a vision which calls us to an on going response and challenges us to take a stance in the spirit of openness and dialogue with different religions ideologies and cultures
>
> In this way, we hope to deepen the understanding of our identity in Christ and respond as witnesses to his love within the history of the Asian peoples

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that in the cultures in which Christianity first spread, the symbol of the Cross was developed into the central Christian symbol But this does not mean that the symbol of the serpent is unchristian. Even the Cross, as it has been absorbed into Christian symbolism, has drawn to itself an ancient pre-Christian tree symbolism.

Apologia of Indian Christian Artist

Jyoti SAHI

MAN has many tensions A very important one is linking the world of his dreams — his fantasies — with the so-called world of ' reality Of course these categories are not hard and fast compartments for our perception of reality is determined by our inner view of things another name for which is our dream world Our dreams are constantly being built out of our real experiences, and thus what we call reality is in fact the substance of our dreams But in so far as our dreams determine our view of the world they are the fabric on which is printed our experience of reality Dream and waking reality are constantly working upon each other

To deny the tension between dream and waking reality is not, unfortunately to resolve it It is part of our experience that we feel this tension And one central experience of existence where we feel it very poignantly is the experience of life and death How to describe the life beyond death ? Or for that matter the death within life which is implied in the every day experience of our finitude ? In describing this reality we have to use dream symbols Simply to say that these fantasies are unreal is to deny the strong sense of reality which they evoke in us to the extent that quite often our experience in dream world seems even more real (in the sense of poignant) than our everyday experience in the waking world

Amid these confusing paradoxes which are nevertheless central to life the work of art tries to act as a bridge In order to give adequate expression to the experience of man the image attempts to show the point where dream and waking reality are fused Trying to describe this point I have called it allegory Some people nowadays do not feel that allegories are proper works of art Allegory appears to them pseudo art in that it seems to be a way of talking about real things in terms of dream symbols An example would be talk about everyday happenings and people as though they belonged to the animal world George Orwel s *Animal Farm* is an allegory perhaps, in that sense But the odd thing is that this unreal way of describing real experiences and events, instead of emptying

them of their real content, in fact seems to enhance it by broadening their perspective Thus the *Pilgrim's Progress* by Bunyan, or the *Divine Comedy* by Dante, to mention two very different types of allegory, have deepened man's experience of himself and the world in which he lives

The allegory, in the sense I am using this term, attempts to reveal certain hidden and often unconscious "meanings" in what would otherwise be described simply literally Inside every object there is a subject, and inside every external event an inner consciousness, for every *fact* has an *act* in it The conscious, active subject is constantly looking not only outward at what it is doing, but inward at what it is feeling In attempting to describe what lies enfolded within the external appearances, the allegory attempts to mediate between the world as we see it with our senses, and the world of which our feelings are aware

The context of my paintings is my own Indian culture It is clear to me that both what we call our fantasies and what we call our waking reality, are culturally determined Culture after all is how we experience things in the world of reality it is all the factors which determine our outer way of life, and in the domain of our dreams it is the values which we hold and the symbols in which we embody these values So when a man tries to express himself, he has to use the frame of reference of his own culture, which is the means at his disposal for describing what otherwise would be indescribable

I began by pointing out the tension between reality as we see it with our senses, and dream fantasies which are the inner picture we have of the world These two fields of experience are themselves sometimes referred to as the conscious and the unconscious Not that we are totally "conscious when we are awake, or unconscious when we dream We have again to remind ourselves that quite often we are far more "conscious" when we dream than when we are awake But the division "conscious" and "unconscious" has been used when describing waking and dream states, in so far as culturally our "dreams" have more unconscious material (that is repressed, unacknowledged material) than our waking states, in which the reality that we willingly admit predominates

Some people have raised questions because I, as a Christian artist, have not in some of my works used clearly Christian symbols This perhaps needs explaining First of all Christianity has no

'culture" of its own; what is confused as "Christian" culture in the West, was clearly the culture of the Western peoples, even before they become Christian, and remains Western culture, even when they no longer believe in Christianity. That is why many in the West, even though they have lost their Christian faith, still visit Cathedrals, etc., as "works of art" and therefore "part of their culture". Indian Christians have not, for various reasons largely connected with colonialism, developed an Indian Christian culture Were such a culture to develop, it would not come out of nothing, but out of the existing culture which we find in India (which does not, may it be added, *belong* to any particular religion, be it Hindu, Muslim, Buddhist, Jain, etc., any more than it will *belong* to Christians once they start using it) Christians can infuse a cultural heritage with their belief, but they cannot "invent" a cultural heritage This is the whole basis of Incarnation — it takes what is there, and gives to it that dimension which we call Christian faith

But there is another aspect to the question I have constantly been struck by the fact that, though consciously we are Christians, because of various reasons we have rejected and repressed our cultural heritage This whole heritage has receded to our unconscious, and is linked in a very deadly way to all that we are afraid of, and have not been able to resolve into a positive life-giving energy So we are afraid of Indian symbols, and resent their intrusion in our Christian consciousness because they represent the "other" side of our faith the dead, blind side We will never be able to become true Christians, unless we can overcome this fear As long as deep within us we are dominated by this fear, we will not pass on to that great awakening which is Christ

The homoeopathic function of the symbol is found in the Old Testament There we are told of the brazen Serpent that, being lifted up by Moses in the desert, cured those who had been bitten by serpents The serpent is a symbol of all that man is afraid of, which is deadly in existence Only by looking at this symbol and accepting all that is deadly in it, can man be cured of the death which is caused by it. We forget the "scandal of the Cross" and how it was, before being a symbol of our Redemption, an instrument of torture and a symbol of repression and fear Christ himself referred to his being lifted up upon the Cross in terms of the Brazen Serpent lifted up in the desert — that dying he might destroy our death Christ thus appropriated to himself the symbol of the serpent, as much as he appropriated to himself the symbol of the Cross It just happened

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Note

Homoeopathy and the Mission of Healing

It was the dream of the prophets of the Old Testament that there will come a time when no one will say: "I am sick" (Is 33, 24). In the ministry of Jesus, from the beginning to the end, healing of the sick was an integral part of his work and he pointed it out as the very proof that the Kingdom of God had come (Mt 12, 28). We realise that medicine is a dispensation of the grace of God who in his goodness takes pity on man and provides remedies for the evil consequences of sin; and that every doctor, Christian or not, is a collaborator with God, an instrument of God's patience. For a Christian doctor, in addition to the above, he is also a "witness to the Gospel of the Kingdom of God", a disciple of Jesus, and an apostle of the "Good News". His is a special vocation in the service of the Lord. When Jesus sent out his disciples, they were not only "to preach and teach"; they were also "to heal" (Mt 10, 8; Lk 9, 2). In this background we know that our Christian hospitals and dispensaries are an extension and continuation of the "Sacrament of Healing" instituted by Christ.

In our country, we have different systems of medicine. Among them Ayurveda, Yoga and Faith-healing are ancient and indigenous. Nature-oure, Unani, Allopathy and Homoeopathy have come to India from other lands People in India put faith in a particular system depending upon their cultural background, environment, education and familiarity with the system

It is to be admitted that curing patients is not the monopoly of one system and each has its scope as well as its limitations, The duty of a doctor is to learn and provide to his patient the best that is available anywhere and each patient has the right to ask for and get the best Granting all these and without decrying any particular system, I would like to propose and show how Homoeopathy, embodying in itself a deep spiritual outlook, has a special Christian value and is relevant particularly to India, a developing country.

The origin of Homoeopathy as a scientific system of medicine dates back to 1796 when Dr Samuel Hahnemann published his findings for the first time. It is not only a special form of therapeutics, but a thoroughly complete system of medicine covering all the medical subjects and those closely related with them, but with an approach to each of them radically different from other systems of medicine, centring round a distinct and thoroughly rational outlook towards health, disease, remedy and cure.

Homoeopathy takes us to the medical world of the rational concept of life itself; it has a fundamentally spiritual approach. It stresses the forgotten and neglected fact that the mind is the key to man and man consists in what he thinks and what he loves. If these two, the

will and understanding, be separated it means insanity, disorder and death The sick man is prior to the sick body It is, of course, being admitted that most illnesses are caused by sin, wrong life-habits and nervous tensions or emotional distress such as anger, anxiety, fear, resentment, jealousy, guilt feeling, etc The founder of this relatively new system of medicine Dr S Hahnemann is perhaps, the only person who looked at the human organism as a biological whole throughout There is what is called an invisible vital force which dominates, rules and co-ordinates the whole human body This vital force is again dominated by still another higher substance (force) which is the soul When modern science accepts nothing that cannot be heard, felt or seen Homoeopathy pursues this study this search after the invisible in human beings — the vital force The external man is but an outward expression of the internal so the results of disease — symptoms — are but the outward expression of the internal sickness Irregular sensations are the evidence of disease The vital force undisturbed gives natural and pleasant sensations Only a sick vital force can give abnormal sensations which are again immaterial in nature caused by a dynamic influence inimical to it In other words When a person falls ill it is only this spiritual self acting vital force that is primarily deranged by the dynamic influence upon it of a morbific agent inimical to life and it furnishes the organism with its disagreeable sensations and inclines it to the irregular process which we call disease (*Organon*, para 2)

A comparison may make the point clearer If for instance Allopathy is guided by cellular pathology altered functions and organic changes produced in diseases and considers only the post pathological stage of the disease Homoeopathy is guided by altered sensations and functions produced by the inimical influence of the morbific agents on the vital force and considers the spiritual nature of the sick indivi duals and investigates its pre pathological stage

Now dynamic wrongs are corrected from the interior by similar dynamic agencies namely to reach the abnormal state curatively a force must be found equally immaterial (*Organon* para 16) So Hahnemann setting out his search of such an agent discovered the most astounding fact that medicines could be so diluted that neither physics nor chemistry could see any medicinal matter in them and yet they possessed great healing power This discovery of potentization or dynamatization and its use as curative agent is an entirely new principle in posol gy a wonderful development in the world of thera peutics without which Homoeopathy would have been forgotten

The Law of Similars — *Similia similibus curantur* — even though not entirely new was put on a firm ground by Hahnemann he gave it a scientific basis and declared it to be a universal and basic law of therapeutics This is the bone of contention between Allopathy and Homoeopathy The former believes in treatment by opposites while the latter in treatment by similars What causes some symptoms in a healthy human being will cure the same symptoms if found in a sick individual In other words everything that can hurt can heal

Homoeopathy does not believe in a mechanical pathology attending to parts and individual organs, it stresses the fundamental concept that man is a biological whole with body, mind and spirit in one unit. So, it believes that the patient as a whole is diseased even though disease may be localised It treats man as a creature of Nature and aims at naturalising anything unnatural in him. If anything, to the extent that it seeks to integrate and harmonise body function and nature rather than disturb it it is more scientific than all other systems. That is why Hahnemann formulated that the mission of the physician is to study the patient not the illnesses, and to cure him basing the medical prescription on his symptoms both of the mind and body, not merely on pathological results

From the above it is evident that Homoeopathy is firmly founded on a highly spiritual philosophy It is said that a materialist cannot be a true Homoeopath It would not be an exaggeration to state that Homoeopathy has a specifically Christian outlook and approach to health disease and cure in as much as it considers the spiritual nature of the sick individual and aims at naturalising what has been unnatural in him and seeks to integrate and harmonise body function and nature Curing of the sick by Jesus was a symbol representing the spiritual cure which he came to work in men the ultimate goal being the 'total healing of man (Mk 2 17 Jn 5 14) The final aim of Homoeopathy is also that total healing of man and a Homoeo doctor exercises his charism of healing with greater sponteneity and maximum benefit From my own experience as a Homoeo doctor I find myself better equipped to fulfil my prophetic role — preaching ministry — along with the healing ministry Due to the spiritual philosophy and specific Christian outlook of the Homoeopathic system of medicine I get during the case-taking hundreds of opportunities spontaneously offering themselves to preach Christ the Divine Healer Above all ever since I took up the healing ministry I have a greater sense of fulfilment of my priestly vocation

Homoeopathy has many more positive advantages the medicines are cheap and can easily be administered they are not so toxic and therefore not fatal when the prescription is made judiciously and correctly the cure is rapid gentle and permanent (*Organon* para 2) Homoeopathy can reach the poor and that without any big capital investment Particularly in the present time there is the urgent need to reach the submerged sections of society the people of the poorer sections in the rural areas and the slum-dwellers in the urban areas the tribal communities, the scheduled castes and all those who had been so far ignored and deprived of the advantages of health care system Homoeopathy is the most fitting means for that hence its particular relevance to India

Big hospitals require to consume hundreds of tons of modern medicines and an appreciable quantity of these drugs go a waste as these cannot be used after the expiry date But homoeo medicines are imperishable having no expiry dates they are administered infrequently and in small infinitesimal doses This keeps the ordeal of storage

maintenance and cost to a bare minimum From the time I started my Homoeo clinic I am charging only a nominal fee of Re 1 50 for each consultation. With this, I am able to maintain myself and my helper and bear the cost of medicines without any aid from anywhere.

It is a fact that Homoeopathy has positive answers for malignant growths, advanced venereal diseases, tropical skin infections, epilepsy, chronic asthma, paralysis rheumatism, diabetes that are declared incurable by other systems of medicine For long-standing chronic diseases and hereditary ailments, it can offer radical treatment In the field of prophylaxis, it has its scope too Limited space prevents me from giving here a clinical account of how I was able to effect some outstanding cures of some of the declared surgical cases and even of cases found to be incurable by other systems of treatment It may be mentioned here that my clinic is in a place far away from the township in a completely non-Christian area where very few know me as a priest and there are three other doctors (allopathic) in the same place And yet in addition to the considerably large number of patients daily visiting my Homoeo clinic from the neighbouring villages an equally good number of them come from distant towns To be sure the credit goes only to the merits of Homoeopathy

In spite of all these positive advantages and effectiveness, Homoeopathy has not been given a fair trial Being a relatively new system of medicine Homoeopathy like all new inventions and discoveries of the past is still going through the usual trials and prejudices There are other reasons too for its unpopularity

Its highly spiritual philosophy does not sound well to the modern materialistic man The practice of this system is not quite easy either To be a successful Homoeo practitioner a strenuous and continual study of Hahnemann's in Philosophy of curing the sick materia medica and repertory of various authors a sense of keen observation and a life long dedication are required It is true that the history of Homoeopathy in India is linked with great pioneers like Drs J M Honigberger Rajendra Lall Dutt Mahendra Lal Sircar in the North and Father A Muller in South India But with the growth of its popularity towards the end of the 19th century and the dearth of properly qualified Homoeopaths undesirable elements forced themselves into the profession Bogus institutions were started and bogus Homoeo degrees began to be bought and sold to hoodwink the unwary public As a result Homoeopathy began to be looked down upon as something humbug and deceitful It is regrettable that today among a fairly high number of Homoeo practitioners in India — nearly a hundred thousand the number of those who have actually received regular training and possess institutional qualification and who practice it scientifically is relatively very low — less than 5% only

On the other hand it is gratifying to note that in recent years an increasing enthusiasm is being shown all over the world and particularly in India to boost up the popularity of Homoeopathy From the year 1973, it has been accepted and recognised by every State in India The Union Government as also several State Governments

have appointed advisers or directors of Homoeopathy, and Homoeopathic boards are functioning in most States. The Central Government has also created a central council of research in Homoeopathy which is aiding, guiding and conducting research in several institutions. It is quite significant that the 32nd International Homoeo Medical Congress has been held in Delhi in the first week of October 1977.

I wonder if I could suggest that our Bishops patronise this system of medicine and recommend its study, specially to the Religious engaged in direct mission work and also to those priests bestowed with "healing charism" along with their "preaching ministry". The idea of establishing a Homoeopathic College and hospital will be a very welcome venture. We are told that an average Allopathic College requires a capital investment of at least a hundred lakhs of rupees. To establish a Homoeopathic College, we could do with less than 10% of the above.

This venture will impart an additional incentive to many to study this art of cure. A systematically acquired knowledge of Homoeopathy would certainly inspire and impress upon the students the spiritualism deeply seated in the system and the totality of cure involved in it, its meagre cost and lesser clinical ordeal These chosen students would thus automatically find themselves better fitted to reach and serve the neglected, the unprivileged, the exploited and downtrodden poor masses found both in urban and rural areas. Thereby, they will bear witness to Christ, the Prophet and Healer par excellence, and to his Kingdom in a more authentic way, better adapted to the spirit of the Gospels.

Francis MANAPURAM

Continued from p 196

ing countries. A quick glance reveals that these lists are incomplete and inaccurate as far as India is concerned The book is a strange amalgam Its second section seems out of place here, it is too sketchy to be really useful

The *Gaba Publications, Eldoret*, publish **African Tradition and the Christian God** by Charles NYAMITI, (1977, pp 76) The book finds its place among efforts being made to build an African Theology The same author has previously exposed the principles on which an African theology must be based (cf THE CLERGY MONTHLY 1974, p 323). In this new volume he applies those principles to the mystery of God The theistic belief of traditional black Africa are confronted with the Christian doctrine of God, the theme of God the liberator is followed in a special manner in both traditions. The author also develops some of the key aspects of the African world view and shows their significance for thinking about God.

The *National Academy, New Delhi*, publishes **Strategic Survey** 1976 (pp 134, Rs 5). It is a survey of world events and an analysis of the political scene as it stood during the year 1976 in various parts of the world The diagnosis is pertinent, the survey shows how the situation in various parts can affect a precarious world balance and influence international security The year 1976 is presented as one of reflection, rather than action — reflection that will affect the future course of events "The agenda of problems grew during 1976, and the 'interim period' of international life which had marked much of the past few years rapidly drew to an end" (p 1)

J. D.

Documents

STATEMENT OF THE CBCI ON THE CHURCH'S RESPONSE TO THE URGENT NEEDS OF THE COUNTRY

Introduction

1 The Vatican Council was a milestone in the history of the Church to consider her duty to the men and women of her time For us in India the All India Seminar of 1969 tried to respond to the challenge of Vatican II and pointed out to bold and new paths for the Church in India to follow Today almost a decade later as a pilgrim people we continue to press on along those paths sensitive to the urgent needs of our country especially in the aftermath of recent happenings It was in this context that last year in Bombay we Bishops chose as the theme for the present meeting 'The Response of the Church to the Urgent Needs of the Country The enthusiasm that followed among all sections of the people was evidence both of the burning relevance of the subject and also of the earnest desire to offer some kind of response At its meeting in November 1977 the National Advisory Council reflected on the conclusions of numerous seminars and discussions held all over the country and submitted for our consideration the results of their reflection We in turn have now tried to see how the Church can respond to the urgent needs of the country fully aware of the primary task committed to the Church by Jesus Christ to go and make disciples of all nations baptising them in the name of the Father and of the Son and of the Holy Spirit teaching them to observe all that I have commanded (Mt 28 19 20)

2 Our deliberations have convinced us that the statement of the Synod of Bishops in 1971 has become even more valid and urgent today Action on behalf of Justice and participation in the transformation of the world fully appear to us a constitutive dimension of the preaching of the Gospel or in other words of the Church's mission for the redemption of the human race and its liberation from every oppressive situation In this statement we can discern the movement of the Spirit leading the Church to insert herself in the massive movement for justice in our land that we are witnessing today

3 Poverty starvation and malnutrition characterise the lives of our countrymen and any attempt to work for justice must begin by enabling people to realise what is most basic in the rights of men

4. People rightly expect us Bishops to give a lead in the establishment of a just society But the problem cannot be tackled, much less solved, by the Bishops alone In the achievement of a just society, the entire Christian community is involved, working in collaboration with all men of goodwill

Christ our Answer

5 We turn to Jesus Christ our model He is the Word made flesh and dwelling among us a man like us in all things but sin To the poor he preached the Good News of salvation to prisoners, freedom and to those in sorrow joy He promised to be with us till the end of time The source of our strength is Christ's presence among us through his Spirit We have hope and are supremely confident even when everything according to human calculations, seems hopeless because the power is not ours but that of Christ working through us his weak but available instruments For with God nothing is impossible

God- and Service Orientation

6 God-orientation through the power of Jesus Christ is the specific contribution the Church makes to the creation of a just society The consequence is that all of us people of God and all our institutions must be both God and man oriented It is not merely the giving of help of all kinds but the giving of self in imitation of Our Lord that allows him to be present and to act in human situations We want to heal the many wounds of humanity and we do it because of our faith our hope and our love in Jesus Christ

7 Christ lived among men and spent his life for them but he also found it necessary to go away from the crowd to be alone with his Father Our commitment to the welfare and uplift of our fellowmen should be the natural outflow of our discipleship of Christ But the source and foundation of this dedication is our love of Christ that makes us see him in others Working for the full development of men and society as a whole can lead to frustration and disillusionment unless we constantly draw strength from him

8 All Christian spiritual leaders must be men of God as befits the religious aspirations of our country and in accordance with our calling to conform ourselves to the image of Jesus Christ who was Son of God and at the same time man for others

Christian Witness

9 We are aware that the nature of our administrative work may lead people to look on us as mere professionals A deliberate effort is therefore called for so that the right image of our calling may be projected

10 Similarly our Christian institutions should seek meaningful ways to witness unto Christ. Efficiency and success are not the only criteria by which they should be judged It is true that we live in a secular state but this does not demand that our institutions obscure their Christian identity They should try to create an atmosphere, in which the God-dimension is apparent to all Wherever possible, whatever is conducive towards the creation of this atmosphere — for instance, prayer service Bible reading — should be encouraged Religious and moral instruction should receive their due importance in our educational institutions by integrating formal teaching with a lived experience of prayer and evangelical witness in daily life

Personal Relationship in Love

11 We cannot call upon the power of Christ unless we are one in his name Bishops priests religious and lay persons must have mutual trust for an effective Christian apostolate All of us People of God are at the service of one another and of society Here again it is Christ who effects our unity through the working of the Spirit We cannot lay enough stress on mutual trust and the person to person relationship Priest s senates diocesan consultors diocesan pastoral and parish councils and other lik bodies are not debating or discussion forums as if people are on opposite sides of the fence They are meant to be united efforts of minds and hearts seeking the good of others and the spread of the Kingdom of Christ

12 In all our institutions personal relationships are of prime importance We are involved in many works of charity and service, but here is always the risk that such involvement becomes impersonal The Church must invest in m n rather than in material No beneficiary of our services can ever be a mere number At the CBCI level w are trying to transform Caritas India from being a mere project oriented organisation to one that will manifest the deep concern of the Church for our more needy fellowmen Christian justice does not exhaust its lf merely in winning just wages for the lowyl paid securing rights for the oppressed and pronouncing against an unjust society It moves towards a fuller expression of love Justice has been defined as the sincerity of love It means acceptance of persons as p rsons with all their limitations and with all their potential for growth in the Spirit of G d

Healing of Structures

13 Often h w ver p rsons are the victims of unjust structures It is part of th Christian striving for a just society to seek every means of healing these structures The Church considers it to be undoubtedly important to build up structures which are more human, more just more respectful of the rights of the person and less oppressive and less enslaving (*Evangelii Nuntiandi* 36) Violence however is not an acceptable Christian solution We encourage our committed laymen imbued with correct attitudes towards society to move into such fields where they can influence the change of unjust structures

Discrimination

14. The dignity of man confers certain inalienable rights upon him, whatever be the accident of his birth. Any curtailment, or, what is worse, denial of these rights is an act of injustice. Hence, discrimination of any type must be part of our Christian concern. When, unfortunately, it is practised within the Church itself, it becomes a counter-sign to the Gospel values we profess.

15. Our struggle for the uplift of the backward and downtrodden, especially among the scheduled castes and tribes, is not just a matter of financial concessions and privileges People must respect them and they in turn must grow in self-respect, self-confidence and self-sufficiency

16 The plight of our Christian brethren of scheduled caste origin is particularly depressing We are committed to struggle on their behalf so that the present discrimination practised against them on the basis of religion, may soon end We look hopefully to the newly formed Commission for Scheduled Castes for a solution to this long-standing problem

17 In particular we would like to stress the right to religious freedom, which "has its foundation in the very dignity of the human person" (*D H*, 2) In matters religious it is the right of the human person not "to be forced to act in a manner contrary to his own beliefs" (*D H*, 2) Hence, any hindrance to the free change of religion would have to be considered as the violation of a human right, even as any form of "coercion or dishonourable or unworthy pressure" (*D H*, 4) would have to be considered "an abuse of one's own right and a violation of the right of others" (*D H*, 4)

Moral and Spiritual Values

18 Our country is witnessing a general decline in moral and spiritual values Corruption has sometimes become almost a way of life among many Violence has increased Respect for human dignity and life is decreasing Films, books and other mass media are often used to degrade man rather than uplift him The list could go on In this situation, the Church has a prophetic role to play She is called to be the conscience of the world She herself must be a model She is called to uphold moral and spiritual values and to wage relentless war against moral and spiritual evils She must reject bribery and corruption in all their forms, even when they appear as favours done in exchange for favours received We wish all our parishes, institutions and personnel to enjoy a record of clean administration They should propagate moral values through all the means at their disposal and in co-operation with other agencies and men of other faiths

Specific Issues

19 There are many other issues of injustice in our country and it would be naive on our part to imagine that the Church could solve them all. The Church is heavily engaged in education, health services

and development work and her contribution in these fields has been appreciated The recent calamity in Andhra Pradesh offered her yet another challenge to bring relief to the needy However, we must constantly evaluate our traditional institutions so that they become genuine witnesses to the Church's concern for the building of a just society and thus effective instruments of social change

20 We would like to specify a few areas of our active concern

i) Education

Our educational institutions particularly those catering to the more privileged classes should become agents of social change and find ways and means to educate the students towards social awareness and concern for the less privileged They should seek to reach out by offering assistance and sharing facilities with neighbouring schools by increasingly admitting poorer children to share equally the facilities available to the rich and in other ways

Our future educational efforts should move more and more in the direction of non formal education and adult literacy

ii) Health

We want our health services to take primary health care to the masses particularly in the rural and urban slums Catholic hospitals and dispensaries should stress the preventive and promotive aspects of health care Specifically we would urge them to join hands with the civil authorities in their programmes for the eradication of leprosy.

Our health outreach programmes may demand a change in the routine especially of religious communities of men and women involved in this work and their formation should prepare them to meet the new spiritual challenges that are posed

iii) Our developmental efforts should also seek a more person oriented approach and be constantly on guard against the danger of purely institutionalised service We have also sought to provide new orientations to Caritas India to marshal all possible resources human and material towards the all round development of our people

iv) Other Areas

a) A more simple life style of bishops priests religious men and women and the laity would serve to give greater credibility to our efforts

b) Since so much in the field of social justice depends on adequate legislation and its implementation we urge the active involvement of our laity in such areas as politics administrative services trade unions and the like where they can not only participate in the making of laws but also ensure their implementation

c) There should be a more serious effort to put into practice the guidelines concerning personnel in Church related institutions issued by the CBCI Labour Commission

21. We realise that many of these specific recommendations are not necessarily new, yet we feel that the present context of the situation in the country gives to them a particular urgency, to which each region and diocese should respond, where possible, with time-bound priorities It is particularly opportune for the Church to move towards the upholding of justice in a more forceful manner and in a much wider context Both within her own institutions, and, even more, by involving herself with all men of goodwill in the vital issues of the country, the Church can effectively contribute to the establishment of a just society

Comments

The much awaited Mangalore meeting of the CBCI called to discuss the response of the Church to the urgent needs of the country is over Perhaps no other meeting of the CBCI in recent years has been prepared with so much effort and participation by such a large number of persons The significance of the meeting lies in the fact that the Bishops were trying to discover how the Church in India could in the tradition of its Founder be at the service of the people of India The meeting was not as often otherwise happens called to discuss how the Church could grow but how it could think beyond its own apparent and immediate needs and incarnate itself into the hopes aspirations sufferings and struggles of the people in this country It is not as if our Bishops had never thought of these matters before Surely they have Yet this was the first time that they were doing this exercise as a collective body with all the seriousness the problem deserved

The significance of the task was underscored by Cardinal Picachy when making his own the words of Fr Subir Biswas at the last NCCI Executive Committee meeting he said in his Presidential Address

> We meet as the representatives of the Church of Christ in India at a critical time when with no uncertainty the common people of God have asserted their humanity dignity and right to shape their own destiny and the right to shake off the shackles of oppression and indignity Will the nation heed the voice? Will the Church be sensitive to it or will we once again bow to the tyrant's power in fear that we may lose our institutionalised wealth and our status and favour with the powers that be?

Considering the amount of preparation that preceded the meeting I was expecting some substantive pronouncements from the CBCI, pronouncements which would not only set a new pattern of thinking but also chart out a new course of action for all The 1967 Medellin conference of the Latin American Bishops marked an epoch in the matter of the Latin American Churches response to the urgent needs of that continent I was hoping that the Mangalore meeting would do precisely that for this country But if one goes by whatever documentation of the meeting is available, the results are not as exciting as they could have been The final Statement does undoub-

tedly touch upon several important issues affecting the country, yet there is no denying the fact that it has fallen short of the expectation of many.

It must, however, be said in fairness to the Bishops that no final statement can easily and fully reflect the concern and commitment of the participants, and the dynamics of a meeting. Nor can such a statement take into account the educational process that takes place, the interactions, etc., all of which must be taken into account while assessing the outcome of a meeting. It is also true that the Statement is only one document; we must wait for the full report which I suppose will publish other documents like workshop reports, etc.

I do recognise these limiting factors, but in spite of these I submit that the Mangalore Statement falls far below my expectations. In so saying I do not wish to minimise the significance of the concern expressed in the Statement when quoting the 1971 Synod of Bishops it recognises its words as even more valid and urgent today:

> Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel, or, in other words, of the Church's mission for the redemption of the human race and its liberation from every oppressive situation.

My problem arises from the fact that after so many people had been mobilised and such great expectations raised, we had reason to expect something more comprehensive, more dynamic, challenging and inspiring than is offered here. People were looking for something to carry home, something to refer back to. They were expecting that some specific goals would be set before them in their genuine search to respond to the urgent needs of the country in their respective areas of work. At moments of doubt and anguish the Statement should have been handy, providing enlightenment and solace. It should have provided fairly direct clues for future action programmes or indications of what pathways to follow in spite of hazards and risks. The sad part is that the Statement touches upon a lot of sensitive issues but without adequately dealing with them. For instance, it does speak of the Church's liberating mission for the establishment of a just society, the need to humanise our institutions, to change the life-style of bishops, priests, etc., but it fails to be specific and concrete on any of these questions. The bishops seem to have heavily under-estimated the need to issue a significant document, both inspirational and directive. Their Statement has neither of these attributes and is likely to be shelved away. It will not be a landmark in the history of the Indian Church.

This is not the place to enter into an elaborate discussion of the content of the Statement. Yet a couple of passages are significant and I would like to refer to them because I wish the CBCI had elaborated upon them more.

It is true that we live in a secular state but this does not demand that our institutions obscure their Christian identity. The Church must invest in men rather than in material. Our country is witnessing a general decline in moral and spiritual values. In this situation the Church has a prophetic role to play. She is called to be the conscience of the world. She herself must be a model. She is called to uphold moral and spiritual values and to wage a relentless war against moral and spiritual evils . It is particularly opportune for the Church to move towards the upholding of justice in a more forceful manner and in a much wider context. Both within her own institutions and even more by involving herself with all men of good will in the vital issues of the country the Church can effectively contribute to the establishment of a just society.

Strong words indeed but the concomitant question as to how the Church involves itself in all these has been hardly touched upon. This is precisely where the CBCI should have provided indicators to priests religious and the laity. What is going to be their individual response both as leaders and as supporters should have come through in ringing and resounding tone. In his introductory remarks Cardinal Picachy had called for this when quoting Cardinal Suenens he said

> Young people today say yes to the Gospel and to Jesus Christ and no to the Church. What is being called into question in this rejection are men of the Church such as we ourselves who in the eyes of the young reflect little or nothing of the authentic message of Jesus Christ. It is up to us pastors bishops and priests to make the first examination of conscience in the matter.

How much I wish that the members of the CBCI had gone more deeply into the question of their prophetic and leadership roles as leaders of the Indian people.

If I appear somewhat dissatisfied it is not because I do not wish to recognize the importance of what has been achieved but because I think that things should move faster. Let us look at the Mangalore meeting as only a beginning and take immediate steps to start on a more forceful programme. Perhaps the Standing Committee of the CBCI may consider the possibility of offering a more detailed set of guidelines for action by all concerned — bishops priests religious and the laity. Let us also remember that institutions by themselves do not promote or produce justice. They are only instruments in the hands of those who control and run them. Our response to the urgent needs of the country will not be and cannot be mainly an institutional response it must be the response of individual Christians who seek struggle and pray for a more just society — a venture in which institutions will have only secondary importance. Are we ready for it? This is the challenge facing us in India today. Unfortunately what the CBCI has given us does not suggest that the challenge has been squarely faced.

P T KURIAKOSE

GUIDELINES FOR LITURGICAL RENEWAL

(Given by the Catholic Bishops' Conference of India at their Ordinary General Meeting, Mangalore, 9-17 January 1978)

1 In response to the request made by the CBCI Commission for Liturgy to make a clear statement of principles especially in matters of adaptation we the Bishops of the Latin Rite in India, are agreed upon the following principles, policies and procedures

2. Liturgical Renewal can hardly be adequate and complete without adaptation or inculturation This has been clearly stated by the Vatican Council which encourages competent authorities 'carefully and prudently (to) consider which elements from the traditions and cultures of individual peoples might appropriately be admitted into divine worship, and makes provision for necessary preliminary experiments over a determined period of time among certain groups suitable for the purpose (art 40 1 and 2) The Council documents, together with subsequent instructions from the Holy See provide the broad framework for the important task of this renewal

3 This task the CBCI has entrusted to its Commission for the Liturgy (cf Report of General Meeting Delhi 1966) which has made steady progress in liturgical renewal aided largely by the introduction of the regional languages into the liturgy which in turn has been instrumental in promoting the active participation of the faithful in liturgical celebrations

4 It must be realised that India is a vast land with a large variety of languages cultures and pastoral situations The Regional Councils of Bishops have therefore a great role to play in the liturgical renewal and some formula must be found to enlist their continued co-operation To this end it is proposed to establish with the consent and co-operation of the Regional Councils Centres of Experimentation for which the following procedure must be followed

5 a) *The Catholic Bishops Conference of India* (the CBCI) in virtue of articles SC 22 2 and 40 1 as the competent territorial ecclesiastical authority will have the overall responsibility for inculturation in the liturgy It will initiate studies on elements of indigenization submit concrete proposals to the Apostolic See (SC 40 1) and with the latter s approval set up experimentation centres

b) *Regional Councils of Bishops* (RCB) will explore and study areas of inculturation relevant to their region communicate with the Sacred Congregation for the Sacraments and Divine Worship through the CBCI They will establish experimentation centres with the recognition of the CBCI and in consultation with the Local Ordinary and will be responsible for all centres of experimentation operating within their territories They will also guide and supervise the various experimentations evaluate their results once in six months and submit annual reports to the Holy See through the CBCI

c) *The CBCI Commission for Liturgy*, as the organ of the CBCI at the National level to animate, promote and co-ordinate liturgical renewal in general and inculturation in particular, will carry out the task assigned to it in this regard by the CBCI, in keeping with the mandate and specific terms of reference It will guide the work of the National Liturgical Centre and be responsible for it It will also be at the service of the Regional Councils for any expert guidance or technical help

d) *The Centres of Experimentation* will carry out experimentation under the following conditions

They should abide by the instructions given by the Holy See, the CBCI and the RCB The scope and programme of experimentation should be well-defined or at least indicated in broad lines They should be carried out in well-prepared groups under the direction of judicious persons, specially appointed for the task

They should be evaluated every six months and a report should be sent to the Holy See through the RCB and CBCI at the end of a year This evaluation should be done with their community in particular lay persons and religious should be consulted after due initiation and enlightenment on the subject They should constantly verify their psychological condition and pastoral approach and be concerned about remaining integrated in their milieu and act in a concerted manner with the other sectors of the pastorale

6 Notwithstanding these principles which are clear and beyond controversy we are aware that the liturgical renewal in our country in the application of these principles has given rise to certain fears and a sense of uneasiness among sections of our people Liturgy is the source of unity in the Christian Community Hence the Bishops requested the Chairman of the Liturgy Commission to make an evaluation of the progress of the renewal in India so that the movement could receive the necessary orientations to be of benefit to the Christian faithful It is obvious that this evaluation cannot concern itself with the principles of liturgical renewal which have been laid down in the Council documents and are rooted in the constant tradition of the Church down the centuries But it is possible that in the implementation of these principles and programmes the pastoral dimension has sometimes been obscured and the Commission is directed to pay careful attention to this In the meanwhile we would earnestly ask all whatever be their personal views not to do anything which might prejudice this work of the Commission and do damage to the liturgical renewal in our land

Comment The Rebirth of a Movement

It is no secret that *adapted* liturgical renewal had come to a standstill in India over the last few years amid rising controversies regarding the need and scope of adaptation Lack of adequate preparation of the people before changes were introduced had created "a certain unrest and confusion in the minds of some and this situation had been used "to oppose all change and renewal" Clear direction and guidance were

needed to clarify the troubled and ambiguous situation and to re-launch the movement for adapted liturgical renewal. It is very heartening to note that the Bishops have provided this direction and guidance in the form of "Guidelines for Liturgical Renewal" at their general meeting in Mangalore, 9-11 January, 1978. While presenting this document here I would like to underline some of its elements.

The "Guidelines" deserve an enthusiastic welcome for many reasons. The commitment of the CBCI to liturgical adaptation is clearly affirmed. "Liturgical renewal can hardly be adequate and complete without adaptation or inculturation" (2). It is again unambiguously affirmed that this task is entrusted to the CBCI Commission for the Liturgy (3). This affirmation would be shot in the arm of the much-maligned Commission. The need for experimentation is whole-heartedly accepted (4). A certain regional diversity has been acknowledged as a fact and an increased role is given to Regional Councils of Bishops. Finally, while insisting on the need for evaluation and requesting the Chairman of the Liturgy Commission to undertake it, the Bishops draw a clear line between the principles of liturgical renewal, which cannot be questioned, and their implementation, in which the pastoral dimension may sometimes have been overlooked and therefore needs to be evaluated and properly oriented. These Guidelines would go a long way towards not only re-launching the liturgical movement but also correcting any imbalance that may have plagued it so far.

While warmly applauding this encouraging leadership provided by our Bishops let me also give expression to two misgivings. First of all, I note that the statement is made by the *Bishops of the Latin Rite in India*. This restriction is rather mysterious. The Guidelines are based solidly on Vatican II and on the Indian situation. One would have thought that this basis is common to the whole Indian Church, irrespective of Ritual differences. The vision of one Indian Rite for India as a valid objective has obviously been shelved. "Liturgy is the source of unity in the Christian Community" (6). One wonders. This also raises structural questions. How do structures like the National Conference of Bishops relate to other groups based on Rites? If at a future meeting of the CBCI the Bishops have to vote on, say, an Indian Anaphora, will the Bishops belonging to the other Rites abstain? Has the CBCI, as the competent territorial ecclesiastical authority in virtue of articles SC 22, 2 and 40, 1 (5), any role to play in the adapted renewal of other (non-Latin) Rites? My second remark has to do with the Regional Councils of Bishops. These have been given more responsibility and room for initiative. This is welcome. My hope is that there will be real co-ordination between the RCB and the CBCI. While the present structure ensures that the needs of a particular region do not control general policies at the national level and present initiatives in other regions, there is the danger that a particular region may not feel the challenge to change and growth and will be left aside to stagnate. I hope that the CBCI Commission for Liturgy will take earnestly its mandate not only to coordinate, but also to animate and promote (5,c).

M. AMALADOSS, S.J.

Book Reviews

Sacred Scripture

New Testament Interpretation. Edited by I Howard MARSHALL *Exeter The Paternoster Press* 1977 Pp 406 £ 6

The subtitle Essays on Principles and Methods indicates the particular interest of the book. Feeling the need for a book which would offer a comprehensive and practical guide to the task of New Testament interpretation the New Testament Study Group of the Tyndale Fellowship for Biblical Research took up the theme at their meeting in July 1973 The papers read at that meeting were subsequently revised and are now offered to a wider public in the hope that they may be found of value as an attempt to cover this important area of study In an introductory chapter the editor points out that the aim of the symposium is to establish the principles and methods involved in understanding the New Testament He warns that there is no simple and easy formula for interpreting a passage in the Bible The authors of the symposium can only indicate some general principles and types of approach which will enable us to wrestle with the text and come to an understanding of it Textual criticism in any detail will not be found in the volume since the matter is a technical one and there already exist excellent manuals on the subject Important topics dealt with here are the questions of background sources form context exposition The book is not offered primarily to the general reader but to the student and to all who are concerned to interpret the New Testament in the modern world The volume is meant to be a basic guide

The book is divided into four parts The first deals with the background to interpretation (pp 21 71) It comprises two essays. Prof F F Bruce begins by giving an interesting survey of the history of New Testament study G N Stanton further discusses the presuppositions of New Testament criticism From the start we find strong remarks concerning the new hermeneutic with its emphasis on existential understanding/interpretation of the New Testament message Over-concentration on tradition and form criticism or source criticism must be avoided at all cost for it could obscure the important work of the evangelists themselves The section concludes with a warning that the task of interpreting is an exciting one but also a dangerous one

The use of critical methods in interpretation is studied in the second part (pp 75 195) Eight essays deal with the following points semantics and New Testament interpretation source criticism form criticism tradition history redaction criticism Apart from the first essay viz on semantics and New Testament interpretation all deal with topics with which most readers are familiar The chapter on semantics will require more effort from the reader The exposition of the theme is based mainly on de Saussure s theory of semantics and the application of linguistics to the New Testament as exemplified in the work of E A Nida who speaks enthusiastically of the insights of transformational grammar and in particular draws on the technique of reducing the surface structure of stretches of language to its underlying kernels (p 96) A C Thiselton the author of the essay is aware of the complexity of the subject He concludes his study with an example of semantic explanation choosing as topic Justification by Faith a speculative example suggested by the philosophical side of semantics

The third section The task of Exegesis (pp 199-281) attempts to deal with the actual methods of exegesis itself Two points are considered How the New Testament uses the Old (by E Earle Ellis) and Approaches to New Testament Exegesis (by R. P Martin) The use of the Old Testament in the New is considered especially as quotation and midrash. The presupposition of this

interpretation is based upon typology and the corporate dimension of man. R. P. Martin, considering the dogmatic and the impressionistic approach as unacceptable, insists on the need of the grammatico-historical method for elucidating the message in its original setting and in its literal sense. Prof. Martin rejects the existentialist approach which seeks to find out what the biblical author might have said or meant if he had written in our own days. He also has some reservations regarding the *sensus plenior* and prefers to look at the interrelation between the Old Testament preparation for Christ and the fulfilment in the New, in terms of typology. The topic of the existentialist approach is more fully described and criticized by J. D. G. Dunn (pp 294-300), when dealing with the problem of objectifying God (R. Bultmann). This third section of the book concludes with two examples of exegesis given by R. T. France viz. Mt 8, 5-13 and 1 Pt 3, 18-22

The fourth part (pp. 285-365) on the New Testament and the modern reader consists of four essays viz Demythologizing — the problem of myth in the New Testament, by J. D. G. Dunn. The New Hermeneutic, by A. C. Thiselton. The Authority of the New Testament, by R. Nixon and Expounding the New Testament, by J. Goldingay. As regards the problem of myth in the New Testament, Dunn starts from the consideration that the New Testament presents events essential to Christian faith in language and concepts which are often outmoded and meaningless to 20th century men. In this connection he examines the problem of miracle (mainly in relation to the position of D. F. Strauss) the influence of Jewish and Hellenistic myths the problem of objectifying God (R. Bultmann). The problem of myth in the New Testament is considered to be a complex one to which a general answer cannot be given. The point is that each must tackle for himself "the problem of how *I* express my faith as a Christian (p. 301)

The key question of the new hermeneutic is "how the New Testament may speak to us *anew*. A literalistic repetition of the text cannot *guarantee* that it will 'speak' to the modern hearer." The topic is examined mainly in relation to the writings of Fuchs and Ebeling. Thiselton examines the approach sympathetically and critically.

The book is a mine of information presented concisely and critically. Only a few points can be mentioned in a review. As in all symposia the essays are not all of the same standard, yet all are important. The authors manifestly have made an attempt at being clear and methodical in their exposition. Besides an index of New Testament references and of authors quoted, there is a good general index which enhances the value of the work.

J. VOLCKAERT, S.J.

Theology

Un peuple messianique. By Yves CONGAR O P *Paris, Cerf* 1975. Pp. 204. (No price given.)

This book by a leading ecclesiologist of our time is divided into two parts: "The Church Sacrament of Salvation", "Salvation and Liberation". The first part points out the prominence given at Vatican I, and more so at Vatican II, to the description of the Church as Sacrament. Lest we should think that this is a recent theological development without roots in the Christian tradition, the author shows that the theme is in fact deeply grounded in scripture itself and in the tradition of the Fathers. It is not an innovation but a rediscovery. Congar examines the biblical concept of *mysterion* and shows how in the Latin tradition this concept came to be rendered as *sacramentum*. First applied to the "sacraments" of the Church, it came to be used later of the Church herself. This is not surprising, as the distinct sacraments are partial realizations of the fundamental sacramentality of the Church. The author points out the deep theological truth conveyed by the definition of the Church as sign: it stresses the fact that the Church has no autonomy in relation to Christ, that she has her *raison d'être* in him and in him alone, not the Church but Jesus Christ is and remains the Saviour of the world. The Church's mission is to signify Christ in and for the world — a demanding task which necessitates on her part continuous reform.

In the second part of the book Congar reflects in the light of the biblical revelation on the relationship between salvation and the concept of liberation, much publicised in recent years by Liberation Theology. The Exodus was undoubtedly a political liberation, and it is normal that Liberation Theology bases itself on it. But it was not only

that, for the Passover of Moses is a type of that of Christ whose mystery is a passage from death to life. A Liberation Theology that would be complete must preserve the religious and spiritual dimensions of salvation and situate human and political liberation in its proper perspective. Congar shows that the biblical concept of salvation is more comprehensive than that of liberation which it includes. Jesus is Saviour Though he refused to present himself as a political Messiah, his action and his words have nonetheless political implications. His healing ministry and the restoration of human relationships belong to the salvation which he brings to the world The good news is total salvation eschatology made present in history

Congar then reviews different manners in which through the centuries Christian salvation has been theologically ela borated That justice has not always been done to the temporal and this-worldly dimension of liberation is a well known fact But that today we may fall in the opposite danger is equally clear men want to liberate themselves they do not want to be saved Yet Christian theology must hold both ends together the historical process of human liberation matters for the esta blishment of the eschatological kingdom but man s highest calling to become son of God must not be lost sight of Salvation includes human promotion but it says more For Christian faith man s end is one and cannot be deter mined apart from God but it assumes all that is of value in human history for grace perfects nature and Redemption in Jesus Christ encompasses the order of creation These are the funda mental principles which must guide every theological effort at showing the place of human liberation in Christian salvation. It was good to have them recalled and clarified by a theologian of the calibre of Y Congar

J Dupuis S J

The Way to Nicea. The Dialectical Development of Trinitarian Theology By Bernard Lonergan *London Dar ton Longman and Todd* 1976 Pp 143 £ 5 50 (Available from Examiner Press Bookshop 35 Dalal Street Bombay 400001 for Rs 85 25)

Lonergan is best known as theoreti cian of knowledge through *Insight* and as specialist in theological method through the more recently published volume, entitled *Method in Theology* What is perhaps, less known is that Lonergan has arrived at a precise theological method through long years of investigation and reflection on the development of Christian dogma, the dogma of the Trinity in particular His reflections on the development of the Trinitarian dogma and the Trinitarian theology which he himself builds on this tradition have been confined to two impressive volumes, *De Deo Trino*, published by the Gregorian University in 1964. What is offered here is an English translation of the first part of the first volume As the title indicates, the volume covers *The Way to Nicea.* Many will regret that no treatment is given of the first enunciation of the Trinitarian faith in the New Testament itself this, they will say is the necessary foundation without which all subsequent elaboration is unintelligible. Instead of providing this foundation Lonergan starts off with his own reflections on what dogmatic development means. He is a strong believer in the validity and necessity of such a development and defends it against the accusation, often made today of irrelevance. He writes

Those who are afraid of intellectually developed consciousness or who see in dogmas the beginning of the meta physics that they abhor will find in the Nicea dogma not a happy solution to difficult problems reached with the assistance of the Holy Spirit but an aberration or at best, a lamentable necessity arising out of a particular past situation (pp 16-17) In Loner gan s mind dogma arose in defence of truth where the Christian message itself was at stake it is moreover the outcome of the search of the Christian centuries to arrive at a reflective understanding of the message

Lonergan s main concern is to show the structure of the ante-Nicene Movement by which he means the dialectic whereby firm belief in the revealed word of God gradually eliminated less exact conceptions regarding the identity of Jesus Christ Word incarnate and thus prepared the way for later theology The story is told of the various attempts, some lucky some not, at determining the relation of Jesus Christ to God, which eventually led to the Nicene declaration of the *homoousia* of the Son with the Father In the process Lonergan meets the objection that in the Decree of Nicea the Church

went beyond the categories of religious experience to embrace a Hellenistic ontology. His answer is "The Nicene concept of consubstantiality does not go beyond the dogmatic realism that is contained implicitly in the Word of God. For it means no more than this, that what is said of the Father is to be said also of the Son, except that the Son is Son and not Father" (p 130) If the charge of Hellenisation is understood as corruption of the message, it must be pointed out that the intention of Nicea was on the contrary to protect the message from all reduction to Hellenistic speculations. Lonergan's defence is certainly valid yet the question may be asked whether he has sufficiently adverted to the possibility and need much discussed today of dogmatic pluralism While upholding the validity of the Nicene enunciation some will be less inclined than he is to absolutise it as the only possible enunciation of the Trinitarian mystery

J DUPUIS S.J

And Would You Believe It? The Story of the Nicene Creed By Bernard BASSET S J *London Sheed and Ward* 1976 Pp 103 £ 2 95 (Available from Examiner Press Bookshop 35 Dalal Street Bombay 400 001 for Rs 50 15)

The author is a well known spiritual writer The same human warmth and good humour is found here as in his previous writings. There is more Basset's aim is to make the Creed come alive for the ordinary Christian and to show that its seemingly abstract statement can strike a deep echo in us if we would only pierce the surface He succeeds to an extent but to an extent only How far the book will appeal to modern man is a question that can be asked does it answer his questions and meet his preoccupations? The author's personal reminiscences his reflections on Newman (and Monsignor Knox) may not impress the reader much The subtitle is at least misleading One does not really learn here the story of the Nicene Creed rather the Creed serves as a pretext for the author to expose his devotion to Newman! However meritorious an aim this is, it could have been achieved some other way The historical data on the composition of the Creed leave some refinement to be desired with regard to the procession of the Holy Spirit Basset seems to forget that the *filioque* clause is a late addition to Constantinople I (p. 66). The theology too is somewhat short-sighted Basset stresses God's manifestation to man through his conscience, but is this the point of the Christian message embodied in the Creed, or even of other religions which are unhappily termed here 'natural'? The cost of the book seems much for what it offers

J DUPUIS, S J

Question(s) à la théologie chrétienne. By Yves LE GAL *Paris, Cerf* 1975 Pp 285 (No price given)

This book is destined to the theologian and is meant to make him reflect on the meaning of his charism and the method of his work. The 'Question addressed to Christian Theology' is the question of its relevance It is asked against the background of the cultural revolution which is taking place in the world and in the Church ancient values are crumbling down and new ones are being discovered the survival of Christianity calls for a radically new evangelical praxis and a no less new mode of reflection As put by the author the fundamental question is What is theology destined to be after the death of metaphysics? He writes on the role doubt plays in faith (pp 56ff) on new ways of living the Gospel free of dogmatic truth and institutional belonging (pp 73 77) on choosing Christ while rejecting religion (pp 140-145) on Marxist Christians etc He proposes a double theological program a critical theology based on Marx and Freud and a theology of hope as opening towards a common future

The book is thought provoking its analysis of the current philosophical and cultural mutations that constitute present modernity deserve attention The believer and the theologian will appreciate the author's insistence on conversion on evangelical praxis and the love of the neighbour He will wish to share the author's hope that Christianity still has a chance but may think that the foundation for this hope has not been sufficiently spelt out Jesus Christ is alive and continues to inspire us his Spirit — never mentioned in the book — is present and operative, calling us to a relationship of sonship

to the Father. He may disagree with the author when he thinks that henceforward there remains no way towards God except service of the neighbour.

J. DUPUIS, S.J.

The Priest Today. Theological and Spiritual Reflections. By John WILCKEN, S.J. *Melbourne, The Polding Press,* 1976. Pp. 76. £ 1.85.

Much attention has been given in recent years to the theology of the priestly ministry. In particular, the question of the specificity of that ministry as distinct from other ministries of the Church, has been reconsidered. The prevailing view today — which the author of the book makes his own — places the specificity of the priestly ministry in spiritual leadership and unity (pp 9 10). The priest, he writes, is "for enabling the Church to be" (p 48) — a formula often repeated through these pages. Wilcken does not, therefore agree with the view that the priest is primarily a prophetic figure. He notes that it is difficult for the priest to be a prophet, and that this role is not given to him in ordination, his task is rather to reconcile and to unite (p 13). Wilcken would of course agree that preaching the word often termed the priest's "prophetic function", is his primary duty, nevertheless spiritual leadership and uniting the community offer a broader basis for his ministry even though the community is primarily assembled around the Table of the Word.

The book is divided into two parts: The Role of the Priest and The Life of the Priest. It makes valuable suggestions as regards prayer and the sacramental life. Not all will however agree on all points, as for instance when the author recommends daily participation in the Eucharist but considers joining in concelebration a "secondary matter".

J. DUPUIS, S.J.

Religious Life

Cloud by Day Fire by Night. By David M. KNIGHT. *Bangalore, Asian Trading Corporation,* 1977. Pp 223. Rs 17. (Available from Asian Trading Corporation, P.B. 2587, Bangalore-560 025.)

This is the first Indian edition of a work finalized in 1975 and published for the Canadian Religious Conference. During ten years its material had been worked out and tested in dialogue and spiritual direction, retreats and workshops with men and women, religious and lay.

Twelve chapters deal with the nature and general principles of religious life (Part I), celibacy as the key of the vowed life (Part II), community (Part III) and the characteristics of religious life (Part IV). "The title ... suggests that religious life is a cloud of unintelligibility by the daylight of natural reason while by "the dark light of faith" the meaning is as clear, as strong as a fire burning before one's eyes and within one's heart' (Sister Jean Smith in the Preface), or, as the sub-title has it 'The Religious Life as a Passionate Response to God".

The four chapters of the first part lay the foundations for the following developments they focus on the life-style the way of growth, the basic options and the renunciation involved in the nature of religious life.

In strong pages, the second part deepens the meaning of celibacy as expression of spousal love for Christ, a commitment no less real and "passionate" no less gratuitous and self-giving than is true human love.

The three chapters on community-living show that the religious community fundamentally aims at creating an environment conducive to communal faith-experience according to the vows. The religious acknowledge Christ together with a view to witness and mutual support, Christian love should grow into real friendship through mutual commitment. The sign of its vitality is the ability for a contemplative listening in communal prayers.

The characteristics of religious life analyzed in the fourth part are celebration, by which the religious community integrates its work and life into the Christian mystery, separation from the world as a sign of "otherness" and authenticity, complementary to the way of life of the Christian lay-person; transcendence and reintegration, by which religious life bears a unique — though not the only — witness to the Kingdom of God already here on earth. It implies a "paschal renunciation" in faith, hope and charity, by which we affirm that God is enough for us. This renunciation brings about a reintegra-

tion of all the values, so that we do not really lose anything but gain all on another level.

The book is rich in content, solidly philosophical, theological and spiritual. It is deeply modern without yielding to slogans; remarkably articulate and lucid. The author has also much to say about lay-spirituality His work is an important contribution to the theology of religious life and will enrich mature readers.

Knight announces two complementary volumes one on poverty obedience spiritual government and spiritual direction the other on lay-spirituality We keenly await their publication.

G GILLEMAN S.J.

Prayer

Problems of Prayer By Felix M PODIMATTAM O F M. Cap *Bangalore Asian Trading Corporation* 1977 Pp 240 Rs 15 (Available from Asian Trading Corporation P B 2587 Bangalore 560 025)

The author cherishes the hope of writing a four-volume study of prayer as a manual for seminaries and noviciates in which he will draw from the material prepared for conferences to priests and religious. The first volume here under review deals with the problems encountered by anyone who seriously wants to progress in praver

A simple enumeration of the chapters gives an idea of the amplitude of the project The author meets the problems raised by modern trends unfavourable to prayer like technology materialism hyperactivism and secularism He deals with the tension between prayer and activity and the way to their integration the tension between praver daily life and social responsibilities the problem of overwork and of right utilization of time the trial of distraction and dryness the question of false ideas about God, self and prayer the problems connected with the circumstances of prayer time place postures and methods finally with the tension between personal and liturgical prayer

While intending to clear the ground and set the stage for a complete doctrine of prayer this volume already delineates the answer to important questions, like the relationship between natural and supernatural, the meaning of petition, the role of darkness in contemplation; the communal aspect of prayer, the value of popular devotions, etc.

The writing is articulate, clear and didactic. The volume will provide an abundant material, not only for instructions and conferences, but for prayerful reflection and growth in union with God. It is not meant to be set aside after a cursory reading its suggestions need to be applied to our lives

G GILLEMAN S.J

Hey, You! By Michael HOLLINGS. *London Burns & Oates* 1977 Pp 128. £ 1 95

This book is the witness of a man of deep faith of a priest of our time who offers a guide to prayer and shows the ordinary man or woman a path to holiness in daily life His style direct sincere sometimes blunt, always very personal and encouraging captivates the attention

The first part of the book initiates one to prayer to its what and why to mental as well as to vocal prayer to the conditions to be created by recollection and generosity It discusses the validity of authentic popular devotions always insisting on loving contact with God in faith.

The second part supplies materials for prayerful meditation or contemplation Most of it comments originally and personally on New Testament episodes expectation and John the Baptist preparation and Mary approaching the Passion the way of the cross the Mass as a sharing in the Sacrifice It ends with a chapter on Padre Pio a priest who lived his sacrifice

The meditations are very concrete and lively It is impossible to read the book without feeling summoned to start praying and living closer to God

G GILLEMAN S J

Hindi Literature

Baibil ek Sankshipta Parichaya. By Leo VECHOOR *Allahabad St Paul Publications* 1976 Pp 111 Rs 4 50

This book is meant to facilitate understanding and intelligent reading of the Bible Having himself done a deep study of the Bible the author excels in presenting it to the common reader in a simple and appealing manner The brief study is divided into four parts the first gives general information about

the Bible; the second explains the difficulties involved in translating the Bible from the original languages. The main biblical teachings are exposed in the third part the fourth part, after outlining the composition of the Bible itself, shows the division of its various books. Biblical maps, pictures and photos of manuscripts add to the interest of the book.

The author's intention is to provide family circles and discussion groups with an instrument that will enable them to reflect together on the word of God To this end he formulates questions of interpretation pertaining to the modern age and answers them satisfactorily The book is recommended to the general public to which it is destined The language is smooth, pleasant and suited to the people.

C. LAKRA, S J

Bhili Chetna Git. By Mahipal BHURIYA *Indore Hira Bhasya Prakashan* 1977 Pp. 109 Rs 4

This book presents a collection of twenty-six conscientization songs in Bhili along with a Hindi version and indication of the appropriate *rāga*. A Bhil himself, the composer and author gives proof of a thorough acquaintance with his people, their customs problems and aspirations. He deserves our praise for having adapted the idea of conscientisation to the Indian tribal context.

As the author explains in his Introduction the Bhils cannot follow the pace of progress unless they are made conscious of the economic political social and educational problems involved. These popular songs are to bring about this conscientisation. Hymn n. 2 sets forth the basic theme: the Bhil country is fair, but the *baniyās* make it miserable, e.g., through usury (n. 11), usurpation of the fields (n 13). The new tarred roads only allow them to exploit the villagers more easily (n. 15). Social problems are the dowry-system (n. 6) drinking (n. 14), the education of women (n 20) The Foreword by Dr Nemichand Jain remarks that, even though the author is a Christian (a Catholic priest in fact) the book betrays no sectarian slant. Indeed, the songs in prayer-form (nn 1 4 26) are addressed to *Bhagavān* N 10 opposes superstitious belief in malicious spirits. But does the Christian message really not offer any theme which could arouse an awareness of social justice?

J F

Hindi Ke Tin prarambhik Vyakarana. Translated and edited by Mathew VECHOOR. *Allahabad St Paul Publications* 1976 Pp 166 Rs 25

This book makes a significant contribution to tracing the origin of the modern spoken Hindi language. For the first time the earliest three Hindi grammars made by missionaries have been translated into Hindi from the original Latin The book is obviously the fruit of much research accounting for the rich and extensive information and data which it provides along with specimens of the ancient script

J PATRICK

Book Notices

The *Christian Literature Society Madras* is ever ready with new titles. We give here a brief account of a few books received recently

The Sermons of Jesus, King and Teacher by J R. MACPHAIL (1977 pp 168 Rs 8) is part of a substantial work of biblical exposition which the author left unpublished when he died. (Another part of the same has been published under the title *The Parables of Jesus* cf VIDYAJYOTI 1977 p 240) It deals with the Sermon on the Mount and the Discourses in the Upper Room. The author confronts us with questions of biblical criticism but he does more, for he leads us to the deeper problems that affect our lives Did Jesus really think that he was God? What is the meaning of his sayings for us today? **The Kingdom and the King** by the same author (1977 pp 84 Rs 5.50) was meant to serve as background to the whole exposition. It studies the often puzzling sayings of Jesus about the Kingdom and the Son of Man. What did Jesus mean? The N T records give no single reply s an expert guide the author helps his readers to work their way through he material.

M. M. Thomas is a prominent ecumenical figure. He has served as Secretary for Church and Society of the East Asia Christian Conference and, until 1975, as Moderator of the World Council of Churches. **Towards a Theology of Contemporary Ecumenism** (1978 pp 320, Rs 15) is a collection of addresses to ecumenical gatherings, delivered between 1947 (when he joined the staff of the World Student Christian Federation) and 1975. The author has selected for inclusion only those addresses which contain "theological reflection on the relation between the universality of Jesus Christ, the unity of the Church and the contemporary struggles for world community". In his mind, "Contemporary Ecumenism" indicates the interaction between Christian ecumenism and secular ecumenism. M. M. Thomas strongly believes in this interaction the role he has played in awakening classical ecumenism to human struggle for unity and justice can be evaluated by reading these pages.

Karnataka Christians and Politics by G Shiri (1978 pp 95 Rs 7) is a short study of the involvement — or lack of the same — of the Protestant Christian Community in the political life of the nation at all levels. It tries to identify the major reasons which hinder Protestant Christians of that State from fuller participation it also traces various political activities or prevailing attitudes towards politics **The Cross Beckons** by T M Philip (1978 pp 62 Rs 2 50) is a collection of sermons meditations and talks given in 1976-1977 It articulates the demands of the Cross on Christian life and witness in the context of society in India today We need to come to grips with the burning problems of man and this can only be done in a Christian manner by reflecting on the meaning of the Cross f Jesus in relation to the human agony caused by social economic and political evils.

• • •

Fr M Chacko continues to publish his **Bouquet of Weekdays Homilies and Liturgical Meditations** The last volume todate (Volume III Part IV) covers Weeks Twenty Six to Thirty Four of the Year (1977 pp 238 Rs 13) As the preceding volumes (cf Vidyajyoti 1976 p 328 and 1977 p 240) this one too has secured the collaboration of a large team of writers It is published by *Jesuit House Kanjirapally Kottayam Dt*

We Do It For Jesus by E Le Joly published by *Oxford University Press Calcutta* (1977 pp 182 Rs 22) is a lively account of the spirit that inspires the life and work of Mother Teresa and her Sisters of Charity Fr Le Joly who was for twenty years spiritual director at the mother house was highly qualified to write this book it is in fact the fruit of numerous conversations between Mother Teresa and the author No wonder it gives the inside story and the secret of the foundress and her sisters Every page testifies to Mother Teresa s indomitable fa th an l simple char ty

She Died She Lives by George Francis published by *Darton Longman and Todd London* (1977 pp 176 £ 1 55) is the story of a young Italian girl Maria Orsola who died at the age of fifteen She belonged to the Focolare movement and her simple life story helps the reader to discover what the movement stands for a personal commitment to God at every moment of one s life a return to the Gospel through personal union with Jesus. Written under a pseudonym by an author who wishes to remain anonymous the book draws on the diaries and letters of Maria it is also based on the testimonies of people who knew her well The book is a lively account of a short life well spent. It is available from Examiner Press Bookshop 35 Dalal Street Bombay 400001

Sheed and Ward London published **Catholic Facts and Figures** compiled by Frank Pycroft (1977 pp 87 £ 1 95) The book collates essential statistical data on the Catholic Church in the English-speaking world side by side with the corresponding data for the whole world The data (for the years 1969 1973 1974) are based on the official statistics provided by the *Statistical Year-Book of the Church* A second section summarises the Church s essential doctrine and pastoral practice as it stands out from the documents of the Second Vatican Council and from post-conciliar documents. A third section lists Catholic weekly newspapers, associations, and booksellers in English-speak-

Continued on p 177



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Caste Consciousness

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In This Issue

The aim of the ecumenical movement is the realization of the prayer of Jesus "that all may be one" Over the last decades Christians have painfully learned the scandal of their division, the awareness has grown among the Churches that visible unity is not a matter of expediency but a demand imposed by Christ on his Church The unity we seek is the unity he willed Much spade-work towards ecumenical understanding has been done by way of mutual agreements on baptism, the Eucharist and Church ministry, more is on the way on authority in the Church This preparatory work is gradually leading to a new search for the kind of visible unity which would fulfil the Lord's will for the Churches This quest brings the ecumenical movement to a decisive phase "Conciliar Fellowship" is being advocated as a model for the visible unity of the Churches Born in the orbit of the World Council of Churches, stressed by its last General Assembly at Nairobi, the concept is presently being studied by the WCC Faith and Order Commission whose next meeting is due to take place in India this year We are happy to publish an address in which Dr Lukas VISCHER clarifies the term "Conciliar Fellowship" The address was delivered at a National Consultation on Conciliar Unity held in Bangalore early this year, of which we also provide a brief account in this number

Man, Professor David C SCOTT reminds us, is a "teller of tales" Much rethinking has been done in recent years on the category of myth A far cry from "mere legend", myth is in fact an essential and necessary mode of expression of religious man The article presents in a very perceptive and readible manner insights into myth and symbol which are becoming common today and can no longer be ignored by theological reflection Their significance for a positive evaluation of other religious traditions would be evident, but their bearing on our own should also not be overlooked

That the caste system is incompatible with the Christian ideal may be true but is easily said It does not by itself do away with caste consciousness even among Christians Fr SIXT describes what caste consciousness would mean His analysis shows that, in spite of our protests to the contrary, it may remain a rampant reality not only in our society but in our religious mind His down-to-earth reflections will prove useful in inspiring pastoral action.

The Unity We Seek

ORIGIN AND MEANING OF THE CONCEPT "CONCILIAR FELLOWSHIP"

Lukas VISCHER*

AFTER extended discussions, the Fifth Assembly of the World Council of Churches adopted the following statement as a description of the unity to be realized in the ecumenical movement

> The one Church is to be envisioned as a conciliar fellowship of local churches which are themselves truly united. In this conciliar fellowship each local church possesses in communion with the others the fulness of catholicity, witnesses to the same apostolic faith and therefore recognises the others as belonging to the same Church of Christ and guided by the same spirit. They are bound together because they have received the same baptism and share in the same eucharist; they recognise each other's members and ministries. They are one in their common commitment to confess the Gospel of Christ by proclamation and service to the world. To this end each church aims at maintaining sustained and sustaining relationships with her sister churches, expressed in conciliar gatherings whenever required for the fulfilment of their common calling.

I. Are Common Affirmations Possible?

The Nairobi statement is the result of discussions which extended over many years. As early as 1961, the Third Assembly in New Delhi had addressed a recommendation to the Faith and Order Commission to study the history and significance of the conciliar process in the first centuries. The study took several years to complete. A small commission of specialists prepared a detailed report which was submitted to the Faith and Order Commission at its meeting in Bristol (1967)[1]. The findings provided firm historical ground for further common reflections. After Bristol the discussion moved through various stages: the Fourth Assembly in Uppsala (1968), the meeting

*Dr Lukas VISCHER is Director of the Secretariat of the Faith and Order Commission of the World Council of Churches.

1 *Councils and the Ecumenical Movement*, WCC Studies 5, Geneva 1968.

of the Faith and Order Commission in Louvain (1971), the consultation on "Concepts of Unity and Models of Union in Salamanca (1973), the meeting of the Faith and Order Commission in Accra (1974) and finally the Fifth Assembly in Nairobi (1975) Section II of that Assembly represents a summary of this long discussion

It is not a matter of course that the divided churches can agree on a description of the goal which they are committed to achieve in the ecumenical movement They differ in their understanding of the nature of the Church and consequently also in their understanding of the unity we seek On the basis of their ecclesiology they project different views and concepts of the unity of the Church they also propose different ways of achieving the goal Within the variety of concepts how is it possible to offer a common or at least the beginning of a common description of the goal ? The need for such a description is obvious Only agreement on the goal can prevent the dispersion of unity efforts in different directions a problem which has faced the ecumenical movement from the beginning Each of the Assemblies has had the issue on its agenda The Third Assembly in New Delhi was the first to succeed in formulating a common description The report of Section II of the Nairobi Assembly is a further development of the New Delhi Statement

Another of the Nairobi Assembly's decisions is relevant in this context A new constitution was adopted which states the aims for which the World Council of Churches exists The formulation concerning the unity of the Church reads as follows to call the churches to the goal of visible unity in *one* faith and in one eucharistic fellowship This sentence already reflects some agreement on the goal First it expresses the conviction that unity must be visible i.e. the communion in Christ must be recognisable It must be a sign of reconciliation which can be seen and felt What visible unity means becomes particularly clear if we ask what the opposite of visible unity would be it is not invisible unity but visible division Working towards visible unity simply means overcoming the present visible divisions in the churches Then the formulation underlines the need for unity in faith Unity requires the certainty that the churches confess the same apostolic faith The sentence deliberately does not speak of unity in the same understanding of faith Understandings may vary Unity in one faith leaves room for different articulations of the faith as long as the churches are able to recognize them as legitimate expressions of the one apostolic faith Finally the formulation speaks of unity as eucharistic fellowship Oneness in Christ is primarily manifested by sharing bread and wine.

The report of Section II of the Nairobi Assembly is an attempt to develop further these very general affirmations. It describes visible unity as "conciliar fellowship of local churches which are themselves truly united".

II. *The New Context*

It has sometimes been said that the concept of "conciliar fellowship" was conceived as an alternative to the concept of "organic unity". From the outset, I should like to emphasize that this is a misunderstanding. The description given by the Nairobi Assembly is rather a further development of the idea of organic unity In the last fifteen years, the face of the ecumenical movement has changed considerably, and inevitably the thinking about the unity of the Church has also changed. Section II's conclusions can only be understood against this background. Let me mention three aspects of the present ecumenical scene which need to be taken into account.

a) A Wider Range of Traditions

During the first decades, only a limited number of confessional traditions participated in the ecumenical movement In particular, the Roman Catholic Church was missing The debate on the unity we seek was determined by the ecclesiological positions of the non-Roman churches. Issues which are characteristic of Roman Catholic ecclesiology, such as authority, papacy, magisterium, etc, were not taken up. At times opposition to the Roman Catholic Church would even operate as a uniting factor The entrance of the Roman Catholic Church into the ecumenical movement has deeply modified the dynamics of the relationships among the churches The changes brought about by active Roman Catholic participation are probably deeper than most non-Roman Catholic churches have yet realized We are still only beginning to understand all the implications of the new ecumenical constellation for the search for visible unity. There has been a great deal of excitement over the new contacts which have resulted from the Second Vatican Council Roman Catholic participation in the ecumenical movement has been praised as an "historical breakthrough". Now, the deeper implications are beginning to appear.

The ecumenical movement can be seen in two ways. Its most profound intention is to bring together all churches which confess Jesus Christ as God and Saviour; its purpose will only be fulfilled when all churches, through prayer, dialogue and common witness,

will have been united in one communion. From the beginning, therefore, the doors have been open to all churches. The churches engaged in the ecumenical movement considered their fellowship incomplete so long as the Roman Catholic Church did not take part in it. De facto, however, the ecumenical fellowship was given its shape by churches of non-Roman Catholic traditions, especially the various Protestant churches of the West. In the first decades, the influence of the Anglican Church prevailed; later the Reformed tradition acquired a special weight. It is true, of course, that from the very first days of the movement the Orthodox churches played a significant role. Their participation opened up important dimensions in the ecumenical discussion, e.g. it helped to reach some agreement on the controversial issue of Scripture and Tradition (Fourth World Conference on Faith and Order, Montreal, 1963). The Orthodox presence prevented the Protestant churches from settling for premature "Protestant solutions" and helped to keep the original intention alive. In many respects, however, the ecumenical movement was carried forward by the Protestant churches and Protestant ecclesiology has had a lasting impact on the structures which were created to give expression to the growing fellowship among the churches.

As an example of this, the concept of "councils" could be mentioned. On the whole, the national and local councils which have come into existence in various countries have a Protestant ethos. In their programmes they reflect an activist Western Protestant approach. Theological reflection as well as common worship have played relatively small roles in their life. As a rule, Orthodox churches have found it difficult to take their place in councils. Not that the idea of "councils" is necessarily contrary to their ecclesiology, but in order to make them feel at home the whole concept would need to be recast. The same applies to the Roman Catholic Church.[2]

The entrance of the Roman Catholic Church into the ecumenical movement has led gradually to an ecumenical fellowship which is larger than the ecumenical structures which were established in the past. The "receptacles" have been outgrown by the movement. There is urgent need for adaptation. The new constellations must be given appropriate expression. The churches which have so far carried the burden of the ecumenical movement will be required to face painful changes. In order to reach new solutions, for instance Protestant

2. The recent statement by the Secretariat for Promoting Christian Unity on "local ecumenism" gives evidence of a rather thorough but in many ways still inconclusive Roman Catholic reflection on participation in councils. On this document see VIDYAJYOTI 1976, pp 35-45.

churches must not only realise but also spiritually accept that they are a minority within the whole ecumenical family.

b) The Search for an Appropriate Visible Expression of the Church as a Universal Communion

For many churches, participation in the ecumenical movement has led to a new sense of the universal dimension of the Church. When the ecumenical movement began, most Protestant churches had to elaborate structures which could serve as confessional families. They were primarily organized as national churches. True, the missionary movement had opened new and wider horizons, but on the whole the Protestant churches entered the ecumenical movement with a limited sense of the universal dimension of the Church The same is true for the Orthodox churches Though they were always of the conviction of being one family bound together by the same apostolic faith, they were hardly in a position to speak and act together at the international level [3] For most churches, therefore, the ecumenical movement filled a vacuum It offered them the opportunity of a common voice at the international level, and since there were no strong confessional structures in existence, the churches quite readily made use of this opportunity. The ecumenical movement became the place where the churches learned together to respond to the new pressing issues which transcended their own national boundaries

In particular, participation in the ecumenical movement made it possible for the churches in Asia and Africa to make themselves heard. In the provisional fellowship of the World Council of Churches a new partnership between older and younger churches could be worked out, a new form of universal fellowship could begin to take shape The ecclesiological "freedom" which characterized the ecumenical movement at the international level was a major factor in this respect

The entrance of the Roman Catholic Church into the ecumenical movement has raised new questions The Roman Catholic Church has always been fully organized as a universal communion. It may have been partly for this reason that it remained outside the ecumenical movement for so long It did not feel the same need to develop, together with other churches, structures for witness and action at the international level Its own structures made it self-sufficient. When it became involved in the ecumenical movement this self-sufficiency had

3 The famous encyclical of the Ecumenical Patriarchate calling for a pan-Christian association of all churches (1920) illustrates rather well the situation of the Orthodox churches at the beginning of the ecumenical movement.

been shaken and by the Second Vatican Council it was thrown into a far-reaching debate on its internal structures, especially in the relationship between the local churches, their bishops and the authority of the Pope at the international level. How is the Church to be seen? As a pyramid with the Pope at the top? Or primarily as a communion of local churches? Though the Second Vatican Council provided an answer, the debate on these questions is still far from concluded.

With the Roman Catholic Church participating in the movement, the discussion on the appropriate expression of the unity of the Church at the international level needs to be resumed in new ways. While in the past the issue was approached in pragmatic ways, it now needs to be taken up in ecclesiological terms. In response to the challenge presented by the Roman Catholic Church, the confessional traditions have gained new importance. They have become partners of the Roman Catholic Church in bilateral conversations. The question now arises very acutely, therefore, as to how the unity of the Church is to be conceived at the international level. The precise issues which are characteristic of Roman Catholic ecclesiology have been put on the agenda of the ecumenical movement. The further debate will need to clarify how a common vision of the unity of the Church as a universal communion can be developed out of the diversity of ecclesiological views.

c) *Unity Needs to Be Constantly Renewed*

In recent years, it has become clear that the quest for the unity of the Church is not exclusively concerned with overcoming confessional differences. There is need to reach sufficient agreement to enable the churches to live again in full communion because the present state of separation must be ended. Even if the churches succeeded in formulating the required agreements, however, they would not yet have reached unity. Unity presupposes a quality of Christian life which formulas of doctrinal agreement will not produce. It can come into existence only through living together and sharing in the gifts of the Spirit.

Furthermore, unity is not a state which can be reached once for all. Even when unity has been realized, the threat of division will continue. Unity is an extremely fragile reality which requires constant care. As the Church faces the challenges of its time, unity will inevitably be tested. New, unexpected tensions and conflicts may drive the various elements apart. Therefore, unity needs constantly to be re-built. In a certain sense, the ecumenical movement will never end. Unity is not a state which can be reached but rather a process which must be continually renewed.

The New Testament does not depict a church living in perfect harmony. It gives rather a picture of a church held together by Christ and struggling for unity in the midst of all sorts of conflicts. The reader has the impression that, on several occasions, the early church was close to breaking, but finally succeeded in maintaining communion. Some of the main passages in the New Testament on the unity of the Church reflect the deep conflict between Jewish Christians and Gentile Christians. Unity was maintained by coming to terms realistically with that conflict. Unity can be adequately understood only if it is seen in the context of the threat which the opposition of these two tendencies represented

Today, the Church finds itself still in this continuing process. The threats to unity have changed But, as in its early days, the Church needs still to be alert to factors which can be divisive. Obviously, unity cannot be preserved by withdrawing from the conflicts. The Gospel must become manifest as a challenge to all human barriers and the Church is therefore bound to find itself in conflicts. The Church faces the constant task of analysing its own situation and discerning the potential sources of new divisions.

It follows from this reflection that the ecumenical discussion must not only deal with the confessional controversies but with all issues connected with the unity of the Church As the conversation on confessional differences advances, these other issues will need more and more to be taken up together In fact, the agenda of the ecumenical movement has already been considerably broadened

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Any attempt to describe together the "unity we seek" needs to take into account these three considerations we have mentioned. The description offered by the Nairobi Assembly seeks to do justice to the new aspects of the ecumenical scene which have become manifest, and its relevance will be apparent only to those who are aware of the shifts which have taken place in the past fifteen years.

III. The Origin of the Concept

As I have said already, the notion of conciliar fellowship was the result of a detailed study on the councils and the conciliar life of the early church. It can be said that the Church of the first centuries was a "conciliar fellowship". Through a history of serious conflicts, it maintained its unity by means of conciliar gatherings. The unity of

[illegible]

those first centuries was far from perfect and all those who idealize the peace of the "undivided Church" are utterly wrong. It is significant, however, that, despite tensions and even temporary breaches, it was capable of staying together. Conciliar gatherings were a powerful instrument in this process.

Anyone who studies the history of the ancient Church will be struck by the fact that from the earliest days representative gatherings proved to be an almost inevitable necessity in the life of the Church. The first study report (1967) stated the following conclusions:

> By conciliarity we mean the fact that the Church in all times needs assemblies to represent it and has in fact felt this need. These assemblies may differ greatly from one another however conciliarity, the necessity that they take place is a constant structure of the Church, a dimension which belongs to its nature. As the Church itself is an "assembly" and appears as assembly both in worship and in many other expressions of its life, so it needs, both at the local and on all other possible levels, representative assemblies in order to answer the questions which it faces.[4]

For its life in unity, the Church requires regular gatherings, consultations, common decisions and the testing of these decisions by a process of reception. The earliest example of such a representative gathering may be found in the meeting of the apostles reported in Acts 15. The Church was faced with the possibility of a serious split. The issue at stake was of far-reaching consequences and could easily have divided the Church for centuries. The response to the danger was quite spontaneous. The leaders had to meet and consider the issue in an assembly. Of course, this first assembly was of a rather unique nature. Subsequently, "conciliarity" found expression in varying forms: in local synods, in regular regional synods of bishops, in assemblies and councils of the Christian Roman Empire, etc. Perhaps among these various forms a basic distinction needs to be drawn between regular gatherings required for governing the Church and gatherings which were called for special reasons. The great ecumenical councils of the 4th and 5th centuries belonged to the second category. They were events which became necessary because of serious troubles in the life of the Church. They are not to be understood as institutional churches but, as the Orthodox theologians sometimes say, unplanned "charismatic events".

Councils do not automatically serve the unity of the Church. They can also be a source of division, as any instrument towards unity

4 *Councils and the Ecumenical Movement*, WCC Studies 5, Geneva 1968, p. 10.

cils be misused and become divisive There are two extremes which need to be avoided Councils can disregard the participation of the Church. They can try to impose their guidance on the Church. They will then provoke resistance and possibly rifts which cannot easily be healed. They can also be overcautious and refrain from offering guidance at all. Such abdication will equally create confusion and division. Councils serve their purpose if their guidance results from a participatory process, and if at the same time the council is firm and determined enough to initiate a participatory process

The practice of conciliar life continued in the separate traditions Each church developed its own mode of representative gathering. The Eastern churches due to their peculiar historical circumstances were perhaps least pronounced in this respect They tended to rely on the unaltered and also uninterpreted teaching of the Ancient Councils The Western churches created new forms of conciliar assemblies the papal councils which developed out of the Roman episcopal synod under the influence of the increasing dominance of the idea of primacy the reform and union councils of the late Middle Ages the synods as *ecclesia repraesentativa* on the basis of the Reformation understanding of Scripture and community In the twentieth century almost all the churches have experienced a revival of conciliar life Under the pressure of the many new and unexpected challenges of a changed world they have acutely felt the need of consultation and guidance The Orthodox churches are preparing for a pan-Orthodox Synod against all predictions the Roman Catholic Church decided to celebrate a Second Vatican Council and most Protestant churches began to intensify their consultations at the universal level The revival found expression also in the ecumenical movement The ecumenical assemblies are a new quite unprecedented form of concilir life

The questions then arose quite naturally Can the different practices of conciliar life not converge and become one ? Can the divided churches not work together towards a genuinely universal council[3] ? Can the ecumenical movement not be understood as the anticipation of a future common practice of conciliar life as the place where each church purifies its own approach and prepares itself for that future conciliar event which one day may bring together the representatives of all churches and which will proclaim the Gospel in new appropriate ways ?

What then is conciliar fellowship ? The answer can be very simple It is communion among the churches which is sufficiently closely knit to be capable of celebrating such "a genuinely universal council" No council can be held without close communion. For a conciliar process

to take place, the churches need a strong sense of belonging together. They are not yet sufficiently advanced on the way to unity The conciliar life in the ecumenical movement is, strictly speaking, still "preconciliar" Further steps are required for it to become a "conciliar fellowship"

IV What Kind of Unity Does the Nairobi Statement Suggest ?

Against the background of these considerations, what can be said about the content of the Nairobi statement on conciliar fellowship ? What kind of unity does the term conciliar fellowship suggest ? I should like to offer the following five points

a) The statement places primary emphasis on the local church. The one Church is described as a fellowship of local churches which are themselves truly united The unity of the Church must become manifest at the local level where Christians live together and bear witness to Christ s reconciling work The local church is not to be seen as a sub-division of the universal Church it is rather the basic form of Christian community The whole Christ is present in such community when the word is preached and the sacraments administered His presence is not mediated by the universal Church He is directly at work in each place He calls and directs his people to fulfill their missionary task in the place which is assigned to them In order to be faithful to their calling they need to be one It is not enough that they form a loose federation Their communion in Christ needs to be so close that they can be seen as the body of Christ Though their common life will be characterized by a rich diversity of gifts and approaches they need to be organically one Their primary concern will be the witness to Christ in their place [5]

b) The statement underlines that all local churches need to form one fellowship across local national ethnic and linguistic boundaries They share in the same faith and need to recognize each other as churches belonging to Christ Though they may differ from each other in many respects they must be in a position to accept each other

5. The term local church has different meanings in the various confessional traditions. After the Nairobi Assembly the Faith and Order Commission did some further work on the issue A small consultation which met in December 1976 offered the following definition an area where Christians can easily meet and form one committed fellowship in witness and service The area may vary in size. It may be a village or town it may be a city or part of a city It should not be so large that the Christian community loses coherence nor yet so small that its homogeneity favours separatism in the human community Cf *In Each Place Towards a Fellowship of Local Churches Truly United* Geneva 1977 pp. 8-9

as witnessing and serving the same Lord. They will seek to give witness together at all levels of the Church's life, national, regional and global. To this end, each church will aim at maintaining sustained and sustaining relationships with her sister churches. There is need for a regular exchange among the churches. They can recognize each other and witness together only if they participate in each other's life. They will support, sometimes maybe critically support, the witness each church is bearing.

c) Obviously, conciliar fellowship requires from each local church a deep sense of the whole family of local churches. Each church is called to contribute to the common witness of all churches. In particular, each church will help to maintain the bond of unity of the whole family. Whenever threats to unity appear, special efforts will be undertaken to remove the obstacles and to restore a common mind. The term "conciliar fellowship" presupposes not a static but a dynamic understanding of unity. The Church is a living organism which requires from all its members constant attention and care in order to remain in good health, i.e., in truth, unity, love and hope.

d) If necessary, conciliar gatherings will be held to deal with pressing questions which arise from the encounter with the contemporary world. There need to be adequate structures to keep the fellowship together. Without such structures the churches will hardly be able to respond through conciliar events to the extraordinary challenges which they may face. The statement does not refer to these structures; it rather presupposes them. Any further development of the Nairobi statement will need to go into much more detail on this point.

e) What then is needed for the churches to form a "conciliar fellowship of local churches"? Four requirements may be mentioned. First, the churches need to put an end to the state of hostility in which they still live. They need to overcome the heritage of estrangement and to learn how to live together and to support one another. This first step includes the deliberate effort to deal explicitly with all condemnations and anathemas which were issued in the course of the centuries. Fellowship can only grow if it can be shown and declared that they have become obsolete, and are no longer applicable. Second, the churches need to recognize one another as sharing the same apostolic faith. They may not express it in exactly the same way but they must be sure that they are held together by the same faith in God, Father, Son and Holy Spirit. Third, the churches must reach a sufficient agreement to be able to recognize each other's baptism, to celebrate together the eucharist and to accept each other's ministry.

Finally, fourth, the churches need to agree on the appropriate way of common teaching and decision-making at all levels of the church's life. If councils are to be held, the churches need to be of a common mind on the way in which they are to be held. In particular, they need to develop a mutually recognized system of representation.

As long as these four requirements are met in a satisfactory way, unity can be characterized by diversity In fact, agreement and mutual recognition on these four points will enable the one Church to bear with much more diversity than most of the individual churches today are capable of bearing separately

V. The Present Preconciliar Fellowship

The goal of conciliar fellowship lies still in the future. Time will be needed to meet the requirements. Special attention needs to be given therefore to the intermediary steps It would be a mistake to assume that one day the churches will progress by one leap from the present state of division to unity The goal can only be reached in stages. Dialogue and conversation may clarify many controversial issues, but it is even more important that the churches form a provisional fellowship As they began to share in each other's worship and witness, they will gradually discover the way to the goal The way to unity is not only and not even primarily a matter of conceptual clarification, but a matter of growing together through shared experience.

The Nairobi Statement strongly distinguishes between the preliminary fellowship already achieved among the churches and the final goal of conciliar fellowship True the present fellowship cannot yet be regarded as conciliar in the full sense of the term, but it can be called pre-conciliar, that is, pointing and leading to the goal It is a "foretaste" of the reality to come, it "anticipates and heralds" the goal. The description of conciliar fellowship indicates the point on the distant horizon which all are called to reach The churches are already on the way, moving from various directions to the same point. Their common movement binds them together already in an indestructible companionship

Much depends obviously on the shape of this preliminary preconciliar fellowship Its structures can be a help and also a hindrance on the way to full unity As far as possible, the churches, in their efforts towards the unity of the Church, should anticipate the final goal They should be inspired and guided by the vision to which they are committed What does this mean in actual practice ? I think

that the Nairobi statement clearly implies at least the following three options and priorities

a) Efforts towards unity must aim above all at the manifestation of unity *at the local level* Churches at the local level must be granted maximum freedom to join in common witness and service Undoubtedly, the divergence in doctrine and order puts limits to the realization of unity in each place A certain degree of general agreement is required But local ecumenism must not wait until this general agreement has been formulated The churches in each place must be urged and enabled to assess together their own situation. What are the pressing needs of that situation ? How can they be met by common witness ? The churches must be allowed to move forward together as far as possible Since the local church is the basic unit in the forthcoming conciliar fellowship the effort to restore unity must primarily begin from there

b) The ecumenical discussion needs to concentrate on the elaboration of *agreements on issues of faith and order* The debate has now reached a critical stage Many individual points have been dealt with. In different conversations different issues have been taken up and answered How can the scattered agreements be brought together and formulated as one overall agreement ? The Faith and Order Commission is at present engaged in a study on baptism the eucharist and the ministry This is an att mpt to involve all the churches in an effort to examine the meaning and requirements of consensus

c) The third requirement is the deep concern for the *quality of the fellowship* among the churches The preconciliar fellowship must not exclusively work for the future goal It must devote its attention to the quality of the present preliminary common life of the churches Communion can only grow if the present relationships among the churches reflect something of the newness of life which is characteristic of the Gospel Freedom and courage solidarity in danger and per secution discernment of new developments — if the preconciliar fellowship can be inspired by these qualities it will provide to an ever greater degree the firm ground on which the churches will dare to stand It is important therefore that the churches increasingly live in the preconciliar fellowship as if it were already the full conciliar fellowship

The Nairobi Statement offers a vision of all churches gathered in one fellowship Conciliar fellowship will have been reached only when all churches have come together This does not mean, of course that there is no value in partial achievements. On the way to the final

goal, churches which are closer to each other may unite and form one church. Every concrete step towards unity is a decisive contribution to achieving the goal. For instance, the inauguration of the Church of South India in 1947 has had an immense impact on the whole ecumenical movement. But such partial realizations are not yet the complete answer. Even united churches must continue on the way and they will soon discover that new questions arise to which new answers must be given. Today, the churches are becoming more aware of the total range of issues connected with the unity of the Church. More than ever before, therefore, they can move in concerted action to the final goal.

Man: the Teller of Tales

An Invitation to Participate in the Story at a New Level

David C SCOTT*

A man is always a teller of tales. He lives surrounded by his stories and the stories of others he sees everything that happens to him through them, and he tries to live his life as if he were recounting it

Jean Paul SARTRE

"TELL me a story" is an imperative which mirrors the human condition, not only as a child, but at all times of a person's life It is not only so-called "primitive"[1] men and women, surrounded by darkness except for the light of their fires who participate in their life-in-the-world by recounting the story that embeds them in history Modern scientific men and women no less than their primitive counterparts, have within them the unslaked thirst for a sacred story How else do they hold their precious and very precarious humanity ?

Teaching, preaching theologizing in the Church centres around the gospel story, but, as we shall suggest, a story is dead when it is either taken literally or dismissed as fictitious Thus it seems that in the conversation of the Church about the Christian story, neither idolization of the proclamation in itself nor a dismissal of the story in a mist of relativism is the live option Rather, twentieth century men and women have the possibility of participation in the story on a new level, one other than our necessary and continual analysis and probing for meaning and truth It is with this that we are here concerned and hence what follows is offered as provocation and substance for the continuing dialogue

The story existed from the very beginning The response of men and women was simply a telling of the story It was told in dance and song, in poetry and art, in liturgy and philosophy In the telling of it human beings discovered who they were, what they should do,

*David C SCOTT is Professor of History of Religions at Leonard Theological College Jabalpur

1 Though the term primitive is misleading and should be replaced by 'pre-literate or non-literate' I have kept it with the majority of authors for reasons of convenience

and why they existed. The story brought order out of chaos; delight in life. Then there began a questioning of the telling of the story, seeking to know whether the story was true or false, whether one story was better than another, and even whether man himself was the creator of the story. It soon happened that the story was perverted by taking it literally or that it was dismissed as a mere fraud or sign of limited intelligence. People no longer participated in the story. They argued about it rather than told it, and the order and delight of human existence was diminished. Robert Antoine, in his study of epic memory in the Rāmāyaṇa, perceptively points this out.

> This devaluation of mythic thought is generally accepted as a sign of progress and maturity. Yet, a number of thoughtful and well-informed persons have felt that the loss of the mythic perspective is a real mutilation of the human spirit.[2]

The ensuing discomfort led some of them to suspect that the loss of the story was not as advantageous as they had thought, and to seek recovery of that which had been discarded. This has not been an easy task.

It has been common for the modern intellectual to contend that myth at its best is creative fiction, and at its worst sheer superstition. The universal understanding of myth, however, is precisely the opposite. At its very best, a myth is a matter of superstition in the classical Latin sense of the term — as a "witnessing" or "standing over". "Superstition" implies an experience of transcendence, and it is this peculiar awareness of the "beyond" which so infuriates modern men and women. We prefer to hide from the mysteries of life by erecting a screen of philosophical, scientific and theological terminology, but that which is transcendent is and will remain a mystery. We must re-examine the nature of myth with the humble realization that it cannot be fully analyzed.

The Nature of Myth

A myth is a story, but not all stories are myths. The difference between myths and the plethora of fables, fairy-tales, legends, and "isms" which abound in ancient and modern cultures is not easily ascertained. The traditional response that it is myth alone which "deals with the action of gods or beings conceived as divine or possessed

2. Robert ANTOINE, *Rama and the Bards*, Calcutta, Writers' Workshop, 1975, p. 11.

of divine attributes"[3] provides a definition and a means for classifying the stories of man. This objective approach, however, is quite useless for examining the current "isms" and the very primitive stories told over long periods of time in cultures where gods and divine beings were unknown. A more legitimate and fruitful approach is to seek to discover what the story means to the individual who tells it. Susanne K. Langer made such an attempt in *Philosophy in a New Key*,[4] and in doing so illustrated the dangers faced in attempting to understand the "primitive" minds. For example, she asserts that the distinction between myth and fairy-tale lies in the fact that the former is oriented toward reality and that the latter is only a form of "wishful thinking".[5] Unfortunately, many of her arguments concerning fairy-tales could be applied to myth also, as her authority, S Freud, knew full well. It seems likely that any story can be reality or wishfully oriented according to the way in which it is used by the teller It is also important to note that while modern men and women who have greater stories, take the fairy-tale very lightly, it does not follow that "primitive" people who have only the fairy-tale will treat it with identical lightness. Contrary to what Miss Langer implies, no matter how small "primitive" man's stories appear to his modern counterpart, they would undoubtedly seem big and of mythical status to the primitive So, to identify any particular story as a myth is nearly impossible unless one has access to the individual telling the story and the ability to understand him.

A definition of myth can, however, be useful — as long as it is not taken too seriously What is significant about a myth is that it is my story and that it is my whole story, telling me who I am, and what I should do, and why I exist. C G Jung suggests a more formal psychological definition — not to be accepted as exhaustive, but "simply as a spur to thinking" !

> A myth is that story which is the product of the union of the images of the unconscious and the words of consciousness being autonomous from and the precondition of all human activity [6]

This definition assumes the necessary but somewhat artificial hypothesis that human beings possess both consciousness and an un-

3. *Webster's New International Dictionary of the English Language*, 3rd edition. Springfield, Mass., G and C Merriam Co, 1961
4 Susanne K Langer, *Philosophy in a New Key*, New York, The New American Library of World Literature, Inc, 1951, pp 148-174
5 Ibid, pp. 151ff
6 C G Jung and C Kerenyi, *Essays on a Science of Mythology*, Princeton University Press, 1949, p 79

conscious. The distinguishing attributes of human consciousness are sociability and reason. Man's consciousness develops out of contact with its environment and its life-long desire is to relate itself to the rest of existence. It is by means of reason, its ability to organize existence, that consciousness can standardize and sustain this relationship. The chief product and tool of the conscious state is the word. Speech is basically a gesture to another person, and it is the reasonable grammar of speech which allows for meaningful conversation. The work of our philosophers and scientists attests to our highly developed usage of our unique consciousness. This, however, is not the whole of the matter; consciousness is only "part" of man.

The unconscious, even though it is a social and illogical in its behaviour, serves a crucial role in our lives. The unconscious is concerned about survival, and this refers not only to particular needs such as nourishment, reproduction, and protection against harm (all of which have been over-emphasized by modern psychology), but also to the organism's basic zest to live, to grow and to enjoy existence. And as consciousness produces words, the unconscious creates images. These images may appear in man's dreams or during his meditations, but we rarely meet them, for they arise in their pure form only when the consciousness of man needs to be confronted with its limitations. When this happens, the image may be of a mineral, plant, animal, the heavens, or gigantesque men and women, but the feeling accompanying the image is always that of "awefulness" and "fascination". The feeling of "holiness"[7] that surrounds these products of the unconscious is seductive and some have been persuaded to place a premium on this experience and become mystics The result tends to be a permanent retreat from existence which is in absolute opposition to the real intent of the unconscious.

Thus, neither the unconscious nor consciousness is sufficient in itself. Our current tendency to idolize the unconscious is as foolish as was our past worship of consciousness. It is only the complete union of these two "elements" that creates the whole person. By words alone, we may become creative philosophers or scientists. By images alone, we may become creative artists. Only by the transforming union of images and words may we discover a sacred story for creative living.

The full union of consciousness and the unconscious is the prime experience of human beings, and the resulting story is both autonomous from and the precondition of all human activity. The autonomy of

7. The reader will recognize the catégories articulated by Rudolf OTTO in his epoch making work, *Das Heilige*.

the sacred story implies that this story cannot be wilfully created, changed, or destroyed by the conscious "part" of man. Nor can it be successfully analyzed by that small portion of the individual we call "reason". If the sacred story is truly autonomous, it follows that the participant in it gains some measure of autonomy himself, rising above the demands of mind, emotion and law.

That the sacred story is the precondition of all human activity implies two things First the participant in a myth becomes an *actor* in a divine drama. Myth is thus the prime source of full human *action*. Images or words alone prompt one to act, but do not provide the power or direction for such action in the face of brute existence. It is only myth which may move people to act creatively in the world and sustain this movement Secondly, the sacred story is the source and guide of *all* activity, of philosophy and science, for example, as well as of religion. Part of the problem of modern men and women lies in the fact that they tend to associate the story only with the realm of religion; and then, observing the current limitations of this all too human enterprise, they conclude that myth itself is meaningless.[8] Fortunately, certain philosophers, scientists and statesmen are becoming aware of the role myth plays in 'secular" realms The "secular" responds to and serves a sacred story The time when the religious response to myth can claim ultimacy is past, and the current balance of power between religion, philosophy, and science in this matter can more easily contribute to a better understanding of the "meaning" of myth

Participation in Myth

Now the preceding discussion has at least one similarity to most others on the nature of myth a pedantic acquiescence before the niceties of intellection We seem to be like flies caught in honey, because intellectualizing is sweet and we do not want to give it up, and yet the more we become involved in it, the more we are confined and frustrated. The sacred story cannot be contained by our clever categories; our remarks hold it no more than a paper bag holds the wind. The only way to "define" a myth is to step into it, act out its drama, join in its utter disregard for the things we usually "take seriously". By this means we may avoid the dilemma of Ouroboros, the sick serpent who sought sustenance from his own tail.

8 See Mircea ELIADE *Myths Dreams and Mysteries*, New York, Harper and Brothers, 1960, pp 23-38 for a discussion of some potent myths of the modern world

The return to participation in the sacred story requires a discipline which could be described most adequately by one who was fully acquainted with the dynamics of current psychological therapy, the traditional disciplines of the Christian Church, and the vast storehouse of practical experience contained in oriental literature Such an informed scholar has not yet appeared to accept the challenge, but the preceding discussion has implications on this matter which may be tentatively offered

Practice for participation in myth involves a *retreat* from the usual concerns of daily living This is only a temporary retreat, however, for the goal of the discipline is a return to fuller relationship to existence It is no more a running away from his life than is the preliminary action of a broad-jumper running away from his final goal But the nature of this retreat is more drastic than is commonly realized, it entails the removal of cultural, religious and philosophical concerns Obviously this drastic removal will never be fully achieved, nor does it preclude eventual return to these concerns Nevertheless such retreat is a direction necessary for growth required by the fact of the complete *autonomy* of myth

The area for exploration of the sacred story is exceedingly broad, covering not only those stories related to the Judeo Christian tradition and the Semitic culture from which it has sprung, but also those of the primitive and oriental worlds It includes the stories told in classical style and also those that are currently described as "isms" It would seem advisable that a member of the Christian tradition with its cult of creed and cogitation begin by seeking wisdom outside his tradition that he explore the primitive stories which are simply told, clear of non mythical elements and sufficiently foreign to remind us of the wonder and joy they communicate That this retreat from the contemporary ethos need only be temporary has been expressed by the orientalist, Heinrich Zimmer

> The real treasure that which can put an end to our poverty and all our trials is never very far there is no need to seek it in a distant country It lies buried in the most intimate parts of your own house that is of our own being And yet — there is this strange and persistent fact that it is only after a pious journey in a distant region in a new land that the meaning of that inner voice guiding us on our search can make itself understood by us [9]

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9 Heinrich ZIMMER as quoted by Mircea ELIADE op cit p 245 A very enticing invitation to cross over to the great Eastern religions and to come back to one s own tradition with new insight is contained in John S DUNNE *The Way of All the Earth* New York, Macmillan Publishing Co 1972

The definition of myth as the product of the union of the unconscious and consciousness implies that it unites the private and the social and is thus the source of community. A retreat from one's own tradition is not opposed to this understanding. For the contemporary Church seems trapped by its attitudes toward dogma and creed. These tools to inform, entice and correct those who have only partially realized the story in their lives are essentially secondary and negative in function, but they have often become more significant than the story itself. One result is the frenzied activity of the institutions which masks the lack of community. Beliefs are not necessarily destructive, but they do not lead to participation in myth and community. Instead they tend to replace it. The sacred story is autonomous, and to participate in it is, in some measure, to live beyond secondary formulations. It may be reasonable, then, for the explorer of myth to retreat from the stultifying atmosphere of contemporary Christian organizations and societies temporarily ignoring these frustrating attempts to create community.

Regardless of where one begins his exploration, the first spiritual products of his endeavour will be child-like and primitive. For just as in the growth of the unborn infant, "ontogeny recapitulates phylogeny", so also does spiritual growth duplicate the evolution of mythical understanding. The explorer will find himself participating first in stories about plants and animals, later the cosmos and human society, and finally, perhaps, the story of a saviour will become meaningful. These stories will become consciously meaningful to him and influence his behaviour. As the explorer participates in them he will be enabled to participate in the elements of existence to which they allude. Thus, as he grows in participating, his environment will become more and more an epiphany for him a 'thou" to which is granted uniqueness and respect. Furthermore, since a good story is one that cannot help but be told, the individual will witness to his experience. Obviously, a good story is told for its own sake, not to "convert" listeners. The real story-teller has always presented the story because he simply can do no other, allowing the listener to react as he pleases. When a positive reaction occurs, when others realize that the story is also their story, the teller of tales will be brought into fellowship with his fellows and a community created. Thus, the retreat from Christian religion may eventually lead to the creation of a Christian community out of the rubble of contemporary Christian organizations and societies.

That myth is autonomous from, and the precondition of, all human activity suggests that philosophy is a most perilous enterprise. When

such questions as "Is the story true" ? "Is there only one story" ? and "Who creates the story" ? are taken seriously, they are a sign that the inquirer does not and cannot possess what he desires. Such serious questioning requires an abstract, standing-off from the sacred story and cannot lead to participation. The sympton of a loss cannot be used as a means for recovery, it is possible that primitive men and women had a more sensible approach to the problem. The popular assumption that they held to their stories quite literally cannot be supported It is now acknowledged that the primitive mind was not as credulous as the modern mind has chosen to believe and was, in fact, fully aware of this so-called "modern" problem Johan Huizinga, in his study of the play element in culture, points this out

> As far as I know ethnologists and anthropologists concur in the opinion that the mental attitude in which the great religious feasts of savages are celebrated and witnessed is not one of complete illusion There is an underlying consciousness of things not being real [10]

Further, he quotes the authority of R R Marett

> The savage is a good actor who can be quite absorbed in his role like a child at play and also like a child a good spectator who can be frightened to death by the roaring of something he knows perfectly well to be no real lion [11]

The "primitive' was fully aware of the questions "modern" man raises and was not disturbed by them Indeed a very "sacrilegious" scoffing was sometimes included as an important part of a sacred ritual ! [12] It may be surmised that the primitive surmounted philosophical concerns by concluding that they were secondary and that the more relevant question pertained to whether or not an individual *participated* in a story

Thus, a story that is dead is either literally believed or dismissed as fictitious, while a story that is alive transcends the question All this is not to imply that philosophy is totally irrelevant to the explorer of myth, for the one who participates in myth, philosophy may become what it was intended to be, not a deadening and perverse struggle for belief, but a *playful* and *grateful* offering to the sacred story

This requirement of a retreat from cultural, religious and philosophical concerns should not be construed as fostering an entirely nega-

10 Johan Huizinga *Homo Ludens A Study of the Play Elements in Culture* Boston The Beacon Press 1958 p 22
11 Ibid. p 23
12. Ibid

tive attitude. It is no more negative than the typical reader's relations to poetry, novels and drama; in fact, it is suggested that the follower of this path of discipline relate to the story as he naturally and easily relates to literature. The proper intellectual response is that of mystery and awe rather than definition and classification. The appropriate emotional response is that of fun, joy and rapture. Accordingly, the discipline is quite definitely an activity for leisure time and should be accepted as a form of recreation. Thus, it is being affirmed that, if the explorer does not enjoy what he is doing, he is missing the entire point of all the discipline, and, indeed, a most basic quality of all sacred stories. For the way of the Spirit, however neglected by modern Protestantism and indeed the Christian tradition as a whole, is the way of *playfulness*.[13] Spiritual discipline must not be caught by the current negative and restrictive overtones of either "spiritual" or "discipline". The required retreat is not only a retreat to reality but also a retreat to joy

Tellers of Divine Tales

It is concluded then that the real tour-de-force of the human animal is his "superstitions", that it is our destiny to become tellers of divine tales But, this is a destiny of which we are little aware Modern man is like the tiger cub who was raised by goats to bleat and nibble grass[14] One night when the cub was nearing maturity, an old tiger attacked the goats Seeing this caricature of the real thing, the old tiger demanded "What are you doing here among these goats ? What are you chewing there ? Why do you make this silly sound ?" Before an answer was possible, the tiger seized the cub, carried him to a clear pond, and forced him to look at the reflection "Now look at those two faces Are they not alike ? You have the pot face of a tiger, it is like mine Why do you fancy yourself to be a goat ? Why do you blest ? Why do you nibble grass ?" The old one continued his educational programme by forcing the frightened cub to eat a bleeding piece of raw meat The morsel was tough and caused difficulty, but just as he was about to make his little noise again, he experienced the taste of blood A strange feeling travelled through his body, his lips smacked, his back arched, his tail lashed to the ground, and then, from his throat came the awesome, exultant roar of a tiger.

13 See Gerhard SCHNATH (ed) *Fantasie fur Gott Gottesdienste in Neur Gestalt*, Berline Kruez Verlag, 1965 also Harvey Cox, *The Feast of Fools A Theological Essay on Festivity and Fantasy*, Cambridge, Mass, Harvard University Press, 1969

14 Heinrich ZIMMER *Philosophies of India*, ed Joseph Campbell, New York, Pantheon Books, Inc, 1951, pp 5-8

The old tiger, gruffly accepting the transformation, responded. "Come, we shall go now for a hunt together in the jungle". Modern man's nibbling on intellectual fodder and bleating of "existential" complaints has led him far astray from his true nature What is required to start him on his pilgrimage is a taste of the sacred story And it is never too late for this pilgrimage to begin For, as Thomas Mann has observed, "while in the life of the human race the mythical is an early and primitive stage, in the life of the individual it is a late and mature one "[15]

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15 Thomas MANN Freud and the Future *Myth and Myth Making* ed Henry A Murray New York George Braziller 1960 p 372

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There are frequent cases of breakdown of personality

Of late a counter cult movement is developing Parents in their anxiety seek to adopt kidnapping procedures to rescue their offspring and hand them over to de programmers in order to bring them to established ways of life The author acknowledges the dangers of de programming but does not go sufficiently deeply into this phenomenon of counter brainwashing

The whole work is motivated by an anxiety to counteract the evil effects of extremist cults It is meant to alert the public and law enforcing authorities to the dangers of this extremist movement While seeking to investigate its deeper causes the author bluntly speaks of the influence of Satan and refers to the leaders as false prophets. He offers a Christian response that implies enlightenment and the development of true evangelical freedom There is also need for showing care and concern for youth who are disoriented and to issue a prophetic warning to the secular society to accept its responsibility to safeguard the freedom of individuals

Case histories are related from the Hare Krishna Movement the Children of God the Alamo Christian Foundation the Love Family the Unification Church of the Korean Moon the Way a group of biblical fundamentalists and the Divine Light Mission founded by Guru Maharaj Ji The author admits that there are considerable differences between these diverse groups But he has concentrated on their common negative features While these are real and serious it is also necessary to investigate their positive features Dubbing them all as the work of Satan would not be a sufficient response especially as some of them like the Unification Church have already attracted millions of adherents This phenomenon of extremist cults is creeping into India and hence there is need also here of preparing to face it

G LOBO S J

Caste Consciousness

H. SIXT, S.J.

My dear Father,

I appreciate very much the frank discussion we had recently on a delicate problem, our own consciousness of caste. To clarify my own thinking I put some of my ideas in writing, to help myself, perhaps to help others I wish more and better qualified people would grapple with this problem affecting so much our work of evangelization.

Our cook is a woman of the Maratha caste and she decided to become a Christian She was baptized after due instruction and then on her own instructed a family of Kaikadis, who likewise became Christians in due course One day she lifted up a little girl of a neighbour and her own little boy of two years started crying bitterly, jealous for the affection of his mother I was reminded of that, when she gave a tea party to celebrate her baptism Two of our catechists left ostentatiously shortly before to avoid the invitation. They resented her becoming a Christian They are second generation Christians, but very much aware of their own caste, lower than the Marathas More than once I heard Khumbi Marathas saying among themselves after my arrival in a village. "The Mahar Father has arrived."

God has blessed our work with a good number of religious vocations, but I know of a good number of failures too, due partly to the strain of caste consciousness Caste here in India is not a neutral conversation topic

Here, in the Ahmednagar Dt of Maharashtra, 188 endogamous Hindu castes and 19 endogamous Muslim groups are listed in the census of 1881 reprinted in the Government Gazeteer of 1976. The rigidity of this stratification is breaking down by Westernization; but the reverse is true too· by the process of Sanskritization new barriers are erected against those not willing to adopt the higher standards of behaviour The well-meant legislation to help the scheduled castes is perpetuating caste distinctions.

Caste Is in the Mind

Caste is a reality created by the mind of the collective. I could not dare to make a scientific analysis of the phenomenon of caste. I am concerned only with our own consciousness of caste in our apostolic work.

Caste is an inherited, rigid social attitude of a group, founded in Hindu religion, leading to endogamy and social stratification. This attitude, this consciousness is real enough. Although it may be based on objective realities outside the mind, it is not justified by such. Of course, I believe in heredity to some extent, believe in the reality of social pressure and the life-long influence of environment. But I believe also in the power of the mind and the power of the Spirit, and in the necessity of breaking the emotional entanglement of caste consciousness.

Caste consciousness arises in a social encounter, a social transaction, in which I am a giver and receiver As a giver I am aware of the caste of the other, of the social status of the other. As a receiver I am aware of my own status in relation to the other. In both aspects this awareness can be, in terms of transactional analysis, as of a "Child", childish, looking up to the other person; as of a "Parent", despotic, looking down on the other person; as of an "Adult", mature. The mature response can be raised to the level of grace, transformed into the graciousness of the giver, the serenity of the receiver.

Social psychologists will discover other names and nuances for this polarity in the social encounter In this attitude other elements are interwoven: the urge to power, possession, influence, fear about survival, etc. While admitting the influence of heredity and environment, also in religious matters, in the end, the place in which caste consciousness becomes active or re-active is the individual mind. The social attitude of a group is changed by changing the attitude of the individual.

My critics will point to racial differences, character differences of whole groups of people, etc. I still maintain that, to be just, you must accept man as an individual with his limitations, some based on heredity, some on environment. Even to treat man as good or bad is beyond your competence. Even as a judge appointed by society you must deal with an individual person and respect his right to fairness and justice. For me even the label "limitations" can be unjust, caused by the subtle pride I put in my own system of values, which is not evident to the other side.

Will education help the lower castes ? Will monetary help ? Better housing ? Land to the landless ? Change of religion ? Special privileges ? Political agitation ? Will living with them help ? All this has been tried — and the results of such measures are not encouraging.

Stories are told about the wretchedness of the lower castes and their oppression by the higher castes: they are lazy — why are they lazy ?— they have not enough to eat and are therefore weak — but why are they hungry ?— because they are lazy. This and similar argumentations do not prove anything except the complexity of the problem. What is first, the chicken or the egg ? If enough of the "why"s are asked without getting lost in circles, we come again to the element of consciousness in both partners of the social encounter: to pride and self-conceit about the superior status you have merited/inherited on one side, and feeling of inferiority on the other side, undermining self-respect, energy, balance of judgement, hope, and perhaps leading to pathological conditions of lethargy, despair, depression, hypersensitivity, and further physical, psychological, and social degradation. If this analysis is correct, then it is clear that the programmes mentioned above cure only some of the symptoms; they may help, but do not heal the core of the sickness of caste, which is a mental attitude.

Caste and the Religious Mind

I mentioned pride in "merit"— that is the point where religion enters. The merits or demerits (the Hindu concept of sin) of the previous life determine a person's place in the caste hierarchy, according to Hinduism

Here Christian attitudes must come in as indispensable in the fight against casteism. "Neither he nor his parents sinned", Jesus answered, "he was born blind so that the works of God might be displayed in him" (Jn 9, 3) Ruth Schaumann, deaf and originally dumb herself, wrote a novel, *Die Uebermacht*, "The Super-power". In it a young man discovers that he is not only an illegitimate child, but the offspring of vicious rape He has to overcome a real and imaginary inheritance of powerful evil, and only overpowering grace lets him master his life

If I can get a man not to look up in envy, nor down despisingly, but to accept himself as he is, and the neighbour as he is, then only has he overcome caste. We call this humility, the standing in truth

before God: God loves you for what you are, as you are, in spite of you. You are a sinful man, if not in fact, at least in potentiality, and everything is God's gift both in creation and in grace, through Christ Crucified. If a man can accept this, then he has overcome caste. He will not be proud of his origin, but not ashamed either. The picture may not be a great work of art; but if the painter has neither hands nor feet, he can justly be proud of the work of his lips, not in spite but because of his handicaps. I mentioned Ruth Schaumann; you heard about Helen Keller. "So I shall be very happy, to make my weaknesses my special boast so that the power of Christ may stay over me.... For it is when I am weak that I am strong" (2 Cor 12, 9f). "God does not see as man sees; man looks at appearances but God looks at the heart" (1 Sam 16, 7) And Paul wrote·

> Brothers, at the time when you were called how many of you were wise in the ordinary sense of the word how may were influential people, or came from noble families? No, it was to shame the wise that God chose what is foolish by human reckoning, and to shame what is strong that he chose what is weak by human reckoning those whom the world thinks common and contemptible are the ones that God has chosen — those who are nothing at all to show up those who are everything The human race has nothing to boast about to God, but you, God has made members of Christ Jesus and by God's doing he has become our wisdom and our virtue, and our holiness, and our freedom (1 Cor 1, 26-30)

Christ himself was not blind to the objective social realities, similar to caste, which he encountered, but dealt with them with sovereign mastery. He rose above the social taboos of his time, as the cases of the Samaritan woman (Jn 4, 9), of the aduterous woman (Jn 8, 1), and of the prostitute (Lk 7, 39) show. He did so in chaste friendship· Martha and Mary (Lk 10, 38); Mary of Magdala (Jn 20, 17). How did Christ deal with his family and relatives ? With intimacy: Cana (Jn 2, 4) under the cross (Jn 19, 26); in objectivity (Mt 3, 13); in renunciation (Lk 14, 26).

As in our relationships with women and family, so in caste consciousness blind emotionalism easily leads us astray. to nepotism and clanishness, to crippling hypersensitivity or to cold arrogance. We have to deal like Christ with the rich and the poor of our times, the educated and the uneducated, Pharisees and Sadducees, with children and the old, sinners and saints, friends and foes, Jews and Samaritans and those outside the house of Israel. Christ shows the way: he helps every person and builds the Kingdom, he trains the individual apostle and addresses the crowds. Dealing with free men, Christ too has met with failures — maturity supposes the ability to deal with occasional

failure. Christ's teaching failed with Judas, the sleeping disciples — and with Peter. Christ failed in his Church, as she succumbed to feudalism and clerical pride, brother hating brother. Facts confirm men's sinful tendency, but serve no excuse for nurturing caste consciousness.

Caste in our Society

"There are no distinctions between Jew and Greek, slave and free, male and female, but all of you are one in Christ Jesus" (Gal 3, 28). How can this ideal come about in a society not willing to accept Christian values ? At least, it should prevent us from adopting Hindu ideas of caste We may well recognize common traits based on cultural background, social milieu; but let us not attribute them to inherited caste A doctor does not only combat the symptoms of sickness; he also tries to remove its cause Similarly, we must fight the injustices resulting from caste consciousness; but if we want to cure it we must teach the individual how he stands before God. Before him we are all equal, all in need of his love, for we are all sinful men.

The Christian teaching preserves whatever good traits there are in the caste system: the mutual support of the caste brethren, and the standard of ethical values which might have been incorporated in the caste rules The vacuum of moral standards created by the breakdown of caste barriers must be filled to prevent chaos

> For the Church evangelizing means bringing the Good News into all the strata of humanity, and through its influence transforming humanity from within and making it new But there is no new humanity if there are not first of all new persons renewed by baptism and by lives lived according to the Gospel The purpose of evangelization is therefore precisely this interior change The Church evangelizes when she seeks to convert, solely through the divine power of the Message she proclaims both the personal and collective consciences of people, the activities in which they engage, and the lives and the concrete milieux which are theirs.
>
> Strata of humanity which are transformed For the Church it is a question not only of preaching the Gospel in ever wider geographic areas or to ever greater numbers of people, but also of affecting and, as it were, upsetting, through the power of the Gospel, mankind's criteria of judgment, determining values, points of interest, lines of thought, sources of inspiration and models of life, which are in contrast with the Word of God and the plan of salvation (PAUL VI, *Evangelii Nuntiandi*, nn. 18-19).

That does not mean we have to wait till doomsday to end casteism; but we must get casteism, and racialism, and a false nationalism out of our own system first, and then aim at strengthening the self-respect and self-acceptance of the individual — a process of conscientization different from that preached by social revolutionaries. At the same time, social injustices must be corrected as far as lies in our power, removing first the beam in our own eye!

Priests in India should remember the advice of M. N. Srinivas: "Reformers would do well to study caste more, and realize that quiet hard work, patience and a sense of humour are indispensable in fighting an institution as powerful as caste."[1]

1 M N SRINIVAS, *Caste in Modern India and Other Essays*, Asia Publishing House, Bombay, 1962 p 76

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of all the Churches represented in the country. Should it then be revived ? So the delegates thought But the question may be asked whether there is no better solution to the problem of national structures It is a known fact that in some 20 countries around the world the Roman Catholic Church is a full-fledged member of a National Council of Churches Has not the time come for the authorities of the Roman Catholic Church in India — and for their Orthodox counterparts — to consider seriously the possibility of their membership in NCCI ? To do together all that our present unity allows us to do together is not primarily a matter of creating structures; but it includes them.

A National Consultation on Conciliar Unity

(31 January-4 February 1978)

J. DUPUIS, S.J.

INDIA will host the forthcoming meeting of the Faith and Order Commission of the World Council of Churches, which is due to take place (in Bangalore) during the second half of August this year In preparation for this important meeting, a "National Consultation on Conciliar Unity", jointly sponsored by the WCC Faith and Order Commission and the Ecumenical Christian Centre, Bangalore, took place at that Centre from January 31 to February 4 early this year. It was ably organised by Rev M A Thomas, Director of ECC, and co-chaired by him and Dr Lukas Vischer Director of the Secretariat of the Faith and Order Commission, WCC, Geneva

The Consultation gathered some 60 delegates belonging to the main Churches, groups of Churches and Christian groups represented in the country They were. the Church of North India, the Church of South India, the Mar Thoma Syrian Church of Malabar, the Roman Catholic Church, the Orthodox Syrian Church of the East, the Malankara Jacobite Syrian Orthodox Church, the Methodist Church in Southern Asia, the Salvation Army, the United Evangelical Lutheran Churches in India, the Baptist Union of India Never had a similar meeting taken place in India before Representatives of all the Christian groupings just mentioned were deliberating together on what visible unity of the Churches would mean, on the requirements for such unity, and on steps to be taken to hasten its realization. Considering the very vast spectrum of Church traditions involved in those Christian groupings, the Bangalore meeting was, as it were, a World Council of Churches in miniature — with the important addition of the participation of the Roman Catholic Church

The topic of "Conciliar Unity" or "Conciliar Fellowship" has for some time already been a central concern of ecumenical discussion This is not surprising, as it naturally flows from the very dynamism of the ecumenical movement The need for a visible unity between the Churches — as against the present visible disunity — is being more

and more recognized by the various Churches. The invisible and spiritual unity, which already exists to a great extent, needs to be expressed in signs, above all in common eucharistic fellowship at the Table of the Lord. What kind of visible or organic unity between the Churches is required in order that Christ's command that they "be one" be fulfilled, is the question which the present ecumenical reflection on "Conciliar Fellowship" tries to answer The last WCC Assembly (Nairobi, 1975) gave to the study of this question a powerful impetus. With it, it may be said, the ecumenical movement enters into a decisive phase. Going beyond the overthrow of prejudices and hostilities, even beyond the point where substantial agreements can be reached on distinctive — though essential — points of doctrine, the question being asked is What is the modality under which the dispersed and disintegrated Christian family can and needs to be recomposed in accordance with the Lord's prayer for his Church ? The organic unity of the Churches is the final goal towards which the ecumenical movement is directed, and in the realization of which it is destined to die The decisive ecumenical question is being raised, is an answer to it in view ?

The aim of the Bangalore National Consultation was not to provide the answer This task must be left to groups specialized in theological ecumenism, presumably the forthcoming meeting of the WCC Faith and Order Commission will devote much attention to this The Bangalore meeting was meant to arouse the common consciousness of leading Church personalities — bishops pastors and lay — on the issue of Conciliar Fellowship And this is an important task, for ecumenical awareness at the grass roots of the local Churches is a *sine qua non* condition for achieving the end of the ecumenical movement at world level The question is even asked today whether the goal of organic unity between the various Churches will not have to be achieved first at the level of nations and regions to spread from there to the level of the universal Church

A first phase of the meeting consisted of preliminary talks, among which "Mission in the Context of India's Heritage ' (Dr V C Samuel) and "Mission in the Context of India's Socio-Economic and Political Situation" (Rev M A Thomas) Useful as these talks were to place the concern of Conciliar Fellowship against the background of the Indian scene in which the Churches are called to common witness and mission, they remained but a remote preamble The informal session devoted on the first evening to "Sharing Concerns" – such sessions were thereafter held every night — revealed that the decisive issue of

organic unity was foremost in the preoccupations of the delegates. This was what they had come to discuss and to reflect upon.

And so the meeting really got off the ground with the enlightening address of Dr Lukas Vischer on the "Origin and Meaning of the Concept 'Conciliar Fellowship,'" (which we reproduce in this issue) It was followed by an exposé of the Orthodox view on Church-union by Metropolitan Paulos Gregorios, and of the Roman Catholic view by Fr M Mundadan, CMI The first speaker explained the Oriental concept of *Sobornost* with the emphasis laid by that Tradition on the autonomy of the local Church and the role of the synod, the other showed the new Roman Catholic approach to Church-unity initiated by Vatican II and further developed by post-Conciliar theology All this helped to focus the question and, differences notwithstanding, brought to the fore some common orientations Significant among these is the insistance on the local Church as concrete realization in a particular human environment of the mystery of the Church itself emphasis must be laid on the localization of the mystery of the Church, as there exists no universal Church over and above the communion of local Churches

The question of Conciliar Fellowship then becomes that of the conditions under which different local Churches belonging to diverse branches of Christianity up to now separated, can recover full communion in faith sacrament and Church order What is required for eucharistic intercommunion between these Churches and for a mutual recognition of their ministries ? What kind of unity is, moreover, required as regards Church order ? And how to devise it in a manner that would make allowance for legitimate diversities such as are prompted by the respective traditions of the various Churches ? Unity is not uniformity it is compatible with diversity and multiplicity But while it is clear in principle that any scheme of Church-union must respect the various theological liturgical and spiritual traditions of the Churches the application of the principle raises in practice many intricate questions

This is well exemplified by the negotiations for Conciliar Unity which for a number of years are in progress between the Church of North India, the Church of South India and the Mar Thoma Church A panel of speakers exposed the views of the three Churches on the ups and downs of the negotiations and the present state of affairs It became clear that even though exchange of pulpits, recognition of ministries and open intercommunion have already been achieved, the three Churches do not consider themselves as having yet attained the full organic unity they seek Difficulties remain They seem to have

to do with Church organization and the respect of traditions. A scheme has been proposed of uniting all three Churches into one "Church of India"; but objections are raised against it on the plea that it advocates a merger of Churches rather than an organic unity. In particular, the Mar Thoma Church fears — rightly, it would seem — that its legitimate tradition would in the process be suppressed. It is anxious to preserve its oriental character and, in particular, to safeguard, against the practice of the other Churches, its celibate episcopacy.

The scheme for Conciliar Unity now in progress in the country, its chances and prospects, its set-backs and difficulties, helped the delegates to realize in a concrete and tangible manner the obstacles which need to be overcome in any scheme of Church-union. The difficulties grow in proportion as a larger spectrum of Christian groups is involved. This, paradoxically, came to the fore in the discussion which followed on Christian baptism. There remain points of disagreement between the major Christian traditions on the significance and the practice of Christian baptism. These concern mostly the question of infant baptism and the relationship between baptism and confirmation. It may be thought that, these notwithstanding, substantial agreement has already been reached (between the major traditions) on the fundamental significance of water-baptism as the "sacrament of faith"; but this is not so with other Christian groups. The Salvation Army, for instance — which is a member of WCC and is recognized by it as "Church"— does not practise sacramental baptism: its members simply make a personal commitment to Christ for life and witness. Theologically it may be argued that the "reality" of baptism, implied in personal conversion and faith in Jesus Christ, is more important than the sacramental sign, and that the sign is empty where conversion and faith are absent. Nevertheless, all the major Churches believe that the sacramental rite of baptism effects Church membership. From a theological view-point, can the Salvation Army then be recognized as "Church" ? Or is the term "Church" being stretched here too far ? The discussion on baptism made it clear that the question of Church-unity is finally an ecclesiological problem. What is the Church, and what are the constitutive elements of its mystery ? On this latter point there remain, perhaps, as many opinions as there are Churches The result is that the necessary conditions for the organic unity of the Churches are differently visualized by all.

The Salvation Army, and other Christian groups would advocate as the only requirement a basic common faith in Jesus as Lord. The major Churches include common faith on what they consider the

essentials of the Christian message, a common sacramental life, also in essentials, and a mutually recognized ministry But the difficulty remains of determining what constitutes the essence of faith, and of sacrament and ministry in a manner acceptable to the various Churches. How far must unity of faith extend to permit organic Church-unity ? Which sacraments belong to the essence of the Church's sacramental life ? To say, as is sure, that there exists a hierarchy of truths does not by itself settle the question And where ministry is concerned, substantial agreements on its significance do not suffice to solve the problem of mutual recognition. The case of the Roman Catholic Church and of the Orthodox Churches shows this clearly As is well known these Churches share a common faith on sacrament and ministry and recognize each other's ministry, they nevertheless consider themselves unable to enter into organic unity The reason is that they remain divided on the significance of the ministry of Peter the acceptance of which the Roman Catholic Church considers necessary for the organic unity of the Churches

This brought the issue of authority to the fore The Consultation admitted that the question of authority and of a universal ministry of presidency among the Churches cannot be evaded in ecumenical discussions, sooner or later it must be asked whether common faith, witness and mission do or do not suppose a ministry (given by Christ) of confirmation and support From the discussions it appeared that some Churches originated from the Reformation — the Anglican Communion is a case in point — are more prepared to recognize the need for such a ministry than are the Orthodox Churches On the other hand it was no less certain that to become credible and to win acceptance the ministry of Peter would have to undergo deep transformations These would have to include decentralization of authority, a genuine exercise of collegiality and subsidiarity and the practical recognition of the legitimate autonomy of local Churches The ministry of Peter consists in presiding over the charity of the Churches; but the Consultation did not enter further into specific issues raised by the Papacy

It was more concerned with the problem raised at local level by an eventual Conciliar fellowship of the Churches How would this have to work in practice if a merger of the Churches was to be avoided and all legitimate diversities respected ? Among the Churches requiring an episcopal ministry some seemed to think that the model of the monarchical episcopate testified by the early tradition (2nd century) would have to be followed others pointed out that in Kerala the Roman Catholic Church itself has the practice of personal juris-

diction, with two or three bishops of distinct "individual" Churches (Latin, Syro-Malabar, Syro-Malankara) residing in the same place. This led to a further discussion on the mystery of the local Church: the localization of the mystery of the Church must not primarily be conceived in terms of geographical boundaries but be determined in accordance with definite human factors. There remain, however, many divergent views on the mystery of the local Church — depending once again on what is considered constitutive of the Church itself: opinions range from the diocese presided over by the bishop, to the smaller community presided over by a presbyter, or a "basic community", even down to any congregation assembled in worship.

All this goes to show that, once it has been raised, the question of Conciliar Unity is still far from being solved. The delegates at the Consultation grew in the awareness of the many problems it brings in its trail and of the many obstacles which need to be surmounted. This realization did not, however, tamper their spirits. On the contrary; they now asked the question: in the "preconciliar unity period" in which we find ourselves what steps can we and should we take to hasten the day when Conciliar Fellowship will become possible ? From theological ecumenism they passed to practical ecumenism. More important here than the awareness of what continues to divide us is the consciousness of the unity which already binds us together in the Lord, in whom we have placed our faith. The fundamental principle of practical ecumenism is to do together *all* that the present stage of our unity allows us to do together, in witness, in worship and in mission. And that means much, which unhappily we rarely do. The Recommendations made by the Nairobi Assembly were discussed in workshops; the Bangalore meeting was to devise its own recommendations to the various Churches in India. Valuable suggestions were in fact brought forward, pertaining mostly, but not only, to common worship.

But when the question was raised of the structures by which both theological and practical ecumenism can be intensified at the national level, a serious deficiency was pointed out. Due to the non-membership of the Roman Catholic Church and the Orthodox Churches in the National Christian Council of India (NCCI), an All-India Ecumenical Co-ordinating Body has been created a few years ago. That this body has been less than effective and has failed to make an impact was clear from the fact that many delegates did not even know of its existence. This is a serious matter, as this Coordinating Body alone is for the present competent to promote the ecumenical movement at the level

Continued on p. 227

Triennial Meeting of the ICTA

The Indian Christian Theological Association had its triennial meeting at the end of December and early January. The Association has at present a membership of 25 Institutions and about 80 individuals engaged in theological reflection all over the country, from practically all the Churches in India. It is thus an authentic ecumenical body and one of its main objectives is to promote a creative reformulation of the Christian faith in India and for India.

The theme proposed for this meeting was "The Concept of the New Man". The topic was studied in the papers and discussed from many different angles. From within the Christian tradition there were papers on the Bible, on Christian theology, on Teilhard and on the Indian Christian theologians. Other papers studied the theme from the angle of humanism, of philosophy and, perhaps most importantly, of Marx. The two papers dealing with the Marxist view of man were perhaps among the most discussed. one of them compared and contrasted insights of Marx with those of Gandhiji, seeing a complementarity between the two great political thinkers In the discussions the values and yet the incompleteness of the Marxist understanding of the new man were brought out, especially with regard to the eschatological expectations: the challenge inherent in the commitment to a new society of the future in which one will not be able to participate seems to include an inherent injustice which only faith in the Resurrection can heal. The relation between the Kingdom and the new society was somewhat studied. In general one could say that the personalistic, interior view of man is stressed in the Christian tradition, where man stands face to face with God, while the communitarian aspects of both man and his sin (exploitation) form the specific interest of the Marxist philosophy.

In the context of the Christian analysis of man the discussion turned naturally Christological The relevance of the Synoptic Jesus as against the dogmatic views of Paul or John was stressed by some. However the Synoptic Jesus himself is also the object of faith, and in fact the expression of a tradition There are clearly many experiences of Jesus within the Synoptics. Bartimaeus, Peter, the sinner of Magdala, John the Baptist, Zaccheus, all experienced Jesus differently; but their experiences come to us formulated in terms of their own Jewish and early Christian traditions. One cannot artificially separate experience from expression, or the historical Jesus from the faith tradition. Even in the Indian tradition Śankara will insist that *anubhava* must be interpreted through the *śruti* and through reflection (*manana*)· only by the meeting of these elements can we come to *nididhyāsana*.

The dialectic between an Indian and a global theology was also touched upon, though not studied in depth. Though pluralism of expressions and even of Christian experience has to be accepted, yet there is a basic *humanum* common to all peoples. This forms the basis

for the unity of Christian faith discernable behind all pluralism of theology and even of dogma.

Other themes touched upon were the "divinization" of man and man as "God's image", which always give rise to theological problems from some sources From the Indian side Chenchiah's concept of Christ as the *ādi puruṣa*, Aurobindo's superman (in contrast with the Christian view of the new man), and the human ideals of Gandhiji (in contrast with more recent "god-men" of India) also came up for discussion

The procedure followed at the meeting was the usual combination of paper-reading and workshop discussions, followed by general sessions. Though the exchange of views at the workshop level was often stimulating and the interaction of various points of view quite promising, this participant felt that an opportunity had been missed for a real interdisciplinary study of a concrete theme A round-table discussion on the theme by the main speakers guided by a well thought-out questionnaire, might have added much unity and depth to what was a somewhat rambling exchange of ideas But for this it is necessary that the paper writers be present and participate in all the proceedings Too many participants, one fears had to absent themselves from part of the proceedings, too many speakers had their papers read *in absentia*. In such conditions it is very difficulty to run a theological seminar satisfactorily We hope that the experience gained will help the new officers of ICTA (Chairman Fr Thomas Mampra, CMI, Patiala Vice-Chairman Rev C Pazawna, Mizodam Secretary Treasurer Rev G R Singh, Jabalpur) to exploit more effectively the potential of this ecumenical organization

G GISPERT SAUCH, S J

A Way to Be By Cecil LEWIS *Glasgow Collins* (Fount Paperbacks) 1977 Pp 155 95 p

The author is well known for his broadcastings at the BBC World Service of which he became the founder after having been a pilot and pilots trainer during the two world wars a film director and a traveller The book reproduces his broadcasts The direct style betrays the anxiety of the broad caster who always fears to be switched off as soon as his word loses its pungency and he begins to preach Much of his effort goes into keeping up the attention

The author essentially wants his listeners to discover and to work on themselves He presents a human wis dom culled from many sources (psycho logy experiences religions especially the Gospel) which remains free from any dogmatism and from revelation proper There are surely many useful psychological insights the need of silence of calm the desire to grow and go beyond The agnostic tone may be an oratory devise to catch the attention of the listener and to make him admit at least the little insight which the author wants to suggest But is it all worthwhile ? In spite of its good intention the book leaves a mixed impression of some stoic hope that the author wants to communicate to the reader of sadness for the frustrating image he gives of common modern man It shows how powerless man is left to his own effort without a real commitment of faith Such reading may enlighten theologians on the plight of modern man will it succeed in leading an agnostic to the truth ?

G GILLEMAN S J

Book Reviews

Christ sein

On Being a Christian. By Hans KÜNG. *London Collins* 1977 Pp 720 £7 95 (Fount Paperback 1978 pp 720 £2.50)

Ever since its first publication in German in 1974 H Küng s latest book *Christ sein* has been widely discussed Acclaimed by some as the theological *Summa* which makes sense of the Christian faith for modern man it has been disclaimed by others as betrayal of that which it intends to convey convincingly In between these two extreme views, different shades of opinion have been expressed by reviewers while appreciating Küng s intention who writes for all those who for any reason at all honestly and sincerely want to know what Christianity what being a Christian really means (p. 19) theologians have expressed serious reservations especially with regard to Küng s Christological positions. It is also known that the German episcopate has requested Hans Küng to revise these opinions — a request which todate has not yet been answered The present edition of the book by Collins has more recently brought it to the notice of the English speaking world where the discussion is also not wanting

The scope of the book s so enourmous that no short review can attempt to give of it even an inadequate account much less is it possible to enter here into any significant discussion of the delicate issues it raises. All that can be attempted is to take a bird s eye view of the contents and to make some critical remarks. The book is divided into four parts The Horizon The Distinction, The Program Practice

The first part places being a Christian in the contemporary context of modern humanisms and of religious pluralism. Meeting the challenge of humanism, H Küng shows that Christianity itself can only be understood as radical humanism, that indeed it makes greater claims to radicalism than do other humanisms. He is perhaps less successful in meeting the challenge of the other religious traditions and many in India especially will like to go beyond his position on this point. His theological evaluation of these traditions is clearly Christocentric as the uniqueness of Christ requires — a Christocentrism however which is inclusive not exclusive This reviewer would agree with this perspective nevertheless inclusive Christocentrism is capable of attributing greater salvific value to other religious faiths than H Küng seems prepared to admit

Under the title The Distinction the second part asks what is special to Christianity H Küng sees in Jesus the archetypal of man in all his dimensions in his relations with God with his fellow men and with society Christianity can only be relevant by activating the memory of Jesus as ultimately archetypal it exists only where this memory is activated in theory and in practice anonymous Christianity is therefore a contradiction in terms. Asking which is the true Christ whose memory Christianity s destined to activate Küng answers that he is neither the Christ of piety nor of dogma of the enthusiasts and of literature but the Christ of history He is not a myth even though much demythologising is needed to get at him through the N T writings. He must be approached from below from his manhood and his Jewish background for only such an approach will appeal to modern man The distinguishing Christian factor is this Christ who is identical with the historical Jesus of Nazareth (p. 174)

Next H Küng looks at the content of the Jesus of history who is the program of Christianity Who is Jesus? Examining the social context he answers that Jesus does not belong to the establishment but neither is hea political revolutionary on the one

hand nor a monastic emigrant on the other. Much less, is Jesus a man of compromise; rather he stands out in all his difference, fitting no formula, being completely unique. What makes him unique is his dedication to God's cause and to man's cause. God and his kingdom is the centre of Jesus' life, though Küng notes that he erroneously shared with his contemporaries an early expectation of the eschatological Kingdom Consequently Jesus never thought of founding a Church, his prophetic task was to preach the Kingdom at hand. Nor did Jesus use messianic titles about himself His Messianic claim does not stand or fall with these, but rather with all that he did "Rightly or wrongly, in practice, in word and deed, he acts as God's advocate for man in this world (p 294) He is God's advocate not only in an external legal sense, but "in a deeply intimate existential sense, a personal ambassador, trustee, confidant friend of God" (p 317) As for his sonship, Küng thinks that Jesus never expressly claimed the title of Son, even though a post-paschal Son of God Christology has a foundation in the pre-paschal Jesus. Jesus himself merely reinterpreted God in such a way that he himself was bound to appear in a different light from other men Coming to Jesus end, Küng thinks that he did not intend the last meal he celebrated with his disciples to be the departure of a new liturgy, he meant it as a parting meal which the tragic circumstances surrounding his death made all the more significant The cross was not only complete failure and shameful death, Jesus died on it for saken by God The next question then is what, after the disastrous outcome of this life, gave the intitial impetus to the unique world-historical development of Christianity? The foundation and content of the Easter-faith is that Jesus who came among men as God's advocate and delegate was confirmed by him as the Crucified raised to life 'All statements about divine sonship, pre-existence, creation, mediatorship and incarnation are meant in the last resort to do no more and no less than substantiate the uniqueness, underivability and unsurpassability of the call, offer and claim made known in and with Jesus, ultimately not of human but of divine origin and therefore absolutely reliable, requiring men's unconditional involvement" (p. 449) At this point Küng's option for an "upward" Christology becomes very apparent; he is suspicious of "doawward" Christology, too often clothed in the mythological or semi-mythological forms of the time already in the N.T. itself. His Christological reductions seem to originate in a failure to see how Christological reflection from below necessarily calls for Christological reflection from above Küng prefers to stop at functional Christology, hence his tendency to choose in the N T itself and his reservations on the later pronouncements of the Christological councils. Ontological pronouncements are suspect in as far as they are conditioned by mythical ideas of the time which today are no longer acceptable. The intention of those pronouncements was to sustain the unique claim of the crucified Jesus who yet is alive, the claim needs today to be sustained in a new way The question, however, is whether Küng has convincingly proposed a non-ontological manner of sustaining the N T claim about Jesus and indeed whether his uniqueness can in any way be adequately expressed in non-ontological terms. To say that God and man are truly involved in the story of Jesus Christ is not enough, it must be added that the man Jesus is truly God and truly man — which in turn means more than God s presence and work, speech and revelation in Jesus God's advocate and delegate, as understood by Kung Küng's allergy to ontology, which first affects his reflection on the mystery of Christ, naturally extends to other fields among which Mariology, Grace and ecclesiology, consequently too his reflection on the Trinity stops at the economic Trinity and is reluctant to affirm the ontological Trinity immanent in it.

The fourth part of the book is devoted to Christian practice It stresses the Christian s decision for faith and for the Church, studies the distinctive Christian element in ethics, defines being Christian as being radically human and shows how human existence is transfigured in Christian existence. But, while Küng rightly insists that the Christian message humanizes man — as needs to be stressed today — he fails to see that man's divinization in Jesus Christ ("does a reasonable man today want to become God?", p. 442) constitutes the deepest ground for his humanization, for the incarnation is the humanization of God himself.

Küng has certainly written an important book, and it is not surprising that many today are discovering or rediscovering in it the meaning of a Christian commitment. But in his ecumenical desire to account for what being a Christian means, he has sought a common denominator of Christian profession that would be acceptable to all this perhaps is the reason why it does not fully satisfy

J DUPUIS S J

Christology

Jesus the Christ By Walter KASPER *London Burns and Oates* 1976 Pp 289 £ 6 95

Recent years are witnessing a marked renewal of Christological studies This is not merely incidental rather it is due to a clear awareness that all aspects of the Christian mystery are rooted in the mystery of Jesus Christ himself and all theological reflection must proceed Christologically It seems as if prominent theologians today are all led from different fields of enquiry to the same focusing point Jesus Christ and the mystery of his person Amidst this abundant Christological literature produced during the last few years the book of W Kasper undoubtedly ranks among the most successful The author who is professor at Tübingen was little known so far in the English speaking world the English edition of *Jesus the Christ* will establish there his place among the important theologians of today

The work is divided into three parts Jesus Christ Today The History and Destiny of Jesus Christ Christ Risen and Transcendent In the first part Kasper studies the problematics of contemporary Christology Christology must fulfil today three fundamental requirements it must confront historical criticism it must show its credentials in terms of an interpretation of reality universally valid it must include soteriology or the doctrine of salvation in Jesus Christ Kasper rejects the division between ontological Christology (the being of Christ) and functional Christology (the work of Christ) both are inseparable Christology is reflection on the faith experience of Christians but, since its ultimate criterion is Jesus himself, his life his word and his work, Christology needs to take the historical question seriously it must be shown that the Christ of faith corresponds to the Jesus of history Not that history is by itself a sufficient foundation for faith, but a mutual correspondence must be shown to exist between the earthly Jesus and the glorified Christ. The second requirement which Kasper calls the religious question, concerns the relationship between Christology and anthropology it is asked today in terms of man s alienation and liberation of mythologisation and demythologisation Kasper shows that God s free gift of Jesus Christ does not curtail man s freedom but founds it and that ultimate hope can only be based on a divine intervention in history as Christian faith recognises in the Christ-event.

This manifestation of God in Jesus the man is studied in the second part under the title The History and Destiny of Jesus Christ Kasper examines the message the miracles the claim and the death of the earthly Jesus and then passes on to the basis and content of faith in Jesus resurrection The very title of this part witnesses to his preoccupation to do justice to Jesus true humanity allowing for growth and progress recognizing in the history of Jesus life and death the unfolding of a human destiny He handles the findings of biblical criticism and exegesis with sharpness and accuracy sorting the unassailable core of the gospel from literary presentation He shows the extraordinary and revolutionary character of the life-story of Jesus

The third part enters into the mystery of Jesus Christ to show the unique significance which attaches both religiously and culturally to the advent of Christianity The newness brought about by Jesus Christ consists in the fact that in him the history and destiny of a man coincides with the history of God himself For Christian faith there is no mystery of God beyond Jesus Christ for in him God manifests him self unreservedly and definitively as he is This identity between God and Jesus in whom he manifests himself is the foundation for the Christology from below already found in the N T which must be recognized as legitimate provided it is not opposed in an exclusive manner to a Christology from above which in fact it immediately calls for Kasper shows that

Christology "from above" is the necessary outcome of the process of reflection on the mystery of Christ, without which the mystery can never be adequately grasped or formulated. The theme of preexistence and mission from the Father is ordained to show that the person and destiny of Jesus do not have their origin in events of the world but in God's unforeseen intervention in it. To affirm the eschatological character of the person and work of Jesus calls for affirming his preexistence, and vice versa. While witnessing to his divinity, the preexistence of Christ renews fundamentally our idea of God, for God is eternally the Father of Our Lord Jesus Christ, and therefore eternally involved in a singular historical event In this context, the doctrine of Nicea-Constantinople needs to be rethought, the concept of God's immutability must be reinterpreted Christologically in such a way as to bring into relief the biblical concept of the God of history The Chalcedonian dogma represents a still valid interpretation of the mystery of Christ which it enunciates in the context of the language and problematic of the time, but, because of its exclusive interest in the inner constitution of the divine-human person it overlooks the history and destiny of Jesus, says nothing of his relation to the Father and neglects the eschatological perspective of biblical theology It must therefore be integrated in the totality of the biblical witness and be interpreted in function of it Tradition indicates in fact this line of interpretation, for the theology of the fathers and the councils themselves were not led by speculative preoccupations, their interest was soteriological They intended to show that in Jesus Christ God the Father himself is encountered, and this encounter is salvation But while firmly upholding the divinity of Jesus Christ, the early Church did not compromise on the authenticity and completeness of his humanity To defend the one without maintaining the other would in fact have defeated the soteriological intent Kasper shows the serious consequences to which monophysite tendencies have often led, especially in the field of Mariology and ecclesiology The two affirmations, Jesus Christ Son of God and Son of Man — to resume the sectional titles used by Kasper — must always be combined A last section is dedicated to "Jesus Christ, Mediator between God and Man". It shows the intrinsic link between the Christological and the Trinitarian dogma. Jesus Christ, true God and true man, is the "historical exegesis' of the Trinity; conversely, the Trinity is, theologically, the transcendental ground that makes the incarnation possible. In this last section Kasper puts also into relief the pneumatological aspect of the Incarnation, too often neglected in the Latin tradition — not without consequences He shows the unhappy results of this neglect in ecclesiology in particular.

What precedes is sufficient indication of the rich fare contained in this volume. Kasper combines a remarkable knowledge of the sources with a great sensitivity for the problematic of our own time His theological judgment is always perceptive and accurate One of the merits of his book consists in showing all the implications of the Christological mystery for Christian doctrine and living Through a continuous return to the biblical source, he invites his readers to recapture the full import of the Christ-event and the radicality of the religious and cultural revolution initiated by Jesus Christ

J DUPUIS, S J.

Jesus Who Became Christ. By Peter DE ROSA *London, Collins* (Fountain), 1977 Pp 287 95 p

De Rosa has previously written on soteriology in *God and Saviour*, if not fully convincing in parts, that book remained traditional in approach The more recent book under review is in a different vein De Rosa writes now on Christology, obviously for a large Christian public Noting that "many believers cling tenaciously to a picture of Jesus Christ that is quite incompatible with the latest scriptural research and our present understanding of man and the world" (p 11), he aims at reducing the gap that has been widening dangerously between devotion and scholarly findings. The intention is praiseworthy It is certain that biblical research has over the last decades exercised a sobering influence on many traditional positions in Christology, and time has come to rebuild our image of Jesus the man on a safer biblical and historical foundation De Rosa's book naturally falls in line with the "upward" approach to Christology which is currently widespread: its

fundamental preoccupation is to do full justice to the true genuine ordinary humanity of the man Jesus.

In the process however De Rosa takes considerable risks. He has no scruple in dismissing the literal character of the virginal conception taking his clue from J A T Robinson he rules out the physical resurrection of Jesus as well as his sinlessness. The question that arises then is whether these reductions are convincingly shown to be required by sound biblical scholarship. Many will not think so witness the very cautious and nuanced positions of R R Brown in his book *The Virginal Conception and Bodily Resurrection of Jesus* (see VIDYAJYOTI 1975 pp 332 333) Judging from the authorities he quotes De Rosa s positions seem to originate in sources other than biblical sholarship scriptural research is advocated as an umbrella to cover up negative positions while in fact the author dispenses with serious investigation of the biblical text In spite of its brilliant style the book is not likely to be of great help Biblicists and theologians will consider it as resting on light weight arguments the ordinary reader will easily be misled by it

J DUPUIS S J

Theology of the Cross

The Crucified God By Jürgen MOLTMANN *London* SCM *Press* 1976 Pp 346 £ 2 95

The *Theology of Hope* of Jürgen Moltmann was based on the resurrection of Jesus Christ It was in a sense a natural consequence of the rediscovery made in the last decades of the theological significance of the resurrection it also found its place in the renewed theological interest for history and the world The new and important volume under review complements the previous work inasmuch as a theology of the crucifixion needs to underlie all theology of the resurrection Jesus Christ is he who died on the cross and was raised In both Catholic and Protestant theological families we are in fact witnessing a return to the cross of Christ It is as if after the resurrection had long been underplayed and the death of Jesus one-sidedly emphasised, theologians are becoming conscious that today, we may be faced with the opposite danger of so stressing the resurrection of Jesus that the mystery of his death is evacuated. If in principle it is clear that both sides of the mystery cannot be separated — as was evident for Saint Paul — in theological elaboration and much more in Christian praxis, it is less easy to maintain the balance between the two *The Crucified God* is an effort at maintaining this balance

The subtitle of the book, 'The Cross of Christ as the Foundation and Criticism of Christian Theology' shows its vast intent Writes Moltmann 'Christian theology must be theology of the cross if it is to be identified as Christian theology through Christ But the theology of the cross is a critical and liberating theory of God and man Christian life is a form of practice which consists in following the crucified Christ and it changes both man himself and the circumstances in which he lives. To this extent a theology of the cross is a practical theory (p 25) In other words every conceivable theme of Christian theology and every aspect of Christian praxis must be anchored in the mystery of the cross The doctrine of the Trinity itself must be seen as arising out of the recognition by the early Christian tradition that the inner life of God is associated with the accused man who was crucified The Christian image of God is based on the cross of Jesus the cross is the milieu in which to discuss the nature of God s being

Moltmann is not trying to make his task easy by reducing the scandal of the cross. On the contrary beyond the utter human forsakenness implied in the event of the cross he adverts following the Lutheren tradition, to a God forsakenness of Jesus and to his rejection by the very God whom he dared to call My Father The theological implication of the crucifixion lies in the rejection of God by God And this rejection is the supreme revelation of God In Jesus God dies, delivered up by God But he does not die alone for in his passion the Father too delivers himself up suffering the passion of love In the passion of the Son the Father himself suffers the pains of abandonment (p 192) The good news of human hope and liberation is contained in this proclamation of a God who experiences the suffering of love and who gives himself in the

giving up of his Son. Moltmann notes that the Christian Church needs to reproduce the model of a God whose identity is found inseparable from that of the God-forsaken one she must be the Church of the forsaken ones of the earth, the poor and the oppressed The theological basis for this ecclesiological turn is a renewed faith in the God who finds his own identity among the out cast. The last two chapters develop the theme of human liberation in terms of psychology and politics.

The book is a powerful synthesis of Christian reflection on the Cross and an inspiring interpretation of the theology of the cross in terms of contem porary human problems. It is not possible in a short review to analyse its rich content nor to comment at length on the important issues it raises A few remarks must suffice Moltmann has done well to insist that the God of the Judaeo-Christian revelation unlike the God of the philosophers is one deeply involved in the history of men who by entering with them into an inter personal relationship makes him self vulnerable at their hands The divine immutability of philosophy must not be allowed to obscure this real nvolvement and in particular the personal becoming of God implied in the mystery of incarnation By becoming man the Son becomes something new and in that sense changes That the giving of the Son also affects the Father s equally certain the death of Jesus n the Cross is the supreme manifesta tion of God s love for men with all the suffering and self sacrificing that love mplies. True it is also that in the death of Jesus on the Cross God (the Son) dies a human death but this does not mean that the Father dies with him Depending much on Luther Moltmann interprets the cry of Jesus on the cross as admittance of God forsakenness he pushes this question able interpretation to its last conse quences when he speaks of the forsaken ness of God himself in the God forsaken ness of Jesus. To this reviewer it seems that when Paul insists on attributing the death of Jesus on the Cross to a loving initiative of the Father he certainly means to stress the realism and earnestness of the divine love but without the dramatic overtones which the alleged God forsakenness of Jesus on the cross lends to it. That the self-giving love of God means giving up of self is a paradox perhaps without content. Many readers of Moltmann may disagree with what they will regard as unwarranted theory but all will admit that in the ambit of his own theological tradition he has produced a truly great book

J DUPUIS S J

Ecumenical Theology

Theology in Reconciliation. Essays towards Evangelical and Catholic Unity in East and West By Thomas F TORRANCE *London Geoffrey Chapman* 1975 Pp 302 £ 5 50.

This book appears ten years after *Theology in Reconstruction* by the same author It is an important collection of ecumenical essays by a prominent Calvinist theologian The theme under lying all the essays is that the theolo gical differences which divide the Churches in East and West are due more to differences in the cultural environments in which the faith has been formulated than to real disagree ment as to the content of the Christian gospel By showing this Torrance hopes t contribute t the present *rapprochement* between the Churches And he does. With masterly scholar ship he examines the classical elabora tions of the faith characteristic of various ecclesial traditions and break ng through the time-condit oned pat terns of thoughts in which the faith has been coined he releases the deep intention that underlies them and reveals their common inherent structure He further suggests how the forces of disintegration can be overcome in theology and how a reshaping of our structures of thought can lead to greater unity between the Churches.

The first essay on Ecumenism serves as an introduction It is a reapprai sal of the significance past present and future of the ecumenical move ment The wide-ranging discussion works up to an account of the Vatican II *Lumen Gentium* Constitution as imparting a profound renewal of apostolic and ancient catholic under standing (p 59) Torrance shows the significance of the entry of the Roman Catholic Church into the ecu menical movement and discusses the implications of its eventual member ship in the World Council of Churches. He also utters warnings which he

distributes evenly, discussing the dangers of the R C. *Lex fundamentalis* on the one hand and on the other the danger for WCC of becoming "trapped in an ecclesiastical will to power" (p 79)

The next two essays are pieces of deep theology on Christian Baptism and the Eucharist respectively Torrance shows that throughout history all controversies on the significance of the two fundamental Christian sacraments can and must be traced to a failure to see them in Christological perspective and to appreciate their essential relatedness to the central mystery of Jesus Christ The ecumenical task consists in a return to Jesus Christ and the Christ-event Jesus own baptism reveals the meaning of Christian baptism his Supper and the Paschal Mystery that of the Church s Eucharist Torrance is here fully convincing And while he speaks from within his own tradition his writing conveys the evangelical substance which must be the basis of mutual Christian understanding witness for instance his theology of memorial Thus of baptism he writes If baptism is to be understood properly the focus of attention is necessarily directed upon Jesus Christ himself for it is only *in him* that God is incarnate and it is *through him* alone that the saving operation of God takes concrete form in our creaturely existence and therefore it is only through *our union with him* that we share in all that God has done for us (p 104)

The centrality of the mystery of Jesus Christ and the need to appreciate it fully in order that Christian doctrines be correctly understood lead Torrance to examine some of the Christological controversies properly speaking Two essays are devoted to the problem of Apollinarism and to Athanasius theology He proposes the theology of Athanasius and of Cyril of Alexandria, their doctrine of the Trinity the Incarnation and the Redemption as the rallying ground for all Christians. While he argues convincingly and with unfailing scholarship that the abandonment of this tradition has in the past led to reductions of the mystery it should also be clear that fidelity to it may impose today in a different cultural context new ways of expression Torrance notes that theology is necessarily influenced by current modes of thought and points to the revolutionary change in the foundations of knowledge and the vast shift in cosmological orientation which have taken place in contemporary culture. But whether this revolution in scientific thought is going to have all the advantages which he claims for it to bring about a common understanding of Christian doctrine is not clear to this reviewer

J DUPUIS S.J

Mission and Ministry

Spend and be Spent. By Clement J GODWIN S V D *Bangalore Asian Trading Corporation* 1977 Pp 209 Rs 12

The subtitle of the book reads 'A reflection on missionary vocation spirituality and formation with particular reference to India The author s missionary experience as a sociologist is evident in the many comments and asides strewn throughout the book His stress on the pluralistic religious situation which should offer a corrective to the absolute claims of Christianity his description of missionaries as frontier persons constituting the cutting edge of the Church his perceptive analysis of the situation and role of foreign missionaries his use of sociological categories like role plausibility group socialization primary relationships etc to explain practical problems — these are interesting and enlightening

The production of the book leaves much to be desired It looks like lecture notes hastily thrown together No editing has been done at all The proof reading is inefficient The publishers are certainly responsible for these aspects of book production

M AMALADOSS S J

The Priest His Spiritual Life and Ministry By Brian KELLY C S Sp *Bangalore St Paul Publications* 1976 Pp 183 Rs 5 50

Here is a serious attempt to rethink the role and ministry of priests in the light of the Second Vatican Council The priest is a spiritual leader who makes Christ himself present in a special way in the Church sharing in his prophetic priestly and pastoral roles. These ideas are elaborated in a simple practical way

M AMALADOSS, S.J

Worship

Initiation to Christian Worship. By Paul PUTHANANGADY, SDB. *Bangalore, Theological Publications in India*, 1977. Pp. xvi-267. Rs 13.

The author has given us a first-rate text-book on Christian worship. After showing its anthropological roots he defines Liturgy as a *Community* celebration in *signs* of the *Paschal Mystery* in an eschatological perspective. Successive chapters discuss these elements. The historical reality of the liturgy is then analysed with special emphasis on the various liturgical families, the evolution of the Roman Rite and the need for constant renewal through adaptation. An explanation of the structure of liturgical action leads him to speak of participation and mission.

The treatment is systematic, comprehensive, well-informed and pastoral. Copious foot-notes and extensive bibliographies at the end of each chapter provide the student with tools for further research.

M. AMALADOSS, S J

Open Church

God So Loves the World. The Immaturity of World Christianity. By A. J. VAN DER BENT. *Madras, The Christian Literature Society*, 1977. Pp. xvi-143. Rs 10.

This is a challenging book arising out of a certain frustration, deeply felt by the author, at the triumphalistic self-centred Churches that are not really open to the world, especially to the poor and suffering humanity, symbolized by Calcutta. The author is working with WCC and is reacting to criticism of the Council taking tentative steps in the direction of dialogue with other religions and ideologies and of support to liberation movements.

The theme of the book can be summarized in the author's own words: "The systematic strengthening of the world Christian community *vis-à-vis* the 'non-Christian' world is therefore out of place today because an authentic faith can only be concerned with the *whole* people of God ... Specific ecumenical programmes concerning human rights, world-development, combating racism and so on, are consequently always in danger of being spurious, mere side-shows of the world Christian community when they are not intimately related to the hopeless suffering of Jesus Christ" (p. 124).

The author proposes a theology of the Cross, of dialogue and eschatology towards a more mature Christianity. "The Sermon (on the Mount) speaks of people who search for the crucified Christ in China and Calcutta pleading with its populations to discover with them this same Christ... (people, whose) identity is not ecumenically... fragmented but dialogically and eschatologically whole" (pp. 142-143).

M. AMALADOSS, S J.

Christ, Saviour of Mankind. A Christian Appreciation of Swami Akhilananda. By Heinrich BARLAGE, SVD. *St Augustin (West Germany), Steyler Verlag*, 1977. Pp. 283. (No price marked)

Swami Akhilananda was a Hindu missionary in America. In a spirit of sympathetic collaboration he shared his experience of Christ in a book, *Hindu View of Christ*. The author has attempted to take this view as a starting point "for a Hindu-Christian interpretation of God's saving activity in Christ" (p. 11). His conclusion is: "Against the hermeneutical horizon of basically absolute subjectivity we found the Christological starting point in the "self" of Jesus in its relation to the Father and to us, bringing about in us a "new self" through the Holy Spirit by taking us into the realm of the Absolute (Brahman), who reveals himself in Christ as the Triune God" (p. 231). The conclusion is, frankly, disappointing and so is the methodology. The author speaks constantly of dialogue and of a positive approach to other religions. But he makes no attempt to get out of his Christian shell. Whatever Akhilananda has to say is evaluated from the vantage point of Christian faith. One is reminded constantly that the Hindus are not Christians: they do not believe in *creatio ex nihilo*, they do not accept the uniqueness of Christ, their approach is subjective, they do not take history seriously, they do not accept the authority of the Christian scriptures, etc., etc. The only grudging "concession" made to Hinduism is to start Christological reflection from Christ's self-experience. But this "subjective"

starting point has to be constantly corrected by the 'objective' historical evidence of the Christ of the Gospels The author's own starting point could have given rise to a beautiful meditation on Christian advaita — as it did in the case of Abhishiktananda. But the author is too much a prisoner of his categories to dare anything like that. The dialogue breaks down because he does not understand Hinduism in depth.

M AMALADOSS S.J

Canon Law

A Pastoral Guide to Canon Law Edited by George J DYER *Dublin Gill & Macmillan* 1977 Pp viii 181 £ 3 50

The busy pastor may be wondering what has become of canon law with the changed perspective of Vatican II regarding the Church Here is a good conspectus of the renewal of canon law Experts from the United States England and Ireland treat of the role of canon law today rights in the Church structuring the community marriage law ministry religious the ecumenical and juridical aspects of the sacraments. The introduction by Denis O Callaghan points out that canon law is living in a twilight zone between the old now largely out of date Code of 1917 and the forthcoming new Code As we are in an interregnum we cannot have the same certainties as before In a way the old certainties may never again come back with the new perspective of a dynamic law that has to meet the needs of varied situations in space and time The different contributors help the pastor to find his bearings in an apparently confused atmosphere The simplicity of style and the question and answer format make the reading of this work easy and even pleasant

Among the new features of canon law one will notice the stress on rights in the Church This is in accordance with the realization of the dignity of the various sections of the people of God The previous Code had few directives regarding relations with other Christians and they were largely restrictive But now with the immense growth of ecumenism there is need for more detailed guidelines These come from the Vatican II decree *On Ecumenism* and the *Ecumenical Directory* issued by the Secretariat for Christian Unity The law regarding the entering into the marriage covenant and marriage annulment has considerably developed during the last few years. The present work gives a clear exposition of this matter, though the latter point could have been treated more at length.

While welcoming this useful handbook we may make a few remarks. Regarding the binding force of Church law in conscience the excessively juridical view of external obligation is maintained The forecast that the revision now in process will take ten or fifteen years more seems to be too pessimistic It is difficult to see why the older brother-sister solution for those in irregular marriage situations is incompatible with the present understanding of marriage though it might not be realistic in many cases. Certain interpretations and explanations are derived from the Western situation This is inevitable but sane pluralism would require adaptation to other local Churches.

G LOBO S J

Extremist Cults

Youth, Brainwashing, and the Extremist Cults By Ronald ENROTH *Exeter The Paternoster Press* 1977 Pp 216 £ 2 40

The past 12 years have witnessed the proliferation of extremist cults which have fascinated and disillusioned their young adepts and have caused great anguish and confusion in parents The present work largely based on the experiences of ex-cultists, seeks to study the sociological psychological and spiritual aspects of this wide-ranging phenomenon The hall marks of cultic conversion include the abandonment of a familiar life-style severing of ties with family and friends, indoctrination with a new set of values, goals and beliefs and unquestioned submission to leaders Young people seem to be drawn to these cults because of their search for identity a quest for spiritual experience and the need for clear-cut answers to their questions. The cults themselves engage in veritable seduction to recruit new members and brainwashing to get them integrated

Continued on p 221 see also 235

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Confrontation in the Church

Forgiving Sins Reconsidered

Sociology of Theology

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In This Issue

The Book of Exodus has always been at the heart of Jewish spirituality, as it preserves the memory of the great prototype of God's saving deeds in favour of his people It remains central to Christianity and the New Testament understood the Exodus event as type of the Paschal Mystery of Jesus Christ — the New Exodus The theme has acquired new popularity in recent years with the emergence of the Theologis of Liberation In an article on "Exodus Spirituality" Fr C M CHERIAN brings out the full significance of Exodus in all its dimensions It does not merely consist in a God-given political liberation, but in total deliverance and salvation, symbolized by the Covenant

Communication and dialogue have become catchwords, but, as we all know by now, dialogue is a difficult art to learn, most of all, perhaps, within the Church Situations of conflict are not uncommon within the Church in various parts of the world, India included As for lack of communication positions harden, polarization of opinions and confrontation are sometimes the result People ask what good Vatican II has done if it has sown the seeds of disunity Transition and change do not, of course, as Church history shows, go without pain and it is normal that the programme of renewal and adaptation launched by the Council brings tensions with it But the Christian conscience demands that all concerned work at resolving those tensions lest from creative they should become destructive In an article on "Confrontation in the Church", Fr J NEUNER shows which are the areas of the Church's life where tensions have developed in the post-conciliar era, leading to conflict-situations He reflects on the Christian attitude required on both sides in order that conflicts may be resolved Here is something for all to ponder, for no one, even if he claims to be, is really neutral in this matter

Taking his clue from the fact that God's love for sinful man is unremitting, Fr J MATTAM suggests that our traditional understanding of the sacrament of reconciliation needs to be rethought It does not really celebrate God's forgiveness of our sins, but his unremitting love towards us, sinners Fr M KALATHIL analyses the impact of society on theology The theology which we call traditional has emerged from sociological conditions of the past In order that theology may fulfil its function at the present time, it needs first and foremost to be in touch with the new sociological reality

Exodus Spirituality

C M CHERIAN, S.J.

THE spirituality of the Old Testament is based on the Israelite people's experience of the *Exodus liberation* that God granted them through Moses, while the spirituality of the New Testament is based on the Christian people's experience of the *new Exodus* accomplished in Jesus Christ Hence a close study of the Exodus experience can help us to appreciate the characteristic points of biblical spirituality There is an essential unity between the spirituality of the Old Testament and that of the New Testament Both involve the realisation of *God as the God of wonders* "You are the God who works miracles" (Ps 77) It is the God who worked the wonder of liberating the Hebrew slaves through Moses, and who repeated the wonder of this deliverance frequently in the subsequent history of the Hebrew people, who finally manifested himself by the "mighty works and wonders and signs" which he did through Jesus Christ (see Acts 2, 22)

The God of Wonders

We will first examine how a miracle or wonder is understood in the Bible The essential idea is that a miracle is something marvellous and gracious which only God can do, something wonderful in human experience which clearly exceeds the resources both of man and of Nature in a given situation Obviously, a concrete happening, which in reality is the outcome of an act or intervention of God, will be recognised as such only by a person who is *open* to the truth and activity of God Those who are not disposed to believe will not be convinced of God s intervention "even if someone should rise from the dead (Lk 16, 31, see Jn 11, 45f)

We can trace the following pattern in what the Bible views as a typical miracle 1) First of all there is question of a human impossibility, a situation in which human beings find themselves helpless and hopeless Human and natural resources are unable to produce the desired result It is where man is obliged to confess his utter inadequacy and essential limitation that he can be most open to the

truth of God's all-sufficiency 2) Secondly, the Spirit works in the person who experiences his or her own helplessness, and teaches the person that what is impossible to man can become possible through God 3) The Spirit then induces the believing person to hope in God and to continue to work in dependence on God so that the impossible can become possible 4) This mountain-moving faith and hope are finally rewarded when, amid unexpected turns of events, what was once considered humanly impossible is translated into reality Something precious and wonderful that now exists — a life, a victory, a healing, a happiness — would not have been there, had not God intervened in the course of human events through persons who committed themselves to him, and actively depended on him.

Some Illustrations

We take the first illustration from the Book of Judges (chs 4-5) It is question of a military victory which the people of Israel, newly settled in Palestine, thought impossible, but which was eventually won through God intervening and the people responding The people were being oppressed cruelly by their Canaanite neighbours who had iron chariots, and so enjoyed unquestioned military superiority The people knew they were helpless, and they turned to God God made the prophetess Deborah understand that he would intervene to save the people She acted energetically on this inspiration, and enlisted the cooperation of Barak, the commander of the Israelite forces In such a case the human actors in the enterprise realise that the Spirit of God has taken over, and their part is simply to cooperate with him Their only plan is to have no ready-made plan of their own, but to go ahead, trusting in the Lord and consulting him at every step In this spirit Deborah asked Barak to assemble their men on Mount Tabor

In Judges 4 the Israelite victory in the ensuing battle is simply ascribed to the Lord (v 15) This is the Hebrew way of affirming the conviction about the Lord's principal agency in the whole matter while overlooking the secondary causes The victory hymn of Judges 5 helps us to reconstruct the event vv 4-5, 20-21 When battle was joined, at the critical moment, there was a heavy downpour The battle took place on the bank of the little river Kishon The sudden rain was bound to appear as a very bad omen to the enemy, and panic spread among them Their chariots became immobilised in the sticky mud of the flooded plain, so that even their commander-in-chief was obliged to alight from his chariot and to flee away on foot Escape was cut off by the wadi Kishon whose bed was normally

dry but which now the rain made into a raging torrent The Israelites won a complete victory in spite of the evident weakness of their side. The Lord had fought on their side to deliver them from their oppressors.

A brief analysis of this event, as it was experienced by the Israelite people, can help us to discern its miraculous character There was no hesitation or uncertainty on Deborah's part when she initiated the move which led to the victory On the contrary, she was supremely confident That the sudden rainstorm or cloudburst would do the trick could not have been foreseen by anyone *That* the Lord would grant victory was a certainty in the mind of the inspired person, *how* he would do it was an impenetrable mystery The sequel justified the certainty of faith and hope, as had happened so often in the history of this people 'God will provide himself " (Gen 22) One who has the promise of God, and acts on this promise cannot be disappointed Where people confess their inadequacy and appeal to God, he enters the stage as the chief actor, enabling them to tide over every crisis, and to gain ultimate victory

A similar pattern can be seen in every typical miracle Let us have a brief glance at two incidents of the Gospel story The first is the catch of fish narrated at the beginning of Luke 5 The element of human helplessness is contained in Peter s confession "Master, we toiled all night and took nothing The new decisive element in the situation is the word of the Master to which Peter readily responds His anticipation of success has no natural explanation, its source is divine it is more than justified by the wonderful catch of fish which they take The incident was essentially an experience of the power of the Master s word of God manifesting himself Hence Peter s sudden consciousness of his own sinfulness and unworthiness in the presence of the divine

The second Gospel incident we have chosen is the healing of the blind man of Jericho (Lk 18 35f) Here again the helpless blind person has the Spirit given certainty of divine help His betters could not stop him from seeking the attention and care of the Master So far as he acted in the Spirit in seeking God s help in a humanly hopeless situation he could not be disappointed The elements we have discovered in our analysis of a miracle are human helplessness, inspired cry for help inspired follow up action, the receiving of divine help A practical conclusion emerges from this in many a situation of helplessness s rious illness and so on, the Spirit must be thought of as urging us to have recourse to God and not to despair, but we could be fail ng to respond This means that the fewness of miracles in today s world is explained by our lack of faith see Mk 6, 5f

The Exodus Liberation

The deliverance of the Hebrews from slavery in Egypt is the prototype of all the later miracles recorded in the Bible No other miracle is set forth so minutely, defended so deliberately, recalled and extolled and celebrated so enthusiastically This is because the Exodus, as the prototypal miracle, sets the pace and tone for the whole subsequent progress of salvation history In the Exodus God reveals himself as the God who grants full deliverance to the oppressed who commit themselves to him This is how he must always be understood, not in theory but in practice Anyone who does not cooperate with God in his universal work of liberation has not understood him, and is not committed to him Thus the Exodus event had most far-reaching, radically revolutionary implications, but a sinful people were necessarily slow to grasp them and to live them in the course of their personal and corporate existence

We now attempt here an analysis of this foundational event The Hebrews who had come to Egypt in search of food at a time of famine had been allowed to settle in Goshen on the border of the Nile Delta As they multiplied in the course of time, and became a strong people, they were viewed by the Egyptians as a potential threat against national security In the event of foreign invasion, which was an ever-present possibility, the foreign people settled on the border could join with the invader as mercenaries The Egyptian solution to the problem was to devise means of exterminating the alien people One such means, ready to hand, was *forced labour* which the Pharaohs of this period badly needed for carrying out their vast building projects Historians think that the Pharaoh who initiated this cruel scheme of oppression must have been Ramases II who reigned in the 13th century for some 67 years

To make quite sure that the Hebrew tribe did not grow too strong, the Pharaoh went beyond the use of forced labour, and promulgated the decree that the new born male children of the Hebrews might not be allowed to live Man proposes, God disposes By now God had entered the scene of oppression as the chief fighter in the unequal conflict between the strong and the weak Hebrew mothers and midwives chose to obey God rather than men however powerful A curious result of the King's cruel edict was that a favoured Hebrew child was brought up at the royal court, and was "instructed in all the wisdom of the Egyptians" (Exod 2, Acts 7, 20f) How good and generous a person Moses was became clear when, having grown up, he chose to identify himself with his oppressed brethren rather than with the Egyptian nobility and their privileges

Stephen's speech in Acts 7 puts a most favourable interpretation on what Moses did by way of trying to help his fellow countrymen He was following the dictates of his outraged heart rather than a clearly chalked out plan of action When he made the painful discovery that his own people were disunited and unwilling to co-operate with him in his efforts to come to their rescue, he lost heart, and could do nothing more except to flee into the desert of Midian. The only person who could have done something to alleviate the lot of the Hebrew slaves tried his best, but failed miserably — so miserably that he had no more hope of doing anything Moses was content to settle down as an exile in a foreign land to be adopted by a foreign tribe and to cast in his lot with them Here is something very familiar to us in our world — the failure of a good and well meaning person

With these details the Hebrew author has drawn for us a convincing picture of human helplessness — the first element in the pattern of a miracle The stage is set for the powerful entry of the God of justice and compassion From the human point of view Moses had failed completely In the plan of God he was being further trained in the desert to become the leader of a people who must have a long journey through the desert before they could enter the promised land The knowledge of Sinai and Midian which he now gained was to prove invaluable to him later What Moses is represented in Deuteronomy as telling the people can be applied to him (Deut 8 1f) God was humbling Moses disciplining him testing him to know what was in his heart tempering his spirit so that he could rise equal to the demands of an arduous mission It is in the long years that he spent in the solitude of the desert that the self confident young man of the Egyptian court matured into a man of deep prayer and mystical insight see Gal 1 17

When I Am Weak then I Am Strong

The second element in the pattern of a miracle is the work of divine inspiration beginning to remedy human weakness This is the meaning of the vision of the burning bush which Moses had in the desert In the biblical narratives of a person s encounter with God (Amos 7 1f 8 1f Jer 1 11f) the sight of *something external* is the occasion of a person having a deep *inner experience* of a dialogue with God One is reminded of the famous verse by Elizabeth Browning

Earth s crammed with heaven
And every common bush afire with God
But only he who sees takes off his shoes
The rest sit round it and pluck blackberries

(*Aurora Leigh*, VII 820)

The sight of something external, however marvellous, cannot *cause* in us a vision of God. Only God can produce in us an experience of himself. The external is used by the Spirit to induce in us the inner experience of God when we open ourselves to him. Of two persons who are admiring a glorious sunset, one may be lost in God; the other may be as far from God as ever. Incidentally we may remark that we know practically nothing about the external realities that mediated Mary's experience of the divine at the Annunciation. One consequence of this is that curiosity about the external realities involved in these visions is not justified, and the biblical narratives do not intend to satisfy such curiosity.

Moses understood that God was asking him to return to Egypt on a mission of bringing deliverance to the Hebrew slaves. The narrative insists that Moses went on objecting to the idea. The author's purpose is to emphasise the fact that the idea of the mission did not originate in the mind of Moses This could not be otherwise, given the facts of the situation There was no likelihood of such a mission succeeding. The initiative did not lie with Moses but with God. A new and unexpected self-revelation of God was the basis of the mission. Moses is told that God's name is. I-AM or HE-IS. 'I am who I am' is an explicitation of the same idea This statement can be expanded thus I am the one who was, who is and who will be; I will never cease to be, so that you can depend on me in Egypt; I will be with you to help and sustain you, and I will see to it that you succeed in the mission on which I am sending you

When Moses finally realises the force of this solemn assurance, he is ready to return to Egypt He has understood that he is to carry out his task not in his own wisdom, not in his own power, but in the name of God His only plan must be to depend on God from moment to moment When Moses approached the Pharaoh with his demand of a favour to be granted to the Hebrew slaves, at first the situation took an ugly turn for the worse through the Pharaoh's severe displeasure Moses had another bitter taste of his own utter helplessness. But now he would not flee The desert vision had forged a new Moses, one who had learnt to depend on God, one who could not be defeated.

The plagues played a decisive role in the progress of Moses' mission. When the Pharaoh hardened himself repeatedly against Moses and his request, each time there was a desperate crisis. Moses could do nothing to resolve it. He just waited on God, and God acted promptly through the plague that followed. Moses saw in it the hand of the God who was with him, who had promised not to fail

him. The pharaoh could not but see a connexion between his rejection of the demand made by Moses the man of God and the plague that followed upon each refusal. The king was more and more shaken as the plagues multiplied, till finally the last plague had the effect of overwhelming him completely, and breaking down his resistance. He and his ministers realised that they could not continue their resistance without their ruining themselves and the whole country. They had no choice but to give in; the Hebrews were granted permission to depart.

When later the departing Hebrews were pursued by the Egyptian army, and there was the chance of an encounter ending in disaster for the unarmed Hebrews, Moses once again realised how helpless he was. He could not have foreseen or arranged the favourable weather conditions which averted the dreaded encounter, and made the water-covered marsh fordable. He could truly say with the psalmist: "Not to us, O Lord, not to us, but to your name give glory, for the sake of your steadfast love and your faithfulness" (Ps 115)

"The righteous man lives by his fidelity" (Hab 2, 4) This is the experience that the Exodus narrative attributes to Moses When he was called by God in the desert, after a prolonged struggle, he committed himself to the God who was sending him to achieve the impossible He ventured forth in the power of his mission, and his trust in the Lord had been fully vindicated In every crisis he had recourse to the Lord who never let him down, but acted powerfully through the series of plagues in order to bend the Pharaoh's stubborn will. Except for this timely intervention of the Lord, his mission would have ended in utter failure The whole series of events was, therefore, for Moses an experience of the unfailing grace and power of the Lord, the One who is

God Works Wonderfully to Create a New People

God's plan was that, just as he had been revealed in his love and power to Moses through these events, so also he should be revealed to the whole people through Moses They should all learn to commit themselves to the Lord and to be renewed through this self-commitment, just as Moses had been renewed through his firm self-commitment to the Lord so as to become a person of strong and irreproachable character Moses' role had been to mediate the Lord's self-revelation to the people Thus we see that the Lord's plan and purpose in these events was *to create a new people*: see Exod 14, 30f; 19, 3f; 24, 3f Deliverance from Egyptian slavery could not be the ultimate purpose of God. What the people needed most was to be

delivered from their own personal and social inadequacies This total deliverance could only come about through the people responding to the God who had manifested himself to them as the God of justice and compassion

This ultimate loving demand of the Lord, laid on the people through the Exodus deliverance, is expressed in the imperative "You shall be holy, for I the Lord your God am holy You shall love your neighbour as yourself You shall do no wrong in judgment . I am the Lord your God who brought you out of the land of Egypt I am the Lord who sanctify you" (Lev 19-20) *The* demand of the Exodus deliverance was *commitment* to the God of compassion and deliverance, and *assimilation* to him It is only through this assimilation that the people would be *a new people*, and would be committed to one another and united among themselves in love and mutual help This was the idea of the Covenant — God dwelling with the people, and transforming them through their self commitment to him, and uniting them into a holy and priestly people who could act as his mediators in regard to other peoples not yet so joined to him So far as the people did not become holy just and compassionate like their God, the meaning of the Exodus deliverance had been lost on them

The Exodus story goes on to show that the *challenge* of the Lord's work of deliverance remained largely unanswered, just as today the challenge of God s work in Jesus Christ remains largely unanswered Through Moses the Lord was challenging the people to commit themselves just as a similar challenge was made through the apostles of Jesus Christ, a challenge to repentance and renewal But the people were extremely slow to commit themselves We are repeatedly told that the people who came out from Egypt into the desert were loud in their bitter murmuring and complaining against Moses Exod 15, 24, 16, 2f, Num 11, 1f This clearly meant that they were wavering in their commitment If, like Moses, they were convinced that *the Lord* had brought them out into the desert, and the Lord continued to be with them, there was no point in complaining against Moses So they were in two minds Instead of facing their trials in the power of the Lord, as Moses did, they could only wish that there were no trials This is our age old refusal of the cross, we want deliverance without the cross

The lesson of the Exodus story has universal implications and applications Everyone is called by the Lord as Israel was called out of Egypt by him, and everyone who is *called* is also *tested* continuously and severely see Deut 8, 1f The Lord's call is strictly personal it offers us the possibility of entering into a relationship of trust in him,

and of becoming strong in him But the continued maintenance of this relationship is not automatic It does not continue like the ticking of a watch that has been wound It demands personal attention and vigilance from moment to moment It is governed by a critical *If* "If you will obey my voice, and keep my covenant " (Exod 19) To obey the voice of the Lord calling us to a constant sharing in his own justice and compasison, is a demanding task for a sinful human being "He executes justice for the fatherless and the widow, and loves the sojourner, giving him food and clothing Love the sojourner therefore, for you were sojourners in the land of Egypt" (Deut 10, 18f)

The Leadership of Moses

Moses is presented in the Pentateuchal narratives as a model of commitment to the Lord, the God of wonders ' The man Moses was very meek, more than all men that were on the face of the earth" (Num 12 3) The secret of his meekness was his intimacy with the Lord who knew him face to face (Deut 34, 10) and spoke with him familiarly (Num 12 8) On the occasion of the Lord making his Covenant with Israel on Sinai, Moses went up into the cloud which signified the mysterious presence of the Lord, and he continued there forty days and forty nights He was a model pastor who did his best to impress on the people that not he but God was their true leader The people came to Moses when they had some dispute and they wished to inquire of God concerning it Moses would go into the Tent of meeting the place of the presence of the Lord, and he would speak with the Lord as a friend speaks to his friend, and he would make known to the people the decisions of God (Exod 19, 33)

The narratives emphasise the fact that Moses did not regard himself as the people s leader but was anxious to make quite sure that God was effectively the sole leader Moses was conscious that he himself could be God s faithful servant only so far as he knew God s ways lived in God s presence and enjoyed the guidance of God s Spirit There is here a remarkable spiritualisation and interiorisation of the idea of human leadership

Such sensitivity and God-centredness made Moses all the more keenly conscious of the problem of the people's rebelliousness and stubbornness The narratives are most realistic in their assessment of the mood of the people Their complaints and weeping are expressed in the strongest terms "O that we had meat to eat! We remember the fish we ate in Egypt for nothing, the cucumbers, the melons, the leeks, the onions and the garlic, but now our strength is dried up, and there is nothing at all but this manna to look at .

Would that we had died in the land of Egypt! Or would that we had died in this wilderness! Why does the Lord bring us into this land, to fall by the sword? Our wives and our little ones will become a prey; would it not be better for us to go back to Egypt?" (Num 11, 14)

Moses had no choice except to plead with the people to be faithful to their Saviour-God, and to intercede with God for the rebellious people. What his role of mediator involved for him can be seen in the following desperate prayer, whose candour and forthrightness are the measure of his intimacy with God. Moses said to the Lord "Why have you dealt ill with your servant? And why have I not found favour in your sight, that you lay the burden of all this people upon me? Did I bring them forth, that you should say to me, 'Carry them in your bosom, as a nurse carries the suckling child', to the land which you swore to give their fathers? Where am I to get meat to give to all this people? For they weep before me and say 'Give us meat that we may eat' I am not able to carry all this people alone, the burden is too heavy for me. If you will deal thus with me, kill me at once, if I find favour in your sight, that I may not see my wretchedness" (Num 11, 10f) Surely pastors in every age can derive courage and consolation from this passage. Their struggles and sufferings for the people are not likely to have equalled those of Moses, the first pastor of God's people who so impressively prefigures the Passion of the supreme Pastor, the Shepherd and Guardian of our souls, Jesus Christ.

Concretely, the spirituality of the Exodus is the spirituality of Moses which has left its indelible mark not only on all Hebrew and Christian scriptures, but also on the life and thought of the world. He was a religious pioneer who explored for the first time in human history the immense possibilities that are open to a people through their commitment to the one true God. He gave his life for the work of hammering an unorganised, demoralised, enslaved rabble in Egypt into a nation proud of their organisation and law, their calling and destiny. He was keenly aware of what was involved in the creation of a new people. External organisation was unavailing without inner personal and social transformation. This latter could not be achieved apart from commitment to the Maker and Saviour of all, the God of gods and the King of Kings.

Moses' Prescription for the World's Ills. God-Centredness

"I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage. You shall have no other gods before me." These solemn words which introduce the Decalogue,

indicate the foundation of Mosaic religion and of all monotheistic religions They are a prescription for the health of mankind, and a warning that all kind of evils must overtake mankind when they forsake the one true God The sound laws which must govern human society, without which society must disintegrate and be ruined, can have only one sure basis — the recognition of the God who made the world, who still governs it, and who continually intervenes in the life of the world to overcome evil and to support the good Active dependence on this God of truth and love is the necessary condition for the sanity of the world, of the governed and of those who govern God is the leader of all leaders, the determined opponent of all the wicked, and the friend of the oppressed He does not however act in our world all by himself, he waits for those who are willing to cooperate with him

A most important requirement for the health of human society is that leadership should be enlightened see Exod 18, 19f, 33, 12f, Num 11, 24f, Deut 13, 1f 16, 18f, 17, 14f, 18, 15f The prophets have a good deal to say about the tragedy of wrong leadership "O my people, your leaders mislead you, and confuse the course of your paths ' (Is 3, 12) According to Jeremiah, incalculable harm is done to the people by leaders who heal the wounds of society lightly, saying Peace, peace when there is no peace (Jer 6, 14) The test of true leaders is whether they turn the people from their evil ways (Jer 23, 22) Ezekiel laments that God the Good Shepherd, is faced with the sad task of saving his people from false shepherds "The shepherds have fed themselves and have not fed my sheep' (Ezek 34, 8) Micah speaks of false prophets who lead the people astray, who cry 'Peace' when they have something to eat but declare war against him who puts nothing into their mouths (3, 5)

In the man Moses we can see the only corrective to all these endless evils that afflict human society That is why he is a man of stupendous worth and achievement, whose impact on the thinkers and writers and leaders of our world is as incalculable as it is significant He is the man of mercy beloved by God and man, his memory is blessed The Book of Sirach indicates the secret of Moses' effectiveness He (God) sanctified him through faithfulness and meekness He made him hear his voice and led him into the thick darkness, and gave him commandments face to face " (45 1f) We conclude with a prayer of Moses recorded in Exodus 33 which again shows the nature of Moses leadership Moses said to God "If your presence will not go with me do not carry us up from here For how shall it be known that I have found favour in your sight, I and your people ? Is it not in your going with us so that we are distinct, I and your people ?"

Confrontation in the Church

J NEUNER, S J.

CONFRONTATION is a near universal phenomenon of our time in the political, social, economic, cultural spheres It exists in the Church as well It is on confrontation in the Church, all over the world, and in particular in India, that we wish to reflect here

It is difficult to write on confrontation If we try to dissociate ourselves from the conflict and to present a detached picture of the issues at stake our comments will be of little use We shall be accused of not daring to take a stand and of watching the battle from a safe distance, unconcerned with the hopes and anxieties of the people who are engaged in the conflict It will, however, be worse if we enter into the stormy contest and identify ourselves with one side or the other with the protests, made in the name of Scripture, Councils and Church authorities, against arbitrary innovations, or with the scientific approach, the modern pastoral needs and the new vision of the Church We shall be accused of prejudice which makes us blind to the truth

Is there no way out when discussing matters of the Church ? It does not seem necessary to withdraw into a vacuum of academic detachment in order to get away from the battle front of contests Rather should we enter into the heart of the Church itself, into the realm of silence, prayer, of the divine presence, where we believe in Jesus Christ and have the assurance of the Holy Spirit The contestants themselves share in this common faith, with the same loyalty which they would never betray Differences belong to the realm of interpretation and of pastoral application, not to the core of faith Conflicts arise because faith must explicitate itself in the mind of the believers and in society, and must be lived in the world The translation of faith into human thought, language, action, organisation is what brings about differences Each one has to realize his faith within the context of his situation and responsibility Here tensions may arise, leading finally to confrontation But it is from the heart of the Church that conflicts must be understood and worked out, and finally overcome

I. Fields of Confrontation

The concrete problems and issues leading to confrontation in the Church concern doctrine, Scripture, liturgy, morals, Church structures and the social attitude of the Church Most of them came to the surface after the Second Vatican Council This is easy to understand. During the Council itself two trends of interpreting Christian doctrine and life were locked in conflict It was the delicate task of the commissions to find formulas which would be universally acceptable. In fact, the Council with its profound experience of the universal Church became a powerful force of unity in the constant struggle to overcome contrasts and to find a common basis of agreement The Council suffered from these tensions compromises had to be found, urgent problems had to be shelved (e g, the discussion about celibacy), but the preservation and expression of unity was more important It was, however, inevitable that after the Council the conflicts would come to the surface again, and now without the unifying influence of the Council assembly. One should not be alarmed about such differences and tensions But danger arises when positions harden and lead to confrontation.

Confrontation Outside India

The most radical position has been taken by Archbishop Lefebvre who professes absolute loyalty to the Catholic Church of Rome, but finds this Church no longer in Pope and Council, but in Econe where, he says, the true pre-Conciliar tradition is preserved· "With our whole heart and soul we cling to the Catholic Church of Rome, the guardian of the Catholic faith and to the tradition which is indispensable for its preservation, to the eternal Church of Rome, the teacher of wisdom and truth But we refuse, and always have refused, to follow the neo-modernistic and neo-protestant trend which has clearly been manifested in Rome at the Second Vatican Council and the reforms resulting from it "[1] For Lefebvre faithfulness to the Church means refusal to accept this reform True is "what has been believed by the Church of all times, before the modernistic influence of the Council, and what has been done in accordance to this faith" (ibid) Through the Council, the Pope has separated himself from the true faith and hence lives in schism

Lefebvre protests against the three influences which have destroyed the Church Protestantism, Liberalism, Modernism Protestantism for him is the emancipation of the individual from tradition and authority It is the root of liberalism, the doctrine of man's

1. LEFEBVRE's declaration of 21 November 1974.

autonomy which, after the French revolution, swept over the world and penetrated the Church. Its poison is found in the Council Declaration on Religious Freedom which, in his view, is a blasphemy as it asserts man's freedom against God's sovereign rights. Liberalism, finally, leads to Modernism which destroys the objective norms of faith and makes subjective experience the basis of faith and Christian life. For Lefebvre the triumph of these powers of evil in the Church was brought about through the conspiracy of liberals and freemasons which penetrated into all ranks of the hierarchy, up to its top level of bishops and cardinals, and today dominates even the Roman Curia.

Most characteristic of Lefebvre's movement is his understanding of tradition in his opinion tradition died with the end of Pius XII's reign For him tradition is a static reality with fixed formulas and rituals In this tradition Church and secular powers appear in hostile confrontation Pius IX had to protect the Church against the emerging movements of his time, secularism and the claim to human autonomy, which often were directed against the Church's doctrine and positions of power (e g , the papal States) Vatican I also adopted a defensive attitude towards these prevailing trends Hence for Lefebvre the change of attitude from confrontation to dialogue, adopted by Vatican II, appears as a betrayal of the mission of the Church, an abortive attempt to conclude a "Yalta-peace" with the powers of destruction Any such attempt must lead to disintegration In this broad context Lefebvre's struggle to retain the Tridentine mass takes only a subordinate importance To preserve the time-honoured form of worship which gave to many Christians a sense of identity and continuity could in itself be considered a legitimate request But for Lefebvre it became a symbol of contestation in a struggle to save the real "tradition"

In paradoxical irony, the struggle for the Catholic tradition places Lefebvre in the ranks of his own adversaries If there is anything sacrosanct for the traditional Church, it is the authority of Pope and Councils. By condemning Vatican II and accusing Pope Paul and the Curia of falsifying tradition, Lefebvre makes himself the ultimate judge of the true tradition against the legitimate authority; he adopts the attitude which he decries in Protestantism.

This is not the place to assess the development of Lefebvre's movement or to make a prognosis May be it represents merely a phase in the birthpangs of a renewed Church. We outlined the movement here for the simple reason that it provides the pattern which recurs in many forms of confrontation, with various degrees of urgency and virulence.

As illustrations of confrontation in a more moderate key two examples may suffice The first comes from France and is related to Lefebvre. In August 1976, after the suspension of Lefebvre, the Parisian paper "Figaro" made an inquiry among practising Catholics regarding their attitude towards him 28% expressed themselves in favour, 24% against, with a great number of undecided votes In the "Courrier hebdomadaire de Pierre Debray" the editor comments on the shocking results of the inquiry[2] "The simple Christian people . .know very well that it is ultimately a matter of crisis of faith and doctrine The teaching which comes from the Apostles, which has been defined and clarified through the centuries by ecumenical Councils and Popes, is put into question One tries quietly to replace the religion of 'God made man' by one of 'man made God' A vague theory of evolution increasingly pervades catechetical instruction and sermons, where God is no longer the beginning but the end of history A horrible heresy is growing in the Church of France, and bishops give it free scope out of weakness and tolerance (The new teachers) attempt to establish a demythologized, desacralized Christianity from which the mysteries of sin, angels and demons, even the resurrection of the Lord are removed" They fraudulently claim to follow the Council, no wonder that "there are Catholics who in their concern come to reject the Council" The author does not accuse the Council, but complains that it has not been carried out The norms of implementation concerning liturgy, the *Directorium Catecheticum*, the guidelines for seminary training have been ignored "No Pope has ever been brushed aside as ignominiously as Paul VI" Hence "Mgr Lefebvre has become a symbol He represents the resistance of the simple people of God In the name of the Council the French episcopacy has tolerated the intolerable" The majority of the bishops rejects the abuses, but, while they refrain from firm measures out of fear of a schism, "the neo-modernists will never allow things to come to the point of breaking with what they ironically call the 'official Church they know only too well that only from within will they be able to transform it" This is confrontation, not with the Council but with the actual regime of the Church

The other document consists in the report on an audience which a group of prominent Catholics had with Cardinal Doepfner on 20th July 1976,[3] four days before the fatal heart failure which put a sudden end to the Cardinal's life They came to him with four requests first and foremost to be allowed to continue the celebration of the

2 The Extracts are taken from *Theologisches*, ed W SCHAMONI, n 81, Jan 1977, pp 2212 2214

3 *Theologisches*, n 82, Feb 1977, pp 2225-2241

Eucharist according to the Tridentine rite (as it was in use before the Council); secondly to be granted silent masses to follow the eucharistic celebration in 'contemplative participation', because in the daily stress and din of modern life there is need of a time of 'contemplation, adoration, detachment from the rush of the working day'; thirdly the removal of obscuring, ambiguous and confusing texts in the new ordo of the mass which 'water down the sacrificial character of the mass and the primacy of adoration', and lead to the 'desacralisation which has entered the liturgy'; finally the elimination of false and misleading translations in the lectionary.

The request to keep the Tridentine mass was signed by 16000 people, mostly simple Christians. The background of the petition was the alleged anarchy which frequently prevails in eucharistic celebrations, causing distress and disturbance: "If one is aware of what is imposed on us, mostly by young priests, this disturbance is fully understandable. People wrote, phoned, came to me in despair. Some said they are not going to mass any more; this is no longer holy mass." Some priests, according to the report, openly confess that they do not believe in Christ's real presence, and preach shocking sermons. The lack of substance in faith and doctrine leads to deep insecurity among the faithful. The flexibility of liturgy, though welcome at times, opens the door to abuses, subjecting it to the whims of the celebrant.

The presentation of the requests concluded with an impressive plea: "We are impelled by the present distress, the distress of the Church, which is our own and, we know, your Eminence, is yours in a special way. We are here not as critics, but moved by the awareness of a deep communion in faith and hope, and now of burning concern. You know better than we do that not only the roof is in flames, but the pillars of the temple in which we live are shaken or already crumbling. The doctrine is falsefied by fashionable theories, the sacred service of God has been degraded to a spectacle of arbitrary inventions; the community is confused, discouraged, divided." The *novus ordo* "comes to us in the midst of a catastrophe. We cannot but state that we are faced with a total breakdown of the magisterium of the Church. The liquidation begins in the upper storey, in fundamental theology. A leading theologian proposes the transfer of theology from the delapidated house of philosophy to the new premises of sociology. From catholic chairs we hear: God is on the left.... The transformation of theology results in the political theology of the day, or a theology of revolution. The developments on the groundfloor are similar.... The confusion of the magisterium is followed

by the practical abandonment of the norms of faith and the dissolution of Church discipline.... The opinion of the faithful about these *innovations can be gathered from the alarmingly increased exodus from the Church....* We do believe that the innermost life of the Church is moved by the Holy Spirit. But we refuse to identify the Holy Spirit with the spirit of the time. There are epochs when, more than at other times, it is necessary to remember the Pauline exhortation: 'Do not conform to this world' We live in such an epoch."

Such accusations on the part of traditionalists are matched, on the other side, by the appeals of progressive thinkers and of advocates of new pastoral approaches In the opening address to the Council Pope John XXIII called for "a step forward towards a doctrinal penetration and the study and exposition of authentic doctrine through the methods of research and through the literary forms of modern thought"[4] Hence modern theology claims the right and the duty to make full use of biblical research and historical studies in a critical rethinking and re-interpreting of the formulas of Christian faith. It does so not in defiance of the magisterium but for the sake of scientific honesty, often motivated by the imperative need to speak to the modern generation In its bold advance it advocates the 'spirit' of the Council, i e, those trends which opened the Church to the needs of modern society and must be followed up in the post-Conciliar era. It also calls for the updating of Church discipline in response to the needs of today's world and to richer anthropological insights. The same theology resents the slowness and timidity of the hierarchy regarding these problems, it asks for greater freedom of the local churches It also resents the traditional ways of dealing with controversial issues Another sphere of clashes is the social involvement of the Church, its alleged alignment with oppressive and exploiting forces, e g, in the controversies about the relief-action of 'Adveniat' in Latin America.

In most of today's confrontations not merely single problems are at stake, but two mentalities are opposing each other. It would be foolish to deny that mistakes are being made on either side, at times serious blunders But the problem is not solved by mutual accusations, much less by breaking off the dialogue

Confrontation in India

Confrontation in India is on similar lines. Criticism against the rigid structures of the Church, widespread all over the country, crystallized among the clergy of Kerala into a movement represented by

4. ABBOTT, *The Documents of Vatican II*, p 715

the monthly "Vaidikamitram". It started as a forum for priests to exchange views and experiences; it also became an organ to propagate the one-rite-movement to break down barriers between the Syrian and Latin Churches. As the paper became more critical of the hierarchy, the *imprimatur* was withdrawn, but publication still continues.

The most vocal forum of confrontation in India is "The Laity". The periodical was started in 1973, and since 1975 appears as a monthly. Its goal is formulated in the New Year number of 1975, on the inner cover, where prayers are requested "to protect the Church in India from the inroads of paganism. Today's greatest threat to the Church is from the pseudo-theologians and their supporters to defile the purity of Catholicism by grafting on it pagan rituals and readings in the false pretext of culture Let us invoque the mighty power of St Michael to make our fight against Satan a complete success; may he help us to annihilate the enemies." In the editorial of 1976 the progress of the movement is reviewed. the past year was one "when every day new subscribers were enrolled; a year when our mail increased and our enemies grew red in the face with anger at the investigative stories we published which exposed the evils in their total nudity. . .We give respect where respect is due, we wish to hurt none or defame any But we shall expose every aberration we can prove to have taken place without fear or favour In that process if we hurt the dignity or prestige of any, the fault is not ours" (IV, 1, 2).[5]

The contributions come partly from abroad reflecting the crisis of the Church in general, partly from India They are full of warnings against 'neo-Modernists', 'pseudo-intellectuals', 'half baked theologians', who are "sowing seeds of doubt and disregard for the holy Word of God and the life of his divine Son" (III, 4, 165) "In the last few years a new Christianity has been born different from, let us say, 'traditional' Christianity, because it aims at 'reinterpreting' Christian faith in a humanistic and secularizing sense in order to make it more significant and interesting for modern man" (III, 6, 238, from an article in *Christ to the World*) These neo-theologians with their deceptive dogmas devoid of moral, ethical and spiritual values, are even tending to break the God-given commandments Lack of candour and clarity makes them lose sight of the true faith" (III, 2, 53). "The stupendous efforts being made to destroy the Church in India by a group of priests, nuns and some of the laity, supported by a few members of the hierarchy, have the potentialities of completely fooling the good people of God into an acceptance of paganism as inspired and

5 We quote from *The Laity*, volume, number, page. IV,1,2 means volume IV, number 1, page 2.

revealed religions" (III, 7, 301) Teilhard de Chardin is a special target of attacks his fascination for worldly realities "betrays an idolatry of matter and perhaps mental states not quite normal" (II, 1, 26; cf II, 3, 38, II, 5, 197, III, 9, 363) Charismatics get a rough deal four articles about the movement are summarized as having "exposed all the pitfalls, and also analysed how the movement works and how in the long run it wrecks one's faith" (III, 11, 491)

The crisis of faith results in the dwindling of Christian life An article entitled "Our Forgotten Enemy" is inspired by "fear not of war but of peace We have waved the white flag and welcomed worldliness in our midst" (II, 1, 41) Formerly the moral standards in our educational institutions were high But "all this is past history, today the scene is quite different We have preceptors themselves talking and teaching neo-modernistic ideas, pseudo-theology and even encouraging the young to talk and act in an utterly permissive manner" (III, 2, 73)

The main concern of "The Laity seems the liturgy, it is the sphere of Christian life with which the faithful are most directly in touch. "Nowhere is the present confusion more apparent than in ideas concerning the holy sacrifice of the mass and the role which this central act of Christian worship should play in the life of the faithful ' (II, 3, 25) An article of Archbishop Robert Dwyer is entitled "Vast Conspiracy to Rob Religion of Mystery It states "The patent fact that today there is a liturgical establishment exerting dominating influence throughout the Church in favour of diminishing or destroying the element of mystery is so much a matter of daily experience as to stand in naked exposure (II 2, 29)

The introduction of elements of Hindu worship is most forcefully attacked Not every form of 'Indianization' is rejected, Christian communities are encouraged to imitate Hindus in their earnestness for fasting and abstinence in their generosity in sharing even meagre means in the use of beads for prayer and in the fervent use of Scriptures (cf II 1, 56) But the strongest objections are raised against the changes introduced into the liturgy An open letter to the Hierarchy on the topic concludes "What good do you hope for the Church in India in terms of faith devotion and apostolic efficiency by the introduction of the so-called Indianizing liturgy, proportionate to the confusion division scandal and justifiable annoyance and irritation which it is bound to cause ? (III, 7, 266) The Indianization of the liturgy is interpreted as Hinduization, and therefore considered an attack against the integrity of the Christian faith Singled out for special attacks are the venerable figure of Bede Griffith (III, 11, 472-477)

and most frequently and bitterly the national Biblical Catechetical and Liturgical Centre in Bangalore and its Director (e.g., III, 8, 339, 341).

This enumeration of spheres of conflict is in no way complete. It is merely meant to illustrate the earnest protest and the seriousness of the situation, especially as the movement has established itself as an official organisation, "The Laity Congress", with its own constitution, though it is important to note that the magazine "The Laity" *is not the official* organ of the Congress and does not necessarily convey the opinions and feelings of all its members.

It is obvious that all the issues mentioned above, and many others, must be discussed thoroughly. This cannot be done in a brief article. It would even be dangerous to attempt short and preliminary answers where obviously in-depth-studies are required. It is our intention to reflect briefly on the situation created by these conflicts and confrontations. Is it possible to think of basic attitudes which may help both sides to reduce tensions without diminishing the earnestness of the discussion ?

II. Towards a Solution ?

One should not have illusions about the difficulty and complexity of the problem. At times it seems as if both sides had abandoned hope of coming to an understanding. Each speaks its own language, with its own frame of reference in which its ideas have meaning and context; but this language cannot be understood by the other side. The two sides are divided not so much by single ideas or some specific practices — concrete issues can be discussed more easily — but by their approach, the coherence and consistency of their attitude. Is there any common ground ?

1 Such a *common basis* does exist. In fact, the very earnestness of the conflict shows that there is common ground. Both sides have the same ultimate aim, to understand the message of Jesus Christ, to interpret it correctly and to share it meaningfully with others. However, in this common concern the accents are placed on opposite sides: One party will lay the emphasis on the unchanging truth of the Christian faith as laid down in Bible and Tradition; the other will insist on the need of speaking a new language, not merely of finding a new vocabulary — which in itself is difficult enough — but of reflecting on the Christian message in the modern context, in new social and cultural settings, in answer to the changing needs of people and of various age-groups. Besides, there is need to find new forms of expression in ritual and music, in art and architecture. No one will deny that such efforts are strewn with dangers. These are unchartered routes into the future, where we have to rely on the inner compass, on the

non-defined norm of the "supernatural sense of faith", which "cannot err in matters of faith "[6] But when there is conflict, who judges on which side the "sense of faith" is found ?

It would be futile to wait for ultimate decisions of the magisterium. Obviously much guidance is given in ecclesiastical documents But generally they are cautious, leave many questions open, and allow at times various interpretations It must be so Christian faith is not made by the magisterium but handed on by it, and, if necessary, interpreted authoritatively and defended

The subject of tradition is the Christian community itself The Christian finds answers to the questions raised by changing situations and the demands made by arising needs, in his faith He has his norm in the Bible and tradition, but he must translate them into his own situation No generation can be dispensed from the task of interpreting the faith in the context of its own world and of contemporary demands This task is threatened by two dangers of either falling victim to the 'spirit of the world', conforming to it and so betraying the Christian message, or of clinging to traditional formulas and practices related to other conditions, and so losing contact with the actual world In both cases the Church foregoes its prophetic mission

How then can the two sides come closer together ? Both have in common the concern for the life and mission of the Church in our world We must fall back on this common concern and realize more urgently the needs or our time Only a united Christian community can give effective witness to Jesus Christ in a world torn by so many conflicts Too much energy is wasted in infighting, in attack and defence, examining and analysing statements, interpreting or misinterpreting other people's intentions And while we fight the world lies in agony, the wounds of our nation are bleeding the hunger for justice, truth and love is not stilled

2 The common concern for the mission of the Church does not exclude the effort to *clarify pending issues*, on the contrary, this is indispensable To make progress, some *subjective conditions* first need to be fulfilled The Gospel contains the simple command "Do not judge so that God will not judge you" (Mt 7, 1) Bearing more directly on conflict situations in the Church, St Ignatius formulates an important principle He expects from every Christian that he be "more ready to put a good interpretation on another's statement than to condemn it as false If an orthodox construction cannot be put on a proposition, the one who made it should be asked how he understands it" Only when this proves impossible should correction be made "with

6 *Lumen Gentium*, n 12.

all kindness", and afterwards only should means be taken "to bring him to a correct interpretation."[7] In conflict situations we need understanding and a moderate approach, fairness and kindness towards others, and a personal humility as regards our own understanding and judgment in matters of faith.

3. All must be *ready to learn.* No single person can exhaust the richness of the revelation of Jesus Christ. From the very beginning of the Christian era we encounter different and complementary interpretations and expositions of the faith. This faith has grown through mutual sharing, listening, correction, enrichment. As long as the various approaches are linked in mutual acceptance and trust, theology develops, though there may be tensions. This is the experience of past centuries When dialogue is broken, days of doom come for the Church. Today also we are members of one Christian community with various gifts, meant not to exclude but to complement each other. Through exchanging views, in mutual listening and with the readiness to adopt new insights, theological reflection develops and the Church grows. Confrontation, on the contrary, impels both sides to take up extreme positions, to lose the balancing complementarity of the other side in the search for truth.

It is inevitable that such tolerance and openness brings about some uncertainty Some traditional positions may be shaken by earnest research We must learn to distinguish in the gospels the *ipsissima vox* of Jesus from formulas which developed in the early Christian communities, and to discover in the historically conditioned documents of tradition the real intention of the magisterium But such uncertainties should not disturb us. They should be seriously and openly discussed without mutual incriminations.

Again it is not astonishing that in such a period of rethinking mistakes are made on both sides, perhaps serious blunders. Obviously excesses must be pointed out and rejected But this does not imply the wholesale rejection of modern theology. Discussions must be differentiated and scholarly The same holds good for practices which seem objectionable. There can hardly be a doubt about the need to give the Church a more Indian outlook, also to create a more Indian atmosphere in the liturgy of the Eucharist. We must constantly strive to make the liturgy meaningful and relevant for the faithful. This may mean very different things for different groups: for a traditional Christian community or for a group of new Christians; for a parish community or for young workers and students; for the various cultural

7 St. Ignatius, *Spiritual Exercises*, n. 22.

regions of India. Where is the exact norm for unity and diversity? There are, to be sure, the norms given by the hierarchy; but within the framework of norms flexibility is required.

4. It may also be helpful to reflect on the *reasons which led to the present confrontation.* They are varied: the social and cultural background of the confronting parties, the formation received in the past in seminaries or colleges, the psychological make-up of individuals. All this lies beyond our control. There is, however, one factor which should have been avoided: the lack of communication, of proper information and instruction about theological developments, the meaning of liturgy, the relation of Christian faith and cultures, etc. Too little has been done to make the Council and its orientations known to the Christian community at large. The liturgical renewal was certainly not meant to divide the Christian people, but, on the contrary, "to encourage a sense of community within the parish."[8] In creating a new liturgy there is need of "investigations theological, historical, pastoral", combined with pastoral experience.[9] But all this has to be shared with the people: "Pastors of souls must promote the liturgical instruction of the faithful.... The age and condition of their people, their way of life and degree of religious culture should be taken into account."[10] The frequent complaint of lay-people that they have been by-passed, not even properly informed, should be a pointer to the paramount need of closer ties within the Church. It remains the dominant need of our time to strive, and eventually also to suffer, for real unity.

5. Are there *practical ways?* Efforts are needed on both sides. There seems little use in open controversies where propaganda plays a role, where there is danger of playing to the gallery rather than to search for truth, danger too that the fronts harden. There is also no point in discussions in which hardliners only meet to defend their respective positions. Still, there must be encounters, starting on a limited scale, between moderates of both sides who are ready to listen. Such meetings must be possible; concrete steps should be taken to bring them about. Such meetings must be prepared and accompanied by prayer, the prayer of Jesus himself: "that they may be one" (Jn 17, 22).

So it could happen that the present tensions turn out to be a means for the Church in India to come into its own. There has been too little active creativeness in India's communities in the past, too much passive acceptance of the actual situation. The present conflict has shaken many from complacency. It should make us aware of the task of our generation truly to become the "Church of India today".

8. *Sacrosanctum Concilium*, n. 42.
9. Ibid., n. 23.
10. Ibid., n. 19.

The Sacrament of 'Fore-given' Love: Confession

J. MATTAM, S.J.

ALL agree that God's love for humankind is unconditional, that his love for us remains unchanged, whatever we be or do. My sins, that is, my refusal to be loved, my refusal to remain open to the love of others, my decision to close my life upon myself do not change God's loving attitude towards me. As far as he is concerned, I remain his beloved child and friend. "I have called you by name, you are mine. When you pass through the waters I will be with you ...because you are precious in my eyes and honoured and I love you..." (Is 43, 1-4). Not only does God not cease to love me when I cease to love him, when I am in sin, but he seems to love me even more: "Christ died for us when we were yet sinners and that is God's own proof of his love towards us" (Rom 5, 8). The relational warmth in love is mutual and in that sense conditional, but love itself can be unconditional. Conditional love is characteristic of those who are insecure; hence human love is often conditional. The more secure a person is, the more he is capable of unconditional love. The whole Bible speaks of the unmerited, unconditional love of God for humankind.

While such a belief is universal, is it not true to say that especially in the sacrament of Reconciliation we have held the contrary view, namely, that God's love is conditional as human love often is ? The implications of the belief that God loves us unconditionally, even when we refuse to accept that love, are weighty and the sacrament of Reconciliation needs to be re-examined in this light. We must ask: what does it mean to ask God to forgive our sins ? What does it mean that he forgives sin ? What does he really forgive ? Is there anything to forgive ?

Let me note here, before I proceed any further, that I do not intend to make a complete and exhaustive analysis of the sacrament of Reconciliation. My personal reflections aim merely at highlighting certain aspects of this sacrament hitherto not sufficiently emphasised.

God 'Fore-gives' Love

The idea of forgiveness, as observed in human relationships[1] is not applicable to God's relation to us. Our sins do not affect and condition his love for us. Irrespective of man's refusal to remain in his love God continues to shower his love on him. God has nothing to forgive if sin is the object of forgiveness Hence I contend that *love* is the object of the verb 'forgive' when applied to God. That is, God 'fore-gives' love to the sinner, even *before* he returns to him, and it is precisely this 'fore-given' love that enables the sinner to return to God's love How does this 'fore-given' love reach a sinner ? When a sinner experiences love, kindness and forgiveness from any person, his closed heart is, so to say, opened to love and to God. He is enabled to repent, to return to God I shall come back to this idea a little later

Confession Sacrament of 'Fore-given' Love

Hence the sacrament of Reconciliation is a celebration of God's 'fore-given' love to the sinner The sinner who has experienced love and kindness and forgiveness precisely in his state of sin comes to the community of believers to confess, to profess, to proclaim that he has been loved by God even in such and such a particular instance (and the consequent period) of his refusal to remain in God's love He calls on his brothers and sisters to rejoice with him, just as there is rejoicing in heaven at his return We read in Luke's Gospel

> There will be greater joy in heaven over one sinner who repents than over ninety-nine righteous people who do not need to repent (15, 7).
> There is joy among the angels of God over one sinner who repents (15, 10) But the Father said to his servants 'Quick, fetch a robe, my best one and put it on him, put a ring on his finger and shoes on his feet Bring in the fatted calf and kill it, and let us have a feast to celebrate the day For this son of mine was dead and has come back to life, he was lost and is found ' And the festivities began (15, 22-24)

So when the sinner confesses his sins to the community or to the representative of the community, the priest, the community rejoices at the return of the sinner and celebrates the over-abundant, unconditional love of God for him This celebration is necessary and through it the sinful Church builds itself up For each one narrates his own "history of salvation", gives an account of his experience of God's love, and that builds us all, the Church

1 WEBSTER'S *New World Dictionary* (1970) gives the meaning of the verb to forgive as to give up resentment against or the desire to punish, stop being angry with, to give up all claim to punish or exact penalty for (an offense); overlook, to cancel or remit (a debt) Given the fact that God loves the sinner, these notions can hardly be applied to God in his relation to man.

Before proceeding to examine the way the sinner experiences the 'fore-given' love, I may note in passing how fitting such a confession is at the beginning of the Mass, the Sacrament of God's love. The community acknowledges and proclaims the unconditional love of God to the sinful community, which is gathered to celebrate the Eucharist. But to see such a confession as an act of purification or as preparation does not make sense to me Apparently the idea of purification has come from a false notion of sacrifice applied to the Eucharist.[2]

What does it mean when we ask God to forgive our sins ? We are expressing our desire and decision not to stay away from his love any more; we are confessing that our return to him has been made possible precisely through his love and as a gift (grace); we are expressing our desire for a stronger experience of that 'fore-given' love so that we may be enabled to return more fully But we are not asking God, as would be the case in a human situation, to condone our sins, not to remember our sins, etc When I say that I am sorry for my sins, I am acknowledging that I had closed myself to God's love, I take full responsibility for my action and I affirm my desire to love God more than in the past.

In the Eucharist, I contended, the human acts of welcoming, accepting, forgiving, opening our hearts to one another and sharing, are the symbols of God's self-communication So too in this sacrament the mutual forgiveness of the believers before the celebration and the mutual acceptance of sinners (priest and penitent, or the penitent and the whole community) during the celebration itself are the symbols of the 'fore-given' love that is celebrated in the sacrament Even in the new ritual no thought is given to the fact that not only does the priest welcome a sinner, but the penitent also accepts and welcomes another sinner, the priest.

The Way of the Fore-given Love

The importance of mutual forgiveness and the way it channels the fore-given love of God to the sinner needs to be explained further The idea of mutual forgiveness is emphasised especially in the New Testament "For if you forgive others the wrongs they have done, your Heavenly Father will also forgive you; but if you do not forgive others, then the wrongs you have done will not be forgiven by your Father" (Mat 6, 14-15; see also 6, 12; 18, 18-35). In John we read: "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained" (20, 22-23).

2. See my article on the Eucharist in VIDYAJYOTI, April 1977, pp. 161ff.

In the light of the commandment to *all* to forgive the sins of their brothers and sisters — which we express daily in the 'Our Father'— and from the fact that the Holy Spirit is given to *all* believers, I think that this text is to be understood not as giving an exclusive function to Bishops and priests but as entrusting a mission to all believers in Christ. Let me explain further what happens in mutual forgiveness and how it becomes the way of the fore-given love of God recalling a sinner.

When I forgive a brother, a fellow human being, when I show acceptance, love and concern to one who has turned away from me or is in a state of closedness in his relation to other human beings (in a state of sin), then he comes out of his seclusion and opens himself to love and to God. The sinner, no doubt, opens his heart freely on his own, but that very freedom is generated by the love and kindness he receives from others. For love is creative of freedom, love ennobles and enables. We say that grace is the ennobling and enabling love of God: it ennobles me and at the same time enables me to respond freely to that love. An example may help to understand this point better Imagine an orphan girl who is used by men and loved by no one. She herself loves no one and considers herself degraded, low and filthy. Suppose a handsome young man comes into her life and professes his love for her without using her. First, she naturally mistrusts this man, rejects him. But gradually, because of the fidelity and constancy of this man, she allows herself to be loved and made much of by him. She allows herself to be influenced by that love She adorns herself better, she feels herself a noble being and finally responds fully to love in full freedom She is a new creature; she has become love-able precisely through the ennobling love of the man. This experience is precisely the experience of grace. It is in the wake of such a love that she realizes fully the depth of the misery she was in before she came to be loved by this man. Such an opening up to the power of love is precisely what we call repentance, return to love, to God Through the love the sinner receives in his state of sin, he becomes aware that he was hitherto in a state of opposition to love, that he was selfish, enclosed upon himself, that he was a slave. Now he opens his heart to his fellow human being; he lets another person into his life

On the other hand, if my sin is not forgiven by my brother, if all exclude me and reject me from their love and companionship, I remain closed upon myself, I remain without the experience of the fore-given love of God, I remain unforgiven, without repentance. "If you retain the sins of any, they are retained" (20, 21). But for a Christian

such a situation never arises, for even if no individual in his experience gives him welcome and forgiveness, the community officially remains in a spirit of openness and acceptance, and he knows that he is always welcome in this community.

Now take the case of one who has been wronged by his brother. If he does not forgive his brother, his heart remains closed and is unable to experience the love of God; hence both the one who forgives and the one who is forgiven are saved in the same act. Until one forgives a brother who has wronged him, he remains in a state of opposition to him, he is in hatred and his heart is closed to love and cannot experience fully God's love for him. So only in forgiving does he open his heart and allow the love of God to flow within him. Hence the importance of realizing that each one of us is an instrument and channel of salvation for others.

Conclusion

In the past people used to ask: "why confess our sins to a priest, since we have sinned against God?" I would rather ask: why confess our sins to God since our sins affect man and our relation to our fellow-men ? It is said that we ask forgiveness for our sins from the community because of the social dimension of sins. Is not the confession of sins rather a proclamation of the fore-given love received precisely in the community ? For my return to God is made possible precisely through the love I have received in the community of human beings, through the love I receive from my brothers and sisters before I come to confess. Hence, even in the community we may understand confession the way we have understood it in relation to God: not so much as an asking of forgiveness, but as a celebration of the love received in the community. Our sins affect our relation with men and we have to settle the accounts with men. For if damage has been done to another it needs to be made up for; or else our return to the fellowship is not serious.

I grant that such an interpretation is not without difficulties. Some may object that, given such an understanding, people may sin more freely. I would rather say that the more a person experiences love and becomes aware of being loved, the less he would want to offend against it. Growth in the awareness of being loved by God is a gradual one, and sudden changes do not take place except in extraordinary cases. I want also to point out that I am not arguing from the English word 'forgive'. True, in English more than in any other language this word lends itself to being used in this way. In every language the word is an active one, implying a giving, and I hold

that what is given is love. As with the Eucharist, this way of looking at the sacrament of reconciliation makes the function of the priest rather secondary. The sinner could proclaim the fore-given love he has received to the community, and the 'absolution' could well be dispensed with, as in fact it merely declares (if declaration were necessary) that the sinner is a friend of God, that the community rejoices at his return to God I do not deny the function of the priest as the leader of the community in this celebration Only his function as the official forgiver of sins becomes less important A whole sacramental system built up by priests around themselves needs to be re-thought and the sacraments placed where they rightly belong: in the human actions and attitudes of every member of the celebrating community.

Continued from p 292

As democracy is often identified with the Westminster form of government, the results of the seminar on human rights in a one-party state organized by the prestigious International Commission of Jurists should be of great interest

The open and penetrating discussions reveal that the one party state is a valid expression of democrac Human rights can well be protected in such a system provided a real choice of candidates is offered to the electorate and the right of association in other spheres like trade unions is guaranteed The role of the judiciary in a one party system is particularly vital for the defence of human rights Problems like that of preventive detention are not peculiar to this system

This seminar has shown that effective democracy does not consist merely in the casting of a vote once every few years, but more in the participation of the people in the formation of state policies at different levels and in their implementation The participants have summarized their conclusions and recommendations in 78 points that sholde be enlightening also to those who uliv under a multi party system

G LOBO S J

Sociology of Theology

Mathew KALATHIL, S.J.

INDUSTRIAL sociologists used to assume that industrialization, being a modern rational-legal phenomenon, was uniform. Their attention was focused on the impact industrialization had on society. A new dimension was added to their discipline when they began to ask: "What impact does a society have on industry ?" Similarly, it is possible to add new dimensions to theology as well as sociology by asking the following questions· "What impact does a society have on its theology ? To what extent is theology a creature or product of the society in which it is found ?"

The questions are not entirely new in so far as they are implicit in the general question of sociology of knowledge, in which the main concerns are: "Is knowledge itself conditioned by social factors ? Are the nature and characteristics of a society reflected in the body of knowledge commonly valued in that society ? The question of sociology of theology at present is particularly opportune in so far as it may facilitate understanding of changes and new trends in theology. For example, a person who understands the sociology of theology need not feel outraged or stunned by the views on the Divinity of Christ, expressed by Hans Kung, one of the most brilliant living theologians.

Karl Marx had suggested that in the past, theology and religion were tools of the ruling classes The doctrines that favour the ruling classes would be considered orthodox and any other would be declared heterodox or heretical The ruling classes would see to it that the heterodox theologian would be starved of bread, or burnt alive at the stake, or suitably punished in other ways The ruling classes would enjoy political power to compel erring theologians to conform to orthodoxy What may be remarked regarding Marx's theory is that, if a ruling class could influence the doctrines considerably, they might not hesitate to try and might even think it a most sacred obligation to do so The crusades and the sale of indulgences at one time could perhaps be viewed in this light. Where one may find it difficult to agree with Marx is in thinking that the ruling class constitutes an independent variable in society, and that it is the only one and that all other social factors are dependent on the ruling class. A more

plausible sociological hypothesis would be that society is superior to any of its components and that it is society that determines even the ruling class If a class of people dominates over all others, the domination is not to be explained merely as an act of commission by the ruling class It is equally an act of omission by the other classes

In discussing the question of sociology of theology one may ask a number of questions What was the theology of Christ's teaching ? What insights into his society do we get from it ? What was the relationship between his theology and his society ? What is the common current theology ? What insight into our society may we get from our current theology ? What is the relationship between current theology and our society ?

Even though St Paul protested that it was Christ and not Peter or Paul or Appollo that mattered, the concerns that Christ was preoccupied with, were significantly different from those which Paul was preoccupied with The same is also true with the preoccupations of Mark, Luke John and Matthew To illustrate the difference between Christ's theology and Paul's, one may describe Christ's message as simple whereas Paul s is not so simple Christ could say "O Father, who art Lord of heaven and earth, I give thee praise that thou hast hidden all this from the wise and the prudent and revealed it to little children ' (Lk 10 21) He could also state "Unless you become like little children again you shall not enter the kingdom of heaven He is greatest in the kingdom of heaven who will abase himself like this little child" (Mt 18 1 5) One misses Christ s simplicity in Paul's literature There is very little in it which children could follow In fact he is reputed to have put even young men to sleep by his learned discourses In the Acts of the Apostles, there is a narration of an incident of Paul giving a discourse when a young man, by name Eutychus, who was sitting in the embrasure of the window, was overcome by deep sleep "As Paul still went on preaching sleep weighed him down, and he fell from the third storey to the ground where he was taken up dead (Acts 20 8 9) Paul succeeded in restoring Eutychus to life, but the long winded argumentations in his writings suffice to put even some theological students to sleep or give them a headache

Because we have to reconstruct the theology of Christ from the writings of others our task is not so easy as reconstructing the theology of the New Testament writers However, there are sufficient indications in the New Testament regarding Christ's main preoccupations

One of the central themes of Christ's theology is the kingdom. "The kingdom of God has come among you" was his refrain This

kingdom is of special importance to the poor In it, the poor, oppressed, suffering and miserable are given first preference "The last shall be first and the first shall be last" "Whoever would be a great man among you must be your servant, and whoever has a mind to be first among you must be your slave" (Mt 20, 24-28) The hungry shall be filled, the rich shall go empty-handed "He has done valiantly with the strength of his arm, driving the proud astray in the conceit of their hearts, he has put down the mighty from their seat, and exalted the lowly, he has filled the hungry with good things and sent the rich away empty-handed" (Lk 1, 50-53)

Christ abstained from 'opiating' the poor with promises for life-after-death Peter was a practical man who had both his feet firmly planted on the ground He asked Jesus 'And what of us ? We have forsaken all that was ours and followed thee" Jesus said to them "I promise you every one who has forsaken home or parents, or brethren or wife, or children for the sake of the kingdom of God, will receive in this present world many times their worth, and in the world to come, everlasting life (Lk 18 28-30)

In explaining the nature of the kingdom Christ was explicit The kingdom is one of liberation and salvation for all Salvation and liberation are related to finding one s true self The true self is found when one loses one s ego in the collectivity when one makes the problems of the collectivity one s own Another way of describing the nature of salvation is in stating that it is a matter of realisation Realisation of the true self makes waters of eternal life well up within a person in such a manner that he need not replenish himself from outside In other words, a person who enters the kingdom attains a level of consciousness which surpasses the limitations of time and space in a certain sense Believers realise in their enlightened consciousness that they are the creators of hierarchy in their society, that they and no others are principally responsible for their present and their future They are the architects of their collective life Such a realisation of a community cannot be resisted by any individual or group in that society A changed social order is just an expression of the collective consciousness

An important feature in Christ's theology is the pivotal position of the Son of Man The delight of the Son of Man was to be with the children of men He was at the beck and call of everyone, pharisees, publicans, tax collectors, sick and those afflicted with every kind of maladies, Jews and Gentiles Whenever people were awake he mingled with them, discussing with them teaching them, and listening to them He comforted them and went about doing good to them It was only

when everyone was asleep that he withdrew into solitude to pray. He had no scruples, to break even some of the most sacred conventions if a man could be given relief by it He found a woman who suffered for eighteen years and cured her on the sabbath and asked "And here is this daughter of Abraham, whom Satan had kept bound these eighteen years past, was it wrong that she should be delivered on the sabbath day from bonds like these ?" (Lk 13, 15-16) He had no doubt that the sabbath was made for man and not man for the sabbath.

One important aspect of the theology of the Son of Man is that he is identified with the least of the brethren He said "When you did it to one of the least of my brethren here you did it to me" (Mt 25, 31-41) On many occasions Christ tried to focus the attention of his hearers on the WORD manifest in the Flesh of the least of the brethren God is known and loved and served in knowing loving and serving man There is no access to God, neither in knowing him nor in loving him except through man

The picture of the society in which Christ formulated his theology is of a highly stratified one On the one hand, there were the people who claimed knowledge of the law of the Lord enjoying many privileges On the other were the 'rabble who knew nothing of the law They groaned under the burdens imposed on them by their rulers The simple and poor were taught that they were marginal men They were made to believe that they were not of any consequence Wealth, education, power and high status remained concentrated in a few hands The greater part of society allowed itself to become dependent on a few magnates The few had also access to organised force with which to control the masses

As against this social order Christ took the diametrically opposite stand In simple words he announced to the people "The Spirit of the Lord is upon me he has anointed me and sent me out to preach the gospel to the poor to restore the broken hearted to bid the prisoners go free and the blind have sight, to set the oppressed at liberty, to proclaim a year when men may find acceptance with the Lord, a day of retribution (Lk 4 18 19) His message was sweeter than honey to the nameless voiceless masses They hung upon his words, oblivious of hunger following him for days on end Under his influence, they found both their voice and identity

Our current theology has its own characteristics Preoccupations with God and life-hereafter appear to be prominent in the creed, catechesis and theological treatises The problems of ignorance, hunger, oppression, of being lorded over and of being despised by

others, etc, are hardly the concerns one finds explicit in current theology

The almost complete absence of explicit preoccupations with man in our current theology prevents anyone from acquiring through it an understanding of present society However, one may say something on the role of the theologian in relation to society The officially approved theologians appear to be unconcerned about man, the world in which he lives and the pressing human problems which beset man and threaten his very existence If the history of civilizations is any indication, people who amuse themselves purely with other-worldly problems were most often those who carried on a parasitical existence in society If it is so the question will have to be asked Could the divinity preoccupations of the officially approved theologians of today have been those of the Jesus of history ? And sociologists will be compelled to ask What are the social factors that transformed the theology of the total and peaceful revolution of Christ into a static, other worldly set of doctrines at the service of a class of theologians, perhaps parasitical to society ?

Report of the General Meeting of the Catholic Bishops' Conference of India! Mangalore January 9 17 1978 *New Delhi C B C I Centre* 1978 Pp 121 54

The main theme of the last CBCI meeting held in Mangalore last January was The Church s Response to the Urgent Needs of the Country We have published in our April number the Statement issued at the end of the meeting and offered some comments (see VIDYAJYOTI 1978 pp 178 185) The Report of the meeting offers supplementary documentation two introductory talks by Archbishop H D Souza and Bishop J Powathil Workshop Outlines and Reports Also included are a consolidated Report on Answers to the Guidelines on the theme which had been circulated all around the country in preparation for the meeting as well as the Presidential Address by Cardinal L Picachy All this material shows the stages through which the theme has passed both before and during the meeting, it will help to evaluate the results of the meeting more precisely

Besides another document issued in Mangalore at the occasion of the tenth anniversary of Humanae Vitae the Report of the meeting contains the usual business items Among the Reports and Points from Commissions the section on liturgy is of special interest Guidelines for Liturgical Renewal have been issued by the CBCI which hopefully will mark the relaunching of the Liturgical Renewal in India We have published these guidelines in our April issue this year (see VIDYAJYOTI 1978 pp 186-188)

J DUPUIS S J

Note

A New Theological Collection

Under the title "Croire et Comprendre" the *Editions du Centurion, Paris*, have launched in 1974 a new theological collection Christians today, the Publishers' blurb remarks, ask themselves new questions regarding their faith what it means, what difference it makes, what it promises, what it demands They are also increasingly asked questions by others by those who have not received the Christian faith, those who seek it, those who contest it or perhaps reject it. In the midst of all this questioning, Christians often find themselves ill at ease for answers They do not have the words to express their faith, for the old words have ceased to be signifying and the new ones often escape their understanding They are, moreover, shaken up by the changes that are taking place in the formulation of the faith in the Church's sacramental rites in the pattern of behaviour of the fellow-Christians

To these Christians whose faith is in search for new understanding the collection seeks to provide a guide A group of Christians commit themselves to tell the faith — as far, at least, as it can be expressed today Who is a believer ? What is God's revelation ? What does living according to the Gospel mean ? What is the community of salvation ? Thirty six volumes compose the collection, the publication of which is already well advanced, they are distributed under four headings the believer, revelation the community, life The list of authors is high recommendation by itself We have received the following titles B SESBOUÉ *L évangile dans l'église* (1975), H DENIS *L évangile et les dogmes* (1974) J DE BACIOCCHI, *Jesus Christ dans le débat des hommes* (1975) J GUILLET, *Les premiers mots de la foi* (1977), R BOSC *Evangile, violence et paix* (1975), J COLOMB, *Le devenir de la foi* (1974) P SCHOUVER *L église et la mission* (1975), L DEISS, *La cène du Seigneur* (1975), P GRELOT, *Le monde à venir* (1974) For each topic a volume of about 150 pages sets in relief what is suggested by the biblical sources it shows the continuity between the ancient creeds and today s formulations, and suggests new orientations for the future

1 'The Gospel in the Church' by B SESBOUÉ is a very successful volume As its subtitle The Living Tradition of Faith", indicates its subject is the transmission of the Gospel message in the life of the Church through the centuries It is not, however, a dry historical survey but a contemporary reflection on the past, an interrogation on the present and a prognosis of the future The Gospel is no entity by itself, it exists in the Christian community whose responsibility it is to hand it on from generation to generation This is not to say that the Gospel is at the mercy of the Church, for in the

first place, the Church exists by the power of the Gospel and is continuously sustained by it, she is judged by the Gospel itself as to the manner in which she exemplifies in her own life the message entrusted to her The author shows that the power of the Gospel remains intact, the many failures of the Church through the centuries notwithstanding, this unabated force is perhaps the best proof of its divine origin Sesboüé makes no apologetic attempt to dissimulate the past whenever it pronounces judgment on the Church, he faces history squarely At the same time he is cautious not to evaluate the past by the standard of today's human consciousness — an anachronic procedure which is not uncommon today His evaluation of the Church's performance is critical, but balanced The book is an act of faith and of hope in the power of the Gospel whose chances tomorrow it tries to indicate, for, if the Gospel is a gift, it is also a task never fully accomplished

2 "The Gospel and Dogmas by H DENIS is another well thought out volume Dogmas, as is well known, are under fire today, they appear so remote from the Gospel message, have been the cause of divisions, they seem to be restrictive and frozen moreover they often have become unintelligible to modern man Denis sorts all these questions and shows in a balanced fashion the need for and the relative value of dogmas, their contact with the Gospel message which they seek to convey and to preserve in a different cultural context, their unavoidable particularity and their consequent openness to new formulations He rightly traces their value and their limitations back to the mystery of the Incarnation itself the message of Jesus, its fulness notwithstanding was constrained by the Jewish idiom in which it was coined The law of incarnation, while justifying the enunciations of the past, also shows the need for expressing the message anew in the context of today s world This is the task of the Church guided by the Spirit The author shows that infallibility properly belongs to God s revelation the Church's charism to declare it is better termed indefectibility though this term must not be understood as undermining the authority of Church pronouncements The Church s charism to preserve the truth of the Gospel primarily rests with the whole Church and with its leaders only as official witnesses to her faith Paradoxically but truly Vatican II has provided the broad context in which the Vatican I doctrine on papal infallibility must be viewed to be correctly evaluated

3 The volume on Christology is signed by J DE BACIOCCHI The title, "Jesus Christ in the Debates of Men , indicates the author's intention of entering into the present Christological debate Not, however, that he reviews or discusses the abundant literature on the mystery of Jesus Christ written in recent years But he adopts and follows the current approach — linking with that of the apostolic Church — which ascends from the humanity of Jesus to his unique relation to the Father He begins by showing how Jesus "chose the direction of his life at its various stages, how he faced his destiny and human fate this "project roots him deeply in humanity But the cross led to Easter and the Easter experience that Jesus is alive led the apostolic Church to the realization of his true identity The Christ of faith,

truly God and truly man, is the Jesus of history, and the Christological faith of the Church is grounded in the self-understanding of Jesus himself and his own personal awareness as Son

4 From the pen of J GUILLET we are used to expect biblical theology at its best He contributes the volume on "The First Words of Faith" Its subtitle, "From Jesus to the Church", indicates its purpose to trace the development in the apostolic Church itself of the first enunciations of Christian faith centred on the mystery of the person of Jesus and the Christ event Guillet follows the early kerygma in Paul and the Acts He shows that the early kerygma is Trinitarian in structure even while the profession of faith corresponding to it is yet only Christological This Christological profession of faith will develop into a Trinitarian one by its own intrinsic dynamism, as the content of the Christological mystery is gradually unfolded The N T itself already testifies to this development Guillet is concerned to establish the link between the Christ of faith and the Jesus of history, as it can be perceived through the N T witnesses themselves from Jesus of Nazareth who preached the Kingdom to the Christ of the apostolic faith there is continuity for that faith essentially claims to rest on the events which it narrates to which it bears witness through its word and its life

5 Gospel Violenc and Peace is contributed by R BOSC In his introduction the author shares with his readers his conviction born from his contact with many nations that while professing to seek peace, men in fact love violence He is no less convinced that the Gospel of Jesus Christ alone is capable of freeing them from violence He recognizes that the Church herself has often failed to adhere to the Gospel of peace But he stresses that her specific contribution to world peace must consist in the practice and the preaching of that Gospel without however excluding the possibility of organized action Peace depends ultimately on the conversion of hearts Present day theologies of liberation differ vastly from the former theologies of just war which hardly provide an answer to the world situation of today

6 The title of the next volume by J COLOMB could be rendered in English as Faith in Becoming It studies the genesis of Christian faith in the person from childhood to adulthood A similar genesis affects the Church s faith following human progress as she encounters philosophy the human sciences and modern culture There are, moreover various approaches to Jesus through scripture theology, church history human experience worship The author indicates which are the signs of a maturing faith a deepening sense of God s presence a unifying simplicity trust and peace a growing freedom, a more prayerful life

7 The next volume by P SCHOUVER studies The Church and the Mission It is a brilliant and enlightening exposé of post-Vatican II missiology The book shows the evolution from the pre-conciliar theology of the *missions* to the post-conciliar theology of the *mission* of the Church What differentiates one from the other is finally a distinct approach to ecclesiology and a renewed self awareness on the

part of the Church The Vatican II definition of the Church as "universal sacrament of salvation" commands this new awareness, it leads to the theology of the People of God in which the mission of the Son and the Spirit (where historically the term 'mission' has its origin) are prolonged and remain visibly present This new mission theology governs new attitudes of the Church in its relationship to the world· dialogue with other religious faiths, socio-political commitment are among those new attitudes Part of the new awareness on the mystery of the Church is the rediscovery of the local Church as a particular embodiment of the universal Christian mission The local Church and each local group must assume the responsibility for the mission in their particular human context The future of the mission will depend on the vitality of local Christian communities in the measure that they allow themselves to be evangelized will they evangelize others

8 L DEISS is well known as a theologian of liturgy He contributes the volume on "The Lord s Supper' with as subtitle, "The Eucharist of Christians" The book first exposes the biblical data and those of the earliest non-biblical tradition, including the *Didachè*, St Justin and Hippolytus of Rome It studies closely the N T accounts of the Lord's Supper in their theological implications This study forms the background for the theological questions which are considered next Deiss rightly chooses to dwell on the central aspect of thanksgiving not only was thanksgiving central to the paschal meal, the historical antecedent of the Christian celebration, it remains so in the Christian celebration as the term 'Eucharist' itself indicates While it is true that the category of sacrifice has in the past given rise to unwarranted theories which need to be mercilessly discarded, it is no less true that the sacrificial nature of the Eucharist is to be preserved lest the mystery be impoverished by being reduced to a fraternal meal The biblical category of memorial (*zikkaron*) will help here, as it tends to show in the Christian celebration a sacramental re-presentation of the Paschal Mystery The Eucharistic presence too needs to be viewed in perspective it is not exclusive of the presence of the Risen Lord in the community and in his word but supposes that presence which it brings to a climax The dynamism of the celebration needs to be emphasised if we would rediscover the central place of the Eucharist in the life of the Church

9 The last volume under review is entitled "The World to Come" and is signed by P GRELOT The author recalls the impression left on him by the traditional catechesis on "the last things" The theology on which it was based was no less pretentious than it was abstract, as it attempted to know more about man's final destiny than has been revealed The interpretation of the N T message requires soberness here and attention must be paid to the different literary registers in which Christian eschatology is coined in the N T, whether mythical or otherwise At the heart of Christian eschatology is hope and a longing expectation for the fulfilment of the Kingdom of God, already brought about in Jesus Christ and yet to be fully accomplished

* * *

Only a few volumes of the new collection have been considered here, and a faint idea has been given of their contents. But enough, hopefully, has been said to show that the collection "Croire et Comprendre" lives up to its name At a time of change in theological reflection it is perhaps premature to attempt new syntheses But there is no doubt that this collection gathers many elements from past and present which will need to be retained in the synthesis of the future

J DUPUIS, S.J

Human Sexuality New Directions in Catholic Thought Edited by Anthony KOSNIK and others *London Search Press* 1977 Pp xvi 322 £ 4 95

This is a study commissioned by the Catholic Theological Society of America As soon as it appeared last year it caused something of a sensation It completely abondons the objectively sinful approach It finds the traditional formulation of the purpose of sexuality as *procreative and unitive* inadequate and redefines the same as *creative and integrative* The evaluation of specific modes of sexual behaviour is not to be made merely on a subjective basis nor by any fixed objective norms but by asking whether they conduce to creative growth and integration of the human person Among the values that would be particularly significant in this context would be self liberating other enriching honest faithful socially responsible life serving and joyous

With these premises the reader should not be surprised to find statements like The use of masturbation to obtain reasonable relief from excessive sexual tension or to preserve fidelity would seem to be a matter of prudent choice of values (p 227) Pre marital sexual morality is largely a matter of drawing honest and appropriate lines (p 168) The study advises pastors and counsellors instead of dealing with absolute prohibitions to keep in mind all the factors of the given activity and gently lead the client to full integration

The intention of the study team is not to encourage permissiveness The authors affirm that the past rigid approach has not in fact succeeded in preventing sexual abuse not to mention the negative consequences of repression They were confronted with the empirical evidence that the strict traditional norms regarding sexuality were just not any more acceptable to a significant proportion of Catholics today They seem to be trying to make the best out of a difficult situation But at the same time they try to make out a case that absolute prohibitions of such behaviour as extra-marital intercourse and homosexual activity cannot be established from Scripture if due allowance is made for the context in which the condemnations are made

The study exposes the deep human meaning of sexuality and the need for responsible behaviour in this vital area Even those who might reject its situational perspective as false or dangerous could find in it many helpful insights regarding sex education and sexual guidance The authors admit that many areas of sexuality still need deeper study and their conclusions are largely tentative The wisdom of abandoning all clear norms based on the objective nature of the act will have to be proven by evidence that it in fact leads to better integration of the human person and genuine growth in inter personal relationships Till then this work could be accepted as an important contribution to the study of human sexuality but with due caution in not considering it as a fully adequate approach For instance it is now getting clear that any success in redirection of the libido in a true homosexual depends on his firm desire for the change If it is presumed that there is no disorder in sexual inversion there would be no motivation for desiring the change No treatment would be possible This would be indeed lamentable unless one were to assert that homosexual orientation is equally good which even the authors are slow to assert

G LOBO, S J

Book Reviews

God and Man

The Humanity of Man. By Edmond Barbotin **The Humanity of God** By the same Translated by Matthew J O'Connell *New York, Maryknoll, Orbis Books*, 1975-1976 Pp vi-345 & viii-310 $ 12 95 each

These two companion volumes call for each other though they are in another way self-contained and can be read separately They were first published in the French collection *Théologie* (Aubier, 1970)

The Humanity of Man is a phenomenological study of man at the level of his concrete existence It is a philosophical research of a kind, but without the jargon of an abstract philosophy The author develops his original method in a keen analysis of the human embodied spirit From writing and directing sketches for students, he had been struck by the fact that the human person is essentially expressive by its entire self He detects the meaning of 'human" space and time of orientation of up and down right and left, of sitting and standing, etc of distance and routes Analysing the subjective duration, past and future, instant and eternity, etc, he shows how man strives to conquer the mystery of space and time A second part beautifully develops the human media of expression and communication the word and the hand, the human face and gaze His deep reflections on silence and word on the mediating, promoting effective, nourishing power of the word on the open and closed attitudes of the human hand, on the hand as active organ of active relation with the world and with others, and as organ of liberty on the witness of the human face and gaze — all open innumerable insights into the symbolic value of daily life wherein a rich wisdom often lies hidden The book closes with two interpersonal modes of behaviour, visit and meal in which the previous analyses about time and space, the categories of expression and of presence, find their completion There are pages on the "home", the visitor, the visit received, the table and the food, the sharing and the communion which reveal, even better than the previous sections, a remarkable power of analysis and a depth of understanding of "the humanity of man"

The Humanity of God uses another method, no less personal and original It is an anthropological approach to the Christian mystery as revealed in the Bible The author brings together countless biblical texts where God communicates himself in human gestures and human words, in time and space, already in the Old Testament, but in a unique manner when the Word" enters the human space and time of history and expresses himself in human gestures and behaviours All the analyses of the previous volume and the grouping of the biblical themes shed a singular light on the texts By their conscious limitations and often by the use of their twofold contrasted images, the very anthropomorphisms of the Bible appear as powerful and deeply human expressions of God s transcendence One can hardly imagine to what fulness of sense the themes of the 'visit' and of the ' meal ' may lead when applied to the Incarnation, the Eucha rist and the eschatological banquet !

The plan of this volume is parallel to that followed in *The Humanity of Man* Though complete in itself this anthropological study of the biblical language supposes the philosophical analyses of the other volume and, in turn, brings them to their fulfilment To know God we need to know man, and we cannot fully know man without the knowledge of God

The author adopts the personalist philosophy of Marcel, Nédoncelle, Mouroux and others, which balances the objective and subjective dimensions of human behaviour and so counters structuralism His analyses, though obviously influenced by his culture and his language, are so universally human that they easily transcend any category Hebrew, Greek, etc The wonder is that a philosopher who once wrote learned books on Aristotle and Hamelin, and served for ten years as the editor of *Revue des sciences religieuses*, could reach the simplicity and the transparent beauty of the present volumes The translator has done a really excellent, though most difficult job, as the analyses

were often based on linguistic peculiarities and etymologies of the French language The author himself writes "One sign of well articulated thought is that the discourse in which it is expressed cannot, strictly speaking be fully translated into a foreign language the first text is original in its newness it in part engenders this thought itself (*The Humanity of Man* p 153)

We suggest that these two volumes will be specially beneficial to those who are concerned with liturgy catechetics education theology and philosophy but any cultured reader will gather both deep spiritual insights and intellectual delight from this gushing spring of human and Christian wisdom The books merit much more than a cursive reading they lead to contemplation

G GILLEMAN S J

Eastern Theology

Initiation à la Théologie Byzantine By Jean MEYENDORFF *Paris Cerf* 1975 Pp 320 (No price given)

Jean Meyendorff is one of the great Orthodox theologians whose thought is shared in common by the Russian emigration in the West and by a growing number of other Christians desirous of helping to reconstruct Church Unity He is at present lecturing at the John XXIII Ecumenical Centre of the Catholic Fordham University

His scholarly approach his sense of history and of its limitations his care for precision are well known through his previous publications The same qualities are found in this new book first published in English in the USA in 1974 under the title *Byzantine Theology Historical Trends and Doctrinal Themes*

The need has been felt for some time of a well informed and compact exposition of Byzantine Theology yesterday and today Meyendorff fully satisfies the expectations as far as yesterday goes but not adequately even perhaps not at all as far as today is concerned The subtitle of the book Historical Trends and Doctrinal Themes indicates that the author deals more with the great periods and the important topics of Medieval Byzantine theology than with its present state though he often underlines what appears to be of permanent value in that theology and remains valid today

After a short introduction on the fundamental characteristics and the sources of Byzantine theology the author follows the traditional method of first reviewing history and then synthetizing the data under various broad headings creation, anthropology christology pneumatology, Trinity sacraments eucharist, church and the world

Meyendorff's historical treatment of topics often subject to controversial views is both accurate and articulate Though I am not always fully satisfied with his interpretations there is no doubt that his investigation serves as an eye-opener for the sincere seeker after truth cautioning him against prejudices

His attempt at putting together the fundamentals of Byzantine theology which forms the second section of the book is on the whole a sound piece of scholarship I wonder however whether Dr Meyendorff a Russian Orthodox by tradition and personal attachment does not often take modern Russian Orthodox theology as the chief criterion for his appreciation of Byzantium (i e Constantinople) in which it has its roots I am surprised that in spite of an elaborate chapter on the Eastern crisis about Iconoclasm (pp 59 75) he has not developed a full Theology of Icons

By and large it must be said also that the author tends as is often the case in such writings to overemphasize the differences if not the straight oppositions between theological developments in East and West Why not have more frequently laid stress on the similarities even identities ? For instance monastic theology in the West shows many more common traits with that of Eastern Christianity than is often believed

In spite of the reservations just expressed the book of Meyendorff is an important contribution to the great cause of ecumenism It should help us to realize the present need for a pluralistic concept of theological thinking For the future progress of ecumenical dialogue lies in the acceptance of diversity in unity

E R HAMBYE S J

Symbols of Church and Kingdom A Study in Early Syriac Tradition By Robert MURRAY *London Cambridge University Press* 1975 Pp xv 394 £ 10 50

Early Christianity while adopting many philosophical ideas from the Greeks did not for that matter renounce the biblical world of symbols and types in which it was born and wherefrom it developed its own symbolism

It was not completely unknown that the Syriac brand of Christianity above all that Church which followed its course outside the Eastern borders of the Roman

empire, was particularly inclined towards the biblical and theological use of symbolism. It soon amounted to something like a 'poetical theology', at least an unconscious one Not that they stood in this respect necessarily closer to Alexandrian than to Antiochene exegesis, rather it happened that issuing from a Semitic, even sometimes Iranian, background dating back to centuries before Christ, they tended to be much more at ease with typology and symbolism than with a more Hellenistic attitude to Christian doctrine and exposition

The new work of Fr R Murray, S J, professor of Sacred Scripture at Heythrop College, London University, is devoted to a detailed study of a host of various types figures, symbols, actually extending beyond its title

An introduction of thirty-eight pages sets in a clear and articulate way the often discussed Christian, Jewish and other factors sometimes amounting to real ideologies which bore on the development of symbolism among the chief representatives of Syriac culture and quickly became exclusively Christian in character Such were for instance the Odes of Solomon, Bardaisan, the Acts of Judas Thomas, Manichaean Hymns Aphrahat, St Ephrem of Nisibis and Edessa, St Marutha of Maipherqat Balai of Aleppo and the anonymous *Liber Graduum* The parallels with early iconography are also mentioned Nor does the learned author overlook the evolution and importance of biblico theological schools among the Syrians

The core of Father Murray's research work is made up of an almost complete description of seven main themes or sets of figures applied to the Church and Christ the Nation and the Nations the Body of Christ the Vineyard the Grape and the Tree of Life the Church, Bride and Mother, titles shared by Christ and the apostles or bishops (e g guide, leader ruler king light, bridegroom and especially apostle ambassador herald, fisherman, pontiff and priest, the keys-holder, shepherd, steward, treasurer, farmer, labourer, physician) the Rock and the House on the Rock, the Pilgrim Church and its fulfilment

In the second part of his treatment the author deals exhaustively with the sources and parallels, from the Jewish side or from the *testimonia* or collections of traditional texts, shared in common by many authors Following the author we come to discover that "our fourth-century Syriac writers are far from isolated from earlier Jewish and Judaeo-Christian tradition" (p 335)

In his final conclusion Fr Murray raises pertinent questions, especially about certain weaknesses of the Syriac approach to theology *via* poetry, typology or simply devotional sentiments He rightly points out some deficiencies, such as an undeveloped theology of the Holy Spirit and an incomplete sense of unity in the Church On the other hand, he rightly suggests that insistence on imagery rather than on theological conceptualization may well have helped those Christians to maintain their Christian outlook despite much isolation and even persecution It may be thought that today in our common quest towards Christian unity a commonly shared sense of symbolism would be of considerable value

The volume is greatly enriched by the large amount of quotations, well translated from the original texts sometimes also a whole passage is published, e g a homily on the Church visible, hidden and heavenly, from the *Liber Graduum* (pp 264-268) As could be expected from a scriptural scholar like Fr Murray, the three tables of comparative documentation on themes and figures, and the extraordinarily detailed indices contain first and foremost a world of references to both the Old and New Testaments

E R HAMBYE, S J

Church History

Bishops and Writers Aspects of the Evolution of Modern English Catholicism Edited by Adrian HASTINGS *Wheathampstead, Hertfordshire, Anthony Clarke,* 1977 Pp ix-263 £ 3

This is admittedly a symposium, though it does not bear the traditional stamp of one The work is presented to Canon Garrett Sweeney, who recently retired from the mastership of St Edmund's House in Cambridge, today the post-graduate Catholic 'approved foundation' of the celebrated University

The second part of the volume reproduces four articles published by Canon Sweeney in the *Clergy Review* They all deal with the problems facing today the papal office, the picture of which emerged so strongly at the time of Vatican Council I, but which since Vatican II is very much reconsidered Sweeney is endowed with a great power of analysis, he makes full use of it in dealing with the debates on the Papacy at Vatican I One of his views is worth recording here "Had the Primacy been debated after instead of before, the question of infallibility, it seems probable that the resultant picture might have been very different" (p 193)

In the first part, which is the memorial tribute to the Canon, various learned authors focus on the evolution of English Catholicism since the time of Newman until recent years J Dereck Holmes examines 'Newman s attitude to ultra montanism and liberal Catholicism on the eve of the first Vatican Council Hugh Macdougall studies the great leader of the Catholic liberals in England Lord Acton in his later years at the Cambridge University Nicholas Lash who recently became the first Catholic divine to hold a chair of theology at the University carefully reviews the ups and downs of Modernism in England at the beginning of this century as represented mostly though not exclusively by Von Hügel with his widespread influence R J Lahey throws new light in a most critical manner on the well known and unfortunate conflict between Cardinal Mercier of Belgium and the Malines Conversations on the one hand and Cardinal Bourne of Westminster on the other hand Adrian Hastings who so ably edits this collection of articles sketches with his usual alert pen a tableau of English Catholicism in the late 1930s He is followed by Bernard Sharratt whose contribution on English Roman Catholicism in the 1960s offers an enlightened and accurate account of intellectual currents and attitudes

In the introduction to the volume Fr John Coventry S J Canon Sweeney s successor as master of St Edmund s House reflects on the papacy today His title Freeing the Papacy ndicates the challenge he hopes to meet These pages are very rich but unhappily much too short to deal adequately w th such basic ecclesiological problems as for instance that of decentralisat on n the Church While much of what the author writes is founded on solid knowledge I find it difficult to agree with a certa n tendency to relativising the inst tutional aspects of the Church In my op n on the author does not succeed in provid ng a balanced solution to the ever recurring dilemma between continuous adaptability as fruit of the Incarnation and the permanence arising from Christ s w ll and Tradition E R HAMBYE S J

The Contribution of Dr D T Niles to the Church Universal and Local By Christopher L FURTADO *Madras The Christian Literature Society* 1978 Pp xvi 246 Rs 15

When Dr W A Visser t Hooft wanted to describe some of his close ecumenical co-workers and friends Dr D T Niles came up frequently among his most cherished reminiscences. He calls him a charismatic evangelist but also 'man of unity', who was always throwing new light on our problems or on the best use to be made of individual persons" (*Memoirs* London, 1973 p 365)

The doctoral dissertation of the Rev C L Furtado now professor at the Karnataka Theological College Mangalore is a welcome addition to the fast growing literature on ecumenical topics emanating from the Indian Churches

Daniel Thambyrajah Niles (1908-1970) was a Tamilian from Sri Lanka, who though a Methodist by upbringing and conviction had some Congregational ancestry He had his theological training at U T C Bangalore Though he had already been struck by the ecumenical lightning through his moving freely among Christians of various denomi nations it was his meeting in 1933 with Dr Visser t Hooft one of the greatest ecumenists of our time which made him not only a fervent disciple of Karl Barth but above all a convinced apostle of the ecumenical cause By 1947 Niles joined the selected group of world ecumen sts and in that capacity worked alternatively at the W C C quarters at Geneva and in his own land the emerald island

Niles was fascinated by practically all the problems he came across and nearly so by all the persons he met This universal turn of mind made him already play an important role at the great evangelical conference of Tambaram in 1938 and in several world conferences of Christian youth His international action vied with his pastoral cares in Ceylon itself He it was for instance who introduced there the celebration of the week of prayer for Christian un ty launched annual inter Christian theologi cal conferences in which Catholics parti cipated He was a true evangelical but not in a narrow fundamentalist sense. He had a concrete almost existentialist approach to Christianity Christian faith cannot be l ved unless it is proclaimed and shared (p 177) Before the end of the colonial era Niles analyzed the relations between mission and colonial ism When national independence had become a reality he turned his attention to such abiding problems as Christianity and local cultures nationalism and the Gospel Christianity and Buddhism in Sri Lanka Christians and fundamental rights

It has been the privilege of Niles to be able to live in very close contact with the pastoral and human realities of his own native land while sharing in the

ecumenical movement at large The climax of his ecumenical endeavour came when he became one of the six presidents of the W.C.C. (1968-70) Meanwhile he was working hard to promote communal harmony and peace in Sri-Lanka.

Niles was essentially a man of the Bible, yet he succeeded in recovering in a way almost verging on the miraculous some of the great traditions of the Church Universal

The study of Furtado is quite complete, though rather pedestrian Quotations are often given in German A good index of names, at least, would have been welcome

E R HAMBYE, S J

Structures of the Church in Andhra Pradesh. An Historico-Juridical Study By Solomon THANUGUNDLA *Rome*, 1977, Pp xxii-451 Rs 25 (Available with the author at St John's Regional Seminary, Hyderabad 500139)

At last a good study on the vicissitudes of the Catholic Church in the Telugu-speaking regions of India has seen the light of the day Fr Solomon Thanu gundla, himself a member of an old Catholic family from Andhra Pradesh has succeeded by dint of hard work to fill an important gap The book is a doctoral thesis presented at the Faculty of Theology, Lateran University Rome

One more dissertation on Canon Law and much localised at that, some will say Actually the book contains a good measure of structural description but a much greater measure of history, facts and interpretation Besides its description of ecclesial institutions and the resultant insistance on legal characteristics, the study of Fr Solomon provides us with an almost complete history of Catholicism within the present boundaries of the State of Andhra

The book is the fruit of long-drawn and extensive research in the great archives of Europe, above all the famed Propaganda Archives in Rome and archives of religious congregations such as those of the Foreign Missions of Paris, of the Mill Hill Fathers in London, of the Missionaries of St Francis of Sales at Annecy etc Neither did the author neglect the perusal of the documentation belonging to various congregations of sisters working in Andhra and to diocesan archives, e g that of the Madras-Mylapore Archdiocese A list of all that primary documentation is given on pp 406-409 My only surprise is that no word is said about the Shembaganur archives of the Jesuit Madurai Province with its large documentation on the former Carnatic Mission. The author could however make up for this drawback by consulting the documents gathered by the late Fr Bazou who actually composed a history of that Mission, though it could not be published before his death in 1977 The bibliography of Thanugundla (pp 411-427) is practically exhaustive, including a few works in Telugu as well

The first part is for the most part a historical review of past events. After a short history of the Telugus it surveys the Catholic implantation among them from 1580 to 1850 (chs I to III) Since the XVIIIth century relations increased between Pondicherry, as headquarters of new missionary endeavours, and the people of Andhra This explains why Pondicherry's Christian history is stressed, together with those features of Tamilnadu Catholicism which are relevant to the Telugus themselves

In the second part entitled "The Present Structures of the Church in Andhra Pradesh" the Catholic history in Andhra for the XIXth and XXth centuries is well covered (pp 169-205), though treated predominantly from an institutional angle There follows a historical and descriptive catalogue (it reads almost like a scientific dictionary) of the many religious congregations for men and women, which came to Andhra in the last hundred and fifty years There are eight congregations for women, local by foundation and membership

Despite the author s insistance on structures, one comes across detailed descriptions of whatever pertains to Christian expansion and evangelization the old and new communities the methods of approach, the personnel involved etc I wish the author had told us more about lay apostolate (besides the catechists) and the former religious background of those Christians Repeatedly Fr Solomon mentions that the drive of the Catholic Church was either slowed down or even halted by lack of evangelists, particularly from among the children of the soil He also mentions some of the reasons for the slow development of an indigenous clergy I am not however fully satisfied with the explanations he gives, though he rightly concludes that one of the pressing needs of the Church in Andhra is to develop among its members a deeper spirit of evangelisation

An appendix of nearly a hundred pages (pp 311-406) contains 77 documents in Latin, French, Italian and English Most of them are taken from

unpublished material Out of the seven maps attached to the volume, two are copies from existing French ones. The largest of these two reproduces the XVIIIth century map of S India drawn by the royal cartographer D Anville No additional explanation is provided about the exact date, original *locus* and value of those French maps

A few critical remarks may be made The get-up of the volume is quite satisfactory However all the French texts mostly found in footnotes suffer from many misprints To say (p 49) that the only source of information concerning the French Jesuit apostolate among the Telugus in the XVIIIth century is the missionary letters published in the well known contemporary collection entitled Lettres édifiantes et curieuses is not quite accurate In the first place those letters were obviously edited and suffered in the process both in completeness and accuracy in the second place quite a number of similar unpublished letters are available for consultation in various Jesuit and non Jesuit archives The author writes (p 78) that the Carnatic Mission became a deserted place This is too general a statement And is it true that the French Jesuits were not interested in fostering a local clergy (p 216) ? I doubt it They simply had neither the personnel nor the resources to build it up E R HAMBYE S J

Missiology

Missionarische Anpassung als Theologisches Prinzip By Josef MÜLLER *Münster* (Westfalen) *Aschendorffsche Verlagsbuchhandlung* 1973 (Missionswissenschaftliche Abhandlungen und Texte 31) Pp viii 322 (No price given)

Despite Vatican II and its decree on the missions recent in depth studies on mission theology and on missiology are not as frequent as one could wish This is why the work published by J Muller is welcome

While using excellent tools especially a very complete bibliography (pp 300-316) he aims at Adaptation (*Anpassung*) as his main target The theme is treated not simply in a general manner but as a principle of theology i e as involving theology in time and space culture and local realities He does not feel the need to try justifying once more the mental cultural and religious attitude which goes under the name of adaptation acculturation inculturation Rather he wishes to examine on which basis adaptation can be called a theological principle

The first part of the book provides the historical background (pp 1-65) All the great contributors to the progress of missiology for the last seventy years are carefully examined I wonder however whether the author is quite right in dividing them into two main schools, the German and the French.

Revelation in both the Old and the New Testaments is the theological reality which according to Müller, makes theological adaptation not only possible but obligatory In this vision the Gospel as witness to the faith of the Early Church (ch 3) is ever to be understood afresh Theological adaptation is indeed a life process ever in need of being localised and integrated in one word incultured The basic Christian truths will remain the same but their actual expression will vary from place to place The author bases his approach on the acknowledged fact that the Church is first a local particular community

Nearly half of the book is devoted to the study of Revelation considered as the main source for theological adaptation Muller professes his sympathy for incarnational theology but at the same time expresses some reservations especially with regard to the validity of the comparison often established between the divine and human natures of Christ and the divine and human elements of the Church His hesitation is understandable but in my opinion need not have forced him to take at their face value some criticisms made by other theologians The Church is indeed Christo-conformed though she does not exhaust the whole reality of the Incarnation

Another criticism can be made In sharing today s reaction against the traditional overemphasis on Church structures the author could easily be led to see God s Revelation in the Scriptures as a processus independent from any existing institution of the Church Yet institutions are the necessary expression of men living in concrete circumstances In the case of the Church they root her in her own human soil

E R HAMBYE S J

Liberation

The Liberation of Theology By Juan Luis SEGUNDO *Dublin Gill & Macmillan* 1977 Pp vii 241 £ 3 75

This seems to be the most profound work so far to appear on the Theology of Liberation It is an analysis not so much of the content of Latin

American theology, but of its methodological approach. Faced with a superficial appropriation of the terminology of liberation in some quarters and a certain academic disdain from the great centres of theological thought the author goes on the offensive He challenges the theological methodology practised in these centres although such a combat may appear as a sort of rematch of David against Goliath

The author first goes deeper into the by now familiar theme that the theology of liberation is more interested in *being liberative* than in *talking about liberation* He calls the new methodology by the somewhat pretentious name the *hermeneutic circle* each new reality obliges us to interpret the word of God afresh to change reality accordingly and then go back and reinterpret the word of God again and so on (p 8) Four similar attempts so far made are discussed Cox and the Secular City Marx and his Critique of Religion Weber on Calvinism and Capitalism Cone and Black Theology of Liberation

The author justifies Cone s partiality in choosing certain aspects of the Bible favourable to his cause because we must find and designate as the word of God that *part* of divine revelation which *today* in the light of our concrete historical situation is most useful for the liberation to which God summons (p 33) He tries to show that a particular ideology in favour of capitalism has in fact infiltrated past attempts at theologizing While generally favourable to a collaboration between a Marxist analysis of society and liberation theology he pinpoints two negative traits which call for caution Firstly Marxist sociology is not consistant in its application of the concept of ideology to the religious phenomenon Secondly it has not accepted the relative autonomy of the superstructural levels in its methodology

Segundo cites the Medellin documents of the Latin American Bishops and G Gutiérrez to insist that commitment to liberation is necessary for any authentic knowledge of the gospel message He is aware that this approach clashes with the awesome reality of ecclesiastical praxis till now But when he tries to define a specifically christian contribution to society he runs into some difficulty He cannot wholly go along with H Assmann in rejecting any Christian orientation prior to a political option since this would make Christianity largely irrelevant and there would be no secure guide for judging the genuine value of a particular option He frankly admits the complexity of the question It cannot be that the less we know beforehand about the divine word the more authentic will be our commitment The problem is partly resolved by having recourse to a *continuing* hermeneutic circle Anyway one should not try to weaken the revolutionary élan by arbitrarily imposing certain evangelical conditions to liberation

A careful reading of this work will show that liberation theology brings a much needed critique of the one sided nature of classical theology which is too deductive and pretends to explain reality from a serene neutral position derived only from divine revelation when in fact it is affected by the conservative political option in which it has developed But on the other hand an exclusively inductive approach or one derived wholly from a revolutionary commitment does not provide a firm Christian basis for such a commitment There is need for a synthesis however difficult it may be to achieve this

G LOBO S J

Doing Theology in a Revolutionary Situation By JOSE MIGUEZ BONINO *Philadelphia Fortress Press* 1975 Pp xxviii 179 $ 3 95

This is the American edition of a very good survey of Liberation Theology We have already reviewed the English edition under the title *Revolutionary Theology Comes of Age* in VIDYAJYOTI 1976 p 234

Development and Human Rights

Rural Development and Social Change An Experiment in Non Formal Education By J M HEREDERO *New Delhi Manohar* 1977 Pp 181 Rs 40

A lot is said nowadays about non formal education But much of it is arm-chair philosophising So it is refreshing to read a work based on an experiment that combines great professional competence in behavioural sciences with a painstaking contact with the realities of the situation The basic assumption motivating the collaborators is that development means more

than economic progress it is primarily personal growth

The book gives a vivid and fascinating account of the work of a team that set out to transform the lives of some backward villages in Gujerat The reader can almost feel the hopes the trials and the joys of the educators as well as the educated There are no rigid stands nor tall claims The author just lets the story unfold itself and let the reader judge The technique of conducting the course develops with every experience showing that while educated people have much to contribute to the lives of the illiterate the latter have no less to teach the former The conclusions drawn are very enlightening though they are necessarily tentative since the experiment had been going on only for four years at the time of writing

The facilitators found the choice of participants quite challenging because of the complexities of structures within the rural community They found that it is best to take about 30 from one or two neighbouring villages of middle age and generally belonging to one caste The training sessions were held away from the village The focus was on the process of personal growth not on communication of information although a complete day was devoted to convey up-to-date farming techniques Follow up was considered vital to the success of the scheme The effect of the course depended on its dynamics as well as on some extraneous circumstances that followed This makes evaluation difficult But there is no doubt that the overwhelming majority of participants greatly profited from the experiment

This work could be an excellent handbook for those who wish to undertake non formal education for similar groups Obviously it is not meant to be literally followed in every detail The users must have the same spirit of openness and adaptability as is shown by the author and his collaborators

Although the author speaks in terms of development there is a strong element of liberation in his approach He distinguishes his approach from the political one granting that the latter has its own role to play by it the trainees would in fact be better equipped to participate more effectively in the political arena But he somehow gives the impression that struggles such as those under gone by the peasants in Cuba and elsewhere could be bypassed. Whatever one may have to say regarding this point there is no doubt that this is an extremely valuable work.

G LOBO, S J

Religion and People's Organisation in East Thanjavur. By Gabriele DIETRICH *Madras The Christian Literature Society* 1977 Pp 169 Rs 13 50

The dialectic between religion and development is an absorbing but complex subject After indicating the various trends that this dialectic has followed in an introductory chapter, the author goes on to analyse the ambiguity of cultural factors in development Linguistic divisions are a source of fragmentation that renders mass movements difficult The problem of caste has been intractable as caste often cuts across class distinctions and weakens conflict potential through a dialectic that is at once integrating and fragmenting Family structure and child rearing patterns seem to make people's organisation difficult A largely village population is more difficult to organize than an industrial one

The author then presents the results of a case study in two Harijan villages in East Thanjavur After outlining the two movements that are active there namely Gandhism and Communism and describing the socio-economic and political situation she presents the results of a questionnaire The results are commented upon but not analysed and do not lead to any conclusions

In a final chapter she pleads for a greater involvement of a servant church in socio political organization We are no nearer to a solution of the dialectic between religion and development at the end than at the beginning

M AMALADOSS S J

Human Rights in a One-Party State International Seminar on Human Rights their Protection and the Role of Law in a One Party State Convened by the International Commission of Jurists *London Search Press* 1976 Pp 133 (No price given)

Historical reasons have led many African nations to adopt a one party system of government While in Tanzania it was because of the total lack of a credible opposition in Zambia it was for the opposite reason the extreme divisive nature of multi party politics.

Continued on p 274 See also pp 279 284

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Loneliness—A Christian Response
Hindu Communion-Sacrifice
Helping Harijans Change
Sunday Obligation
The Road to the Altar

AUGUST 1978

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JOURNAL OF THEOLOGICAL REFLECTION

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In This Issue

Man is made for communion and togetherness Yet loneliness is part of the experience common to all men There is loneliness enforced by circumstances More fundamentally there is the loneliness of every heart There is also loneliness voluntarily accepted for the sake of higher values, as in the case of priests and religious In an article entitled "Loneliness — A Christian Response" Fr Subhash ANAND explains the metaphysical and theological roots of human loneliness But he does much more He shows that Jesus Christ himself has experienced loneliness, assumed and transformed it, and that in him we too can assume it and turn it into a positive Christian value

Fr X IRUDAYARAJ studies the very complex Hindu tradition of sacrifice, especially in its element of communion A review of the historical data leads him to discover a certain evolution in the idea of 'communion sacrifice upon which he bases some theological reflections and pastoral suggestions

Signs are not wanting of a growing commitment to the Church's mission of ' Helping Harijans Change In a thought-provoking article Fr E J DALY shows that the core-issue is here the self-image which centuries of oppression have built up in the Harijans themselves Pastoral action if it is to succeed must take cognizance of the psychological make-up of the Harijans and heal the wounds of the spirit even more than of the body Christianity has a unique role to play here, but to lead Harijans to believe that they too can be the children of God is no easy task which requires much pastoral sensitiveness

A short piece by Fr Philip D SOUZA reminds us that Sunday Mass may not be allowed to degenerate — as too often it does — into a painful, empty obligation How to make it come alive for the average Christians is a pastoral question which, to a great extent, remains unsolved even after the Vatican II liturgical renewal Fr G GISPERT-SAUCH writes short comments on the beatifications and canonizations which have taken place during the last four decades

Loneliness—A Christian Response

Subhash ANAND

THE oldest problem man has had to face and is still facing, a problem for which God himself had to find a solution (Gn 2, 18), is the experience of loneliness Down the centuries man has solved many of his problems, but his loneliness has not only not become less, on the contrary, many today are inclined to believe that modern man feels much more lonely than his "less civilized" and "old-fashioned" ancestors did This malaise has been a boon for behavioural scientists who not only have plenty of raw material for their research, but can also sell a vast variety of therapies, some of which are very queer and whose sole merit seems to be that they are the latest

If we have to offer some help to people who feel lonely, then honesty demands that we realize the limits of our resources and have the courage to tell them about it when we discern such a confession to be necessary for their real good It is only after discovering, or rather uncovering, the roots of a problem that we are in a position to work out a lasting solution and indicate its possibilities

The Experience of Loneliness

Loneliness means to be alone, and hence it is not the same as solitude, for a true solitary is not really alone Loneliness can be experienced in different ways A child feels panicky when left alone He cannot bear physical isolation for that means absence of security Even an adult may feel this way in a situation he is not used to, e g , when going through a forest This does not mean that physical co-existence of people guarantees against loneliness When a person passes through a busy street with strangers either just ignoring him or looking at him questioningly, then he may feel at times a little, at times very much uneasy

There is another type of loneliness that comes to the fore only when we try to go beyond physical co-existence We can call it psychological loneliness This happens when I feel that others see

only my "outer" self and not the "inner" self, or see the "inner" self only partially[1] I murmur to myself "Oh, they don't understand" I may even question the sincerity of others and become bitter — and that only makes me more lonely — or I may blame myself By introspection I may realize that I myself do not understand myself fully Even if I do understand myself I may not be able to "conceptualize" my self-understanding When I say "conceptualize' I do not mean just the use of words, but the use of any meaningful sign Even if I do succeed in conceptualizing my self-understanding in a way which seems to me to be adequate, my "concepts" may not be clear to others By a similar reasoning I may come to understand why I do not understand others This sort of reasoning may lead me to despair, to a sort of unavoidable helplessness — and that too will only add to my loneliness

Closely linked with psychological loneliness, and almost as a consequence of it, is the experience of spiritual loneliness Deep in me I feel the need to love and yet am afraid to love, afraid to express my love or be unable to do so I may feel my love rejected, and this may give me the feeling of being pushed away I also need to be loved and here too I may experience a painful disappointment I may feel unwanted On the other hand, I may feel nervous when others love me and I may even refuse to accept their love — that is the paradox of my loneliness I need to love and to be loved, and yet I may want not to love and be loved Why does this happen ? We can answer this question only by understanding man's metaphysical and historical situation

My Spatio-Temporality

I am essentially a spatio temporal being, a being having *partes extra partes simul et successive* This terse statement of the Scholastics means that here and now my being is diffused, scattered, and however hard I try, I cannot gather myself at one point here and now As a spiritual being I am capable of total reflection — as the Scholastics are wont to say — but because of my spatiality, my corporality, my total reflection cannot be exhaustive all the parts of my being cannot be fully present to one another, as they are here and there Hence I cannot fully be present to myself, and hence I cannot fully see myself, understand myself Even if here and now I am exhaustively present to myself, I am still not in full possession of myself, for there is the other dimension of my being temporality This means that at no moment of my being am I fully myself, as my total being

1 Carl ROGERS, *Encounter Groups* (London, Penguin Press, 1971), p 107

includes my present, my past and my future. My present is not a neatly cut piece of my life, complete in itself, but rather, it is intimately linked with my past and future. Hence to understand myself fully, I must possess in one moment a full awareness of my past and my future.

From the above analysis, it becomes clear that I can understand myself fully only if I can in some way transcend my spatio-temporal existence. This happens in death which is the last point of my temporality and the dissolution of my spatiality. In death all my life becomes past and hence the moment of death is the most opportune moment to look at myself exhaustively. Thus death is essential to my total self-understanding, it being the "moment of truth".[2] Since self surrender, self-communication presupposes self-possession, self-understanding, death is essential to my self-surrender, to my self-communication. If I want to love others, to give myself to others, then I must love unto death. Yet in death, man is most lonely. I can live with others, going through the different stages of my life with others. I can even sin with others. But I die all alone, and, since I die but once, my death appears to me as most frightening, a completely unknown world and no one can tell me what it is like. That is another paradox of my loneliness: death is essential to overcome loneliness and yet the experience of death seems to involve the greatest loneliness.

In order to overcome my loneliness, I have to make myself present to others and allow others to become present to me. In a spatio-temporal framework presence is possible only through some 'sacrament' which involves a certain amount of conceptualization. But by introspection, I have the painful experience that my body — my fundamental sacramental apparatus — is not fully transparent to my spirit, and that is another painful paradox. I can be present to others only through my body and yet my body can and does obstruct total presence. My body is myself, but not totally myself. It is due to my body, my corporality that I cannot fully conceptualize my self-awareness and be fully understood by others. For the same reason I cannot fully understand others. Due to my spatio-temporality I am at a distance not only from others but also from myself. Thus loneliness is rooted in my nature, in my being what I am, a corporal being living a diffused life in space and time.

My Sinful History

In my historical situation, there is the other reality: Sin. The book of *Genesis* describes very pictorially the devastating consequence

2 Ladislaus Boros has a beautiful book on death: *The Moment of Truth*.

of sin As man was all alone, God gave him a companion Between the two of them there was perfect understanding — they were naked before each other, being transparent to each other They were very much in communion not only with each other but also with the whole of creation Then something tragic happened they sinned That was the beginning of real loneliness The first thing that man did after his sin was to hide himself from God and from his own companion, and he is doing that ever since Since then he needs to run away from man and thereby run away from himself Even the cosmos recoils from him, leaving him with a sense of frustration I am inclined to believe that, more than anything else sin is at the root of my loneliness

Sin is the refusal to accept God and consequently the refusal to accept my neighbour and my real self As such, sin is the very opposite of love It is due to the presence of sin in the world that I am afraid to love My love may be taken as a sign of weakness, of my being effeminate or sentimental — and all that hurts my pride I am afraid to love because I may be exploited Since sin affects my total being I have difficulty in conveying my love — my sacramental apparatus too shares in the turning away of sin I am afraid to be loved because that may make me feel as if I am pitied and that too hurts my pride or because due to my selfishness I am not prepared to concede the demands of love

In a way more than spatio temporality it is sin that prevents me understanding myself The former is the cause of my being diffused and consequently of my inability to be present to myself — and consequently to others fully here and now Sin, on the other hand is the refusal not merely to be present to myself and to others but the more radical refusal to be myself fully I cannot really be a person without love and hence I cannot really be present to others without love Similarly I cannot understand others fully, allow them to be fully present to me without love — for a person can be understood only in love otherwise there would be no difference in understanding a person and understanding an idea Sin, thus, prevents us from giving and receiving ourselves fully This is the paradox of sin it appears to be an act of self love, but in reality, it is self hatred Thus loneliness is not merely the result of my natural spatio-temporality but also of my personal choice It is the result of the corruption of my person

Sin is not merely a matter of a wrong choice It affects my total being, perverts my total being Hence even when a person has no actual sin, he may still feel lonely, because even though forgive-

ness removes guilt and opens up the possibility of total healing, of man moving towards "wholeness", this "wholeness" is realized gradually and may involve a life-long struggle. Even if a man has never sinned he may still feel lonely because in spite of his willingness to be fully present to others, those around him may not be willing or able to receive him fully This was the experience of Jesus, the most lonely man

Our analysis reveals to us the inevitability of loneliness in our lives To overcome this loneliness man needs to understand himself correctly, to communicate himself intelligibly, and to experience acceptance unconditionally A wrong understanding of oneself now can lead to remorse and self-rejection later Faulty communication may cause misunderstanding An acceptance that is not unconditional may prompt me to put on a mask, or even openly to isolate myself All this only makes me lonely. Further, our analysis brings us the painful realization that loneliness cannot be fully overcome as long as I live, for it is deeply rooted in my spatio-temporal being and sinful historical situation Man is doomed to be lonely But this need not dishearten me As I observed, Jesus was the most lonely man that ever lived By contemplating him we not only get courage to accept our loneliness, but also perceive a way out of it

Jesus the Most Lonely Man

From the very beginning of his public life, Jesus came to be surrounded by people who even deprived him of his privacy, on occasions leaving him no time even to eat (Mk 6, 31), and yet Jesus was the most lonely man that ever trod the earth He was a man who really loved others and had a clear vision of himself, of his goal But men were prepared neither to receive his love nor to understand — much less accept — his self-disclosure The crowd that wanted to acclaim him king after he multiplied the loaves soon abandons him and Jesus does feel it (Jn 6, 67) He could fall in love at first sight, only to experience rejection (Mk 10, 21) He is hurt by the ingratitude of men (Lk 17, 17) He must have been pained when his gesture of kindness aroused fear in the hearts of men who then urged him to leave them in peace (Lk 8, 37) His own disciples did not understand him (Mk 9, 10) in spite of the fact that he had been so long with them (Jn 14, 9), and even when they do understand him they are not prepared to accept him and his mission (Mk 8, 33) Though crowds followed him, yet at times he did walk all alone, while his disciples discussed who was the greatest in the kingdom — a preoccupation far removed from the heart of Jesus (Mk 9, 33-36) It was

this failure of the disciples to understand and accept Jesus as the suffering servant of Yahweh that pained him most Jesus felt this misunderstanding all the more because his heart was not hardened by sin, because he had no ill-will towards anyone; on the contrary, he was a man of deep compassion, eager to heal and comfort all who came to him, loving all selflessly, even unto death

Through his long hours — sometimes whole nights (Lk 6, 12)— of prayer, Jesus has come to a deep self-understanding, he has become transparent unto himself It is precisely this transparency that aggravated his loneliness He wanted to share his self-awareness with others, to be in full communion with them, to be transparent to them, but he found no one to receive him, to understand him, precisely because this would involve a tremendous risk for others We cannot allow a person to stand naked before us and remain unaffected, unchanged — and that may cost us The more a man understands himself and tries to live a full life, the more he is likely to feel lonely, for he will not easily be understood, much less accepted by others, nay he may even be taken for a mad man or a man possessed by the demon (Jn 10, 20) At times adverse opinion may be so strong as to influence even his friends and relatives (Mk 3, 21)

There was, however, one person in the life of Jesus who tried to be fully open to him his mother, Mary, and "yet no intimate understanding existed between them" [3] She found it difficult to understand him when he was yet a boy (Lk 2, 50) According to one interpreta tion, Mary was one of those who came to meet him on hearing that he was "beside himself" (Mk 3, 21) [4] This may disturb our traditional understanding of Mary — but it need not True, she was free from sin, but she was still one of us, sharing in our spatio-temporality, our *saṁsāra* Like her divine son and like all her other children, she too had to grow in age and understanding (Lk 2, 52) Romano Guardini maintains that she reached full understanding of Jesus only at Pentecost [5]

Jesus experiences his loneliness most intensely during his passion and death He has just washed the feet of his disciples, making himself their servant, instructing them to do likewise, he has just given them his body and blood as sign of his total surrender for their sake, and yet they are disputing as to "which of them was to be regarded as the greatest" (Lk 22, 27) These men are infinitely removed from

3 Romano GUARDINI, *The Lord* (Allahabad, St Paul's Publications, 1962), p 22

4 *The Jerome Biblical Commentary*, Vol II (Bangalore, Theological Publications in India, 1972), p 29

5 Op cit, pp 22-23

Jesus and his heart, though he himself is so close to them The Passover meal was the symbol of the Covenant which united the chosen people not only with God, but also with one another One would expect an atmosphere of belonging, of fellowship to prevail on such an occasion But for Jesus it was different The thought of Judas betraying him, of the apostles abandoning him, marred the joy of the festive meal — a meal to which Jesus looked forward with eager longing (Lk 22, 15). During the Last Supper Jesus was tremendously alone

After the supper, Jesus goes to the Garden of Gethsemane He takes his three special friends — Peter, James and John — apart He is deeply troubled, "sorrowful even unto death" and, hence, he would like them to pray with him, to watch with him, to keep him company (Mk 26, 37) Jesus goes a little further and prays to the Father for strength He comes to his chosen friends, seeking their support, only to find them sleeping Like a good shepherd, ever mindful of his sheep, he wakes them up and tells them to pray that they may not fall into temptation, but he also gently rebukes them for not being able to watch one hour with him (Mk 26, 40) Jesus could expect this much from them as he had specially singled them out — they were privileged to be with him when he raised the daughter of Jairus back to life (Lk 8, 51), and to witness his transfiguration (Lk 9, 28) At that hour Jesus badly needed support, he looked for someone to comfort him, to fortify him, and he found none (Ps 69, 20) An angel of the Lord appeared to strengthen him (Lk 22, 43) Soon one of his apostles will come up and kiss him, only to betray him, while the others would leave him to his enemies and take to their heels

As I said earlier, death is the most painful moment of man's life, the most lonely moment Jesus, too, goes through this experience on the cross We get a faint glimpse of the depth of his agony in that cry "My God, my God, why have you forsaken me ?" (Mk 27, 46) These words of Jesus being the opening verse of Psalm 22, are seen as the fulfilment of a prophecy, "and not as a cry of interior abandonment experienced by Jesus'[6] I would find it difficult to accept that at the moment of death a man would recite a prayer if it did not really express his own interior experience and attitude I believe that those words of Jesus were really the heart-rending cry of a man *experiencing a very great loneliness* True, Jesus has no sin, but he is *one of us, "one who in every respect* has been tempted as we are, yet without sinning (Hb 4, 15) Death is the consequence of man's

6. *The Jerome Biblical Commentary*, Vol II, p 112.

sin, of his isolating himself from God who alone can give him life (Gn 2, 17). Hence, the experience of death is the experience of the absence of God When a man truly knows himself to be innocent, then this absence becomes all the more difficult to understand and to accept The cry of Jesus just referred to, is the only prayer of Jesus I know where he does not address God as "Father" Once again, not merely because the words are a quotation, but because by sin man abandons his Father and goes into an exile Jesus is without sin but he does share our exile (Mk 2, 13-15)

How does Jesus respond to the problem of loneliness ? We have seen how during his agony in the garden he sought human support Today we talk a lot about faith in man If there was any man who had faith in man, it was Jesus, and yet he was not naive or credulous Many believed in him, "but Jesus did not trust himself to them, because he knew all men and needed no one to bear witness of man, for he himself knew what was in man' (Jn 2, 24-25, RSV) These words may sound "unchristian' to many today, but they are there in the Gospel Jesus knew what was in man, he knew the mystery of sin and its devastating consequences, and hence, in spite of all his faith in man, he did not expect much from man To do so would have been unrealistic For all this, Jesus was not bitter and pessimistic, precisely because he was a down-to-earth realist He did have faith in man, but he had something more total faith in God

Jesus gives expression to his faith in God through his prayer-life His prayer was not the enthusiasm of a novice he prayed not only in time of need or when he 'felt like it — he was not that 'modern" Nor must we think that for him prayer was easy — he struggled in prayer (Hb 4, 14-5, 10) He prayed "as was his custom' (Lk 22, 39), so that Judas knew where to find him praying (Jn 18, 2) It is through an intense life of prayer that Jesus finds the strength to accept his loneliness In his communion with his Father in prayer he begins to realize that even if all men were to abandon him he would not be alone, for his Father was with him (Jn 16, 32)

True, in the garden of Gethsemane he wanted his disciples to watch with him, but when he found them sleeping he did not become bitter, but "being in agony he prayed more earnestly" (Lk 22, 44) This prayer gave him strength So too on the cross Jesus is very lonely, but even there he is sustained by his faith In this faith he takes a leap beyond his loneliness into the very heart of God "Father, into your hands I commend my spirit" (Lk 23, 46) With these words Jesus dies — and that is the end of his loneliness The veil of the temple separating him from the Holy of Holies is torn apart (Mt 27, 51)

These last words of Jesus give us an insight into his whole life Jesus was fully for his Father and his mission was to bring the love of the Father to all men This was the most powerful source of his loneliness in the world He spoke from the abundance of his love for his Father but few were prepared to understand him, for the world at large was busy with what they had heard from their father (Jn 8, 42-43) Till his death, Jesus lives the mystery of his life in faith, seeing dimly as in a mirror (1 Cor 13, 12) Therefore, though fully in love with the Father he is lonely Only after his death, when he enters the Holy of Holies does he see the Father face to face, only then does his loneliness come to an end

The resurrection of Jesus is the visible manifestation of his life with God of his total communion with the Father Through his complete obedience — an obedience made possible through prayer — Jesus has overcome sin and spatio temporality exile and *samsara* His death has been the prelude to his total transfiguration and he has overcome all alienation being possessed by God he has come to a total self understanding[7] This communion with the Father makes it possible for him to be present to all men at all times He walks with the disciples who were going to Emmaus and who had given up all hopes of seeing him again He is in the midst of his apostles even though they had carefully shut all the doors The resurrection of Jesus is his abiding presence to his Church and to the whole cosmos He can now enter our lives and take away our loneliness our fear The resurrection of Jesus is the guarantee of the possibilities of man of his future Every man is called to be like Jesus to overcome spatio temporality Only then will his nature and his person be totally open to all and then there will be no loneliness The resurrection of Jesus means that men need no longer be strangers to one another for Jesus has removed the dividing wall (Ep 2 12 14)

Christian Response to Loneliness

The Christian realizes that the experience of loneliness is part of his being human of his life on earth of his sojourn in this vale of tears of his *samsara* and as such it serves him positively by reminding him that he is only a pilgrim with no lasting city here on earth (Hb 13 14) constantly urging him to get out of himself He realizes that now due to his spatio temporality and sin he knows only in part but when he has overcome these two he will understand fully (1 Cor 13 12) He realizes that he is unique being called to receive a name

7 Cf S ANAND The Prayer Life of Jesus and his Resurrection VIDYA JYOTI March 1978 pp 127 134

which God knows and he who receives it from God (Rev 2, 17) As he contemplates Jesus, his teacher, the Christian, who is called to share in his mission, will realize that in accepting to follow Jesus he also accepts to be lonely, for Jesus came not to bring peace but the sword, to set a son against his father, and the father against his son (Mt 10, 34-35) For a Christian then, there can be no running away from loneliness He accepts it not because he has to, but because he wants to, realizing it to be a part of the Cross, part of the cost of discipleship This realization is a call to faith faith in that God who alone can really take away our loneliness by making his dwelling with us (Rev 21 3-4)[8]

This final communion of man with God and of man with man in God can already be realized here and now — though in a very dim manner Through prayer we somehow enter God s presence, we somehow share in his eternity In his heart we realize that we are no longer alone for he is with us and that our dear ones are also in the heart of God for he loves them The man who prays will feel lonely — perhaps much more than others as Jesus did — but he will not be crushed by it He will already experience the joy and peace of the Risen Lord

The Christian will not neglect all the means that behavioural sciences have to offer to improve human relations He will benefit from the insights of modern psychology but he will not be carried away by all that He is too much of a realist to close his eyes to the fact of sin He realizes that without a constant effort at conversion there cannot be deep human relations relations that far outlive the usually wonderful laboratory experience of a group session He realizes that to understand and accept people he must not only have some techniques but really love them[9] Without love we can only manipulate others and that only adds to our loneliness Sin makes

8 Of this faith in moments of loneliness we have moving examples in the lives of holy men To give one instance here is an extract from a letter to his sister by Cardinal NEWMAN a man who faced a lot of misunderstanding and consequently of loneliness I am not more lonely than I have been a long while God intends me to be lonely he has so framed my mind that I am in a great measure beyond the sympathies of other people and thrown upon myself God I trust will support me in following whither he leads Quoted by Lou s BOUYER *Newman his Life and Spirituality* (London Burns and Oates 1958) p x

For a man of God loneliness can be a blessing Newman wrote on the death anniversary of Mary his sister

Thrice bless d are they who feel their loneliness
To whom nor voice of friends nor pleasant scene
Brings that on which the sadden d heart can lean Ibid p 132

9 It was a happy surprise for me to find this idea stressed by ROGERS Explaining the meaning of unconditional positive regard he says It means love for the client as he is provided we understand the word as equivalent to the theologians term *agape* and not its usual romantic and possessive meanings Carl ROGERS and Barry STEVENS *Person to Person* (London Souvenir Press 1973) p 94

our body more opaque to the spirit, thus making understanding and love more difficult The Christian tries to heal himself by penance which is not the destruction of nature, but an effort to raise it, to make it more obedient and transparent to the spirit, it is an effort to return to the primal integrity, to share in the healing of Jesus' resurrection

Conclusion

Loneliness is part of being human, as it springs not merely from our spatio-temporality, but much more from our sin Jesus too, being fully like us — sin excepted — goes through intense loneliness By his total conversion to the Father, by his love unto death he not only gets out of spatio-temporality but enters into full communion with the Father His resurrection is the source of our faith — we too will one day overcome all loneliness by our total communion with God and men, as we will be fully freed from our spatio-temporality and completely healed of our sin and its consequences Till then we can wait in hope — through love and prayer

Hindu Communion-Sacrifice

Xavier IRUDAYARAJ, S J

GANDHIJI wrote in *Young India* "To the millions who have to go without two meals a day, God can only appear as bread " This simple but bold statement, besides pointing to Gandhiji's genuine concern for the hungry and his spirit of practical religion, illustrates the basic Hindu aspiration to see God in the most concrete human needs and also the tenacious Hindu longing for absorption into divinity Inspired by such a religious vision of life, we would like to attempt a short study of the communion-meal' aspect of the Hindu sacrifice Our aim is just to point out certain data pertaining to the sharing of the sacrificial food, and to make a few personal comments without going into either the theology of Hindu sacrifice,[1] or the cultural and social factors involved in the Hindu rituals The first part, therefore, provides the reader with some bare references upon which, in the second part, we build our reflection

Historical Data

The Hindu ritual of worship today, both at home and in the temple though more agamic than Vedic, is a composite form consisting of Vedic mantras, yogic practices and Vedantic philosophy '[2] A glance through the original sources and at the historical development will enable us to understand the communion-meal-character of Hindu worship at present

The Vedic ritual is first divided into two main sections *Śrauta* —"*official* sacrifices normally characterized by the presence of three fires and several priests, and the *grhya* or *domestic* sacrifices and ceremonies performed on the household fire by the householder himself or by a single priest The Śrauta sacrifices again fall into two main divisions called technically the *yajatis* (*iṣṭis*) and the *juhotis* (*āhutis*) Originally the distinction seems to have referred to two different systems of worship — one based on milk and other products of pastoral life, the other on the fermented drink of the Soma

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1 Cf G GISPERT-SAUCH, "Sacrifice in Hinduism', in cyclostyled notes entitled *The Eucharistic Mystery*, by J DUPUIS, S J, pp 131-147

2 *Cultural Heritage of India* (Calcutta 1958), Vol IV, p 447

The simplest type of the yajatis and of all the Śrauta sacrifices is the *agnihotra* (fire-offering)—"the sacrifice that one offers to the fire every day, the evening and the morning"[3] According to the Gṛhya-sūtras there are seven forms of *haviryajñas* of which agnihotra is the second From the evening of the day of *agnyādheya* the householder has to perform the agnihotra (burnt offering of cow's milk) twice daily in the evening and morning to the end of his life or till he becomes a sannyāsin The procedure in the morning is the same as in the evening except for a few details In the morning, the householder, after performing the *saṃdhyā*, begins the agnihotra in the company of his wife Its main elements are purificatory rites, boiling of the milk, libations (mainly 3) into the fire, the concluding ceremony Let us here refer to the passage which describes the 'partaking' in the agnihotra The householder takes into another vessel or on his own palm all remnants (of milk, etc) in the *sruc* and licks the contents of the vessel or his palm once with his tongue and licks the 'sruc' itself twice with the mantra—"propitiate those who partake of the leavings "[4]

The basic type of the *juhoti* kind of sacrifice is *Agniṣṭoma* The agniṣṭoma is the most typical sacrifice of the Rig Veda and the fundamental form of the seven soma sacrifices It is a sacrifice of soma to all the gods, especially to Indra and Agni and is offered normally once a year in spring It is a one day sacrifice, but it is preceded by a day of preparation and of consecration (*dīkṣa*) of the *yajamāna*, and another day in which soma is ritually bought and brought to the altar in solemn procession This is further followed by a special sacrificial (*pravargya*) which is meant to give a celestial body to the sacrificer There are then three days of offerings (*upasadas*) during which a specially important sacrificial ground is prepared and an animal sacrifice performed The agniṣṭoma proper comes, then, on the sixth day It consists of three pressings of the soma plant and the subsequent purification of the juice and its libation into the fires in honour of the diverse divinities The rest of the soma is consumed by the yajamana and by the priests the libations are accompanied by abundant songs of praise and the noon libation by the distribution of the stipends[5]

The following hymn from the Rig Veda helps us to understand the sense of communion in the offerer produced by the soma drink

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3 *Katyāyana Śrauta Sūtras* 1 1 1
4 P V KANE *History of Dharma-Śāstra* Vol II II p 1005
5 Cf P V KANE, *History of Dharma-Śāstra* Vol II, II, Chapter 33

That Brahmin pleases Indra well, who worships, sacrifices, pours
Libation, and prepares the meal.
Śakra protects from woe the man who gives him sacrificial cake,
And offers Soma blent with milk.

O Gods, with constant draught of milk, husband and wife with one accord
Press out and wash the soma juice
They gain sufficient food they come united to the grass,
And never do they fail in strength
Serving the Immortal one with gifts of sacrificial meal and wealth
They satisfy the claims of love and pay due honour to the gods (VIII-XXXI)

Also the following hymn in the Atharva, though not explicitly mentioning the communion-meal, sings the praises of the 'sacrificial residue', and thus gives some clue regarding the attitude of the men of Vedic times towards participation of the sacrificial food

The Residue of the sacrifice holdeth Earth Heaven and all this
The Residue of sacrifice holdeth sea waters moon and wind

Faith, fire-oblation, fervent zeal service
Good works, and their reward, are stored within the Residue (XI, 7)

From the above mentioned data, though scanty, we have definite evidence that the Vedic ritual-worship comprised the eating of the offering by the priests, after the god had partaken of it The essential feature of the ordinary sacrifice is expressed in the solemn invocation of the *Idā* — the sacrificial food derived from the cow [6] When the god has eaten, the left-overs are consumed by priests, and by the sacrificer in so far as, by being a Brahmin, he is qualified to partake of the food

But in the domestic ritual the sacrificer, who is the householder himself — and who, of course, may be himself a Brahmin, but need not be — and his relatives have the first claim to the food, after that, the food is either given to Brāhmanas, or disposed of in an effectual way The ritual in many cases preserves express statements of the relation of the sacrificer to the sacrifice The *Aitareya Brāhmana* (VII, 26, 2) says if he does not eat a portion of it, he is excluding himself from it It is also clear that partaking of the food of sacrifice is rather a serious matter the hot milk in the Dadhigharma offering is expressly asked not to injure the partaker of it [7]

In some cases the idea of community resulting from the sacrifice seems clearly marked they the newly married couple after their first entry into the common home, share food together from an offering made by the husband, in the ceremony of the initiation of a pupil the teacher gives the pupil to eat

6 Cf *Taittiriya Samhitā*, VII, 1 6 8
7 Cf *Vājasaneyi Samhitā*, XXX, 16

of the offering which has just been made, saying. "May Agni place wisdom in Thee"; the sacrificer partakes of the offering of butter which he and the priest have together touched before the sacrifice of soma.[8]

On the other hand, when the deities to whom the offerings are made are terrible, it is natural that the offering should be regarded as not suitable for human consumption . When rice cakes are offered to the Fathers, the sacrificer refrains from eating them, he merely smells them It is normally not right to partake of an offering to Rudra From this point of view we can also understand the meaning of the fact that the blood of the victim was not partaken of by the priest and the sacrificer, though we find many different theories to explain it

Our study and the texts quoted do not provide sufficient foundation either to agree or disagree with scholars like Oldenberg[9] who says that the theory of Vedic sacrifice as a communion with the deity, whether by direct rite of eating with him or as a sacrament through eating a victim which has become impregnated with the deity, is not recognized as such in the formulas of the ritual Yet, from the instances mentioned above, we could point out that 'sacramental communion' with the divinity — both individual and collective — was present in the Vedic sacrifices, though communion-meals were more predominantly consumed by the Brahmin-priests

Passing from the Brāhmanas to the Upanishads, one finds that the ritualistic and ceremonial character of the sacrifice was replaced by the meditative and the philosophical Going from the symbols to the significance of the sacrifice concentrating more on the 'anthropos' than the 'cosmos', the Upanishadic seers pondered over the sacrificial process operating in man himself Hence they performed the inner yāga to the fire within, meditating on the five life-currents, *prāna, apāna, samāna, vyāna,* and *udāna*, which regulate the functions of the body We also find in the Upanishads the inner process of sacrifice anna must make an offering of itself to prāna, prāna to manas, manas to ānanda, ānanda to vijnana, and finally truth-consciousness must make an offering of itself to the luminous Supreme Truth[10]

It is interesting to read, here, what the *Taittiriya Upanishad* says concerning food

> Life verily is food The body is the eater of food In life is the body established life is established in the body So is food established in food He who knows that food is established in food, becomes established He becomes an eater of food possessing food (III, 7, 1)

8 A B KEITH, *The Religion and Philosophy of the Vedas and Upanishads*, (Cambridge, Mass., 1925), Vol I, p 271

9 Cf H OLDENBERG, *La religion du Véda*, p 333

10 Cf S B DAS GUPTA, *Aspects of Indian Religious Thought* (Calcutta 1957), p 11

Another passage from the Taittirīya Upanishad which is sung before the meals in Hindu religious communities is also worth noting: "Those who worship Brahman as food, obtain all food.... From food are beings born When born they grow up by food. It is eaten and eats things Therefore it is called food" (II, 2, 1) And in the concluding mystical chant of Taittirīya we read: "I am food, I am food, I am food I am the food-eater, I am the food-eater, I am the food-eater I am the combining agent" (III, 10, 5) This is a song born of the lyrical and rapturous embrace of the universe The liberated soul is filled with the delight of communion· food-eater, food and the principle which unites them He is one with Brahman, with Īśvara and with Hiranyagarbha

The Upanishads, then, do not speak of a liturgical sacrificial communion For the Upanishads, food-eating and food-sharing are merely the symbols of communion with the Ultimate who is both the food and food-eater

Through a course of evolution, resulting from both the Upanishadic reaction to ritualism and the rise of the theistic movement, the *Gitā* developed *niskāmakarma* as idea of sacrifice Krishna says to Arjuna "By the sacrifice may you think of the gods and the gods think of you, and by such reciprocity of offering and goodwill, may you all attain the highest good" (III, 10-11) Thus for the Gitā, mutual sharing and, in the broader context, *loka-samgraha* are the very reality of sacrifice Hence the assertion of Sri Krishna that a thief is he who eats alone, and "sin he eats who cooks for himself" (III, 12-13) Already the Rig Veda alluded to the same idea "he who nourishes with his offering neither the god nor his friend, he who eats alone gathers sin " (X, 117, 1-2) According to the Gitā, then, man is *yajñāsist-āmrtabhuj* — eater of immortality through the left-overs of the sacrifice, his whole life is in a way a communion-meal, insofar as he eats after he has fed the gods, and in turn is fed by the gods

This ethical view of sacrifice, put forward by the Gitā, found its popular and concrete codification in the *Dharmaśāstra* literature and the *Purānas* The *Manusmrti* formulates the *Pañca Mahā Yajñas* of the householder as follows

> With the sacrificial fire, kindled at the wedding, a householder shall perform according to the law of domestic ceremonies the five great sacrifices, and with that he shall also daily cook his food. Teaching (and studying) is the sacrifice offered to Brahman, the Tarpana (offerings of water and food) the sacrifice to the manas, the burnt oblation the sacrifice offered to the gods, the Bali offering that offered to the Bhūtas, and the hospitable reception of guests the offering to men But he who does not feed these five, the gods, his guests the manas and himself, lives not though he breathes (III, 67, 70, 72).

What is interesting in this code of Dharma is the fact that the duties of the householder, even hospitality itself, are considered as a sacrifice. For "Brahmā himself is present in every guest, and he it is who partakes of the food that is given"[11] Hence the very bhojana (meal) of the householder is "partaking of the remainder of the food cooked".[12] It is also interesting to note some other rules of etiquette, described in the Dharma-Śāstras, which bring out sharply the communion character of the Hindu meal

> A person was not to eat everything in his plate, he should leave some remnant of food What remains was to be given to one's wife, servants or slave
>
> When there was a row of diners, all were to be served the same food, and no difference was to be made between one man and another, and if a difference was made, a penance was prescribed as if he had committed brāhmana murder[13]

Of course, some recommend that one should take one's food alone and not in the company of even one's relatives or other brāhmaṇas, since no one can know the secret sins a person in whose company one eats is guilty of This is due to the belief that "the sins one of them is guilty of, attach to the others in the same row" Still, the common prescription is that "one may eat in the company of one's sons, younger brothers, dependents, etc [14]

Coming to the āgamic worship of the *Purānas*, we have almost a change-over from Deva-yajña to Deva-pūjā which takes the place of the Vedic sacrifices Deva-pūjā is performed both at home and in the temple to the Image of the iṣta-devatā It is at temples that the pūjā developed its liturgical practice and tradition is different from that of the Vedic sacrifices The pujāri performs the pūjā, while the worshipper's part is restricted to the bringing of the offerings and to the recitation of personal prayers[15] The pūjā proper is said to consist normally of sixteen upacaras (services), the list of which remains normally the same with slight variations The elements are 1) *svāgata* (welcome), 2) *āsana* (offering the seat to the divinity), 3) *pādya* 4) *arghya*, 5) *ācamanīya* 6) *snāna* 7) *vastra* and *bhūsana*, 8) *upavastra*, 9) *gandha* 10) *puspa*, 11) *dhūpa* 12) *dipa*, 13) *naivedya*, 14) *namaskāra* or *vandanā*, 15) *pradaksinā*, 16) *udvāsana* What concerns us here is *naivedya* It is the offering of the meal to the divinity "For naivedya, no food is offered which is declared unfit in the Śāstras

11 W J WILKINS *Modern Hinduism* (Calcutta 1900), p 51
12 P V KANE, *History of Dharma-Śāstra* Vol II, Part II, p 757
13 Ibid, pp 768-769
14 Ibid, p 759
15 Concerning the nature and significance of the puja, see P V KANE, *History of Dharma-Śāstra*, Vol II, Part II, chapter 19 Here we are concerned only with the communion aspect

for eating The general rule is stated by the Rāmāyana as 'whatever food a man eats the same is the food to be offerted to his deities' "[16] According to the Brahmapurāṇa quoted by the Pūjāprakāśa, the *naivedya* is offered to Magas, to Śāktas, to woman, to the poor "One may also partake of the naivedya offered by oneself "[17]

What strikes one is that the sharing of the *prasāda* does not seem to have much importance in the ritual itself, one is even inclined to comment that the distribution of prasāda is mostly a social custom But, in practice, today, one is impressed by the ceremony of the distribution of prasāda both at temples and homes So much so that, for the devotee, Pūjā, today, seems to consist primarily in the offering of gifts and the sharing of the prasāda, for the pūjā without prasāda is a fruitless worship Actually in the temples the prasāda is not only given to the offerer but to all those who participate in the pūjā, it is, moreover, taken home for those who cannot attend the pūjā in the temple On feast-days especially the prasāda of the pūjā is the first item of the festive meal The Tamil book *Alayangalin Utporul* (The Inner Significance of Temple Worship) beautifully explains that the sharing of the prasada is primarily religious

> The food that is offered in the pujā is not meant to feed the deity but it is the means God uses to feed the devotee Naivedyam is meant to divinise the offerer in such a manner that grace may visibly affect the devotee and he may experience it bodily for some time [18]

The same view is confirmed by Swami Ātmānanda in an article entitled "The Technique of Devapuja "Food offered to God is sanctified and when taken as his prasada improves the sattvic quality of the devotee who is thus enabled to realise the existence aspect of God "[19] In the practice of bhakti cults, therefore, we can say that the sharing of the prasada is an integral part of the pujā proper, it is neither a merely social custom, nor an after-pūjā ceremony

Theological Significance and Pastoral Implications

Now that we have given certain data concerning the communion aspect of Hindu sacrifice, both in the written tradition and its practice, let us try to make a few personal comments These will touch on the historical development, they will bring out the theological significance and some pastoral implications

Historically, in the Vedic Yajñas, the 'sacrificial' aspect was predominant while the communion-aspect was less important It

16 P V KANE, *History of Dharma-Śāstra*, Vol II, Part II, p 733
17 Ibid
18 Chapter 38, p 225
19 See *Kalyāna Kalpataru* 1941, p 135

pertained, moreover, principally to the officiating priests the offerer shared in the divinised gifts rather vicariously through the priest(s) The communion of the Vedic sacrifices aimed at 'friendship' with 'cosmic gods', like Agni, Indra, Varuna and was ordained to obtaining prosperity and happiness in life

But during the epic and dharmaśastra periods the pañca yajñas assume prominent significance In the pañca yajnas, sharing of the meal with the various orders of men and all classes of beings, i e communion itself becomes the sacrifice Thus the communion aspect of the yajñas receives a more ethical and social character, while in the Vedic sacrifices it was more ritualistic and individualistic (one s own family or clan)

Later in the puranic times and much more in bhakti cults and movements, puja develops into a sacrificial communion and hence communion becomes more *personal* (to the bhakta) and *spiritual* (rooted in faith and not in śastras — law)

We see then a development from the Vedic yajnas (more ritualistic and cosmic) through the process of panca yajnas (more ethical and social) to the agamic pujas which subsuming the ritual and the cosmic the ethical and the social aspects appeal to the personal devotion and spiritual quest of both the individual and the community In our own times Mahatma Gandhi and Vinoba Bhave inspired by the Gita interpreted more deeply the meaning of Hindu sacrifices in terms of their ethico spiritual significance While Gandhiji insisted on the personal aspect of a sacrificial life (niskamakarma) Vinoba preached bhoodan as a yajna since sharing of the land is the most basic and enduring form of communion sacrifice Without doubt Vinoba s interpretation of sacrifice is one of the most significant and relevant developments from the point of view of Hindu worship For he integrates the whole of tradition and gives a new orientation and a new accent to sharing and giving which ultimately are the core of all sacrifices Thus through the historical phases and development both in the yajnas and in the pujas the communion aspect of the sacrifice (personal and social) is certainly found present but with a complexity of meanings now ambiguous now overlooked Its significance varies from the vicarious and the symbolic to the actual sharing

Theologically such a communion meal or sacrifice can neither be equated with or put in opposition to the eucharistic communion since the eucharistic sacrifice is neither simply a yajna nor merely a puja Besides to do so would be to miss the specific Hindu character of worship Even our terms of communion meal or 'communion

sacrifice' can be misleading when applied to Hindu worship, we use them merely as convenient terms

For the Hindu, the soma-participation in the Vedic sacrifices is not so much a sign of a covenant-relationship as a process of absorption into the divinity, again the 'pañca-yajñas' are not so much redemptive-commemorative meals as the way of maintaining and continuing the creative harmony, also the sharing of the prasāda is less a symbol of an eternal banquet (communion) to come, than an 'amṛit' for realising one's divinity (unity) Even in bhakti cults, the sharing of the prasāda does not so much aim at personal and community relationship For ultimately the goal of the Hindu is not mutual relation and sharing, but rather the realisation of 'oneness'

However, the basic tension inherent in Hinduism between Advaita and bhakti marks strikingly the worship of sacrifice and pūjā On the one hand, "communion" is sought after by the bhakta, and on the other, sharing or participation is not given ultimate value In devotion the Hindu soul longs for a personal relationship through worship, while in meditation she confronts the problem of the relation of the world to God (that is, creation) and of that of the personal God (Iśvara) to the Supreme Brahman This tension between the two poles of 'advaita and 'viśiṣṭadvaita is bound to express itself especially in worship

From a *pastoral* perspective, the Hindu communion worship can be for us a source of inspiration and a challenge Let us start with the most obvious and concrete the distribution of hosts in our communion service To a Hindu the host is more a symbol of food than food itself, he would like the prasada to be in the form of his daily food, such as milk fruit sweet, etc, which nourishes him bodily Our manner of distributing the Eucharist could also disturb the Hindu, because for him, the prasada is not to be treated like an object of worship but as food to be consumed in the normal manner Our concern has been with practicality in distributing the hosts, we should rather try to bring out the spiritual significance of sharing in the sacred food in an Indian context

Secondly, due to the Indian interiorising psychology and the social structure of family and relational ties, the Hindu prefers a 'communion-meal' in close groups and familiar circles Excepting festive occasions and pilgrimage seasons, he feels at home in small worship-groups Given this particular psychological make-up and socio-cultural set-up which we share with our people, would it not be pastorally advisable to experiment with 'family eucharistic celebrations' and 'group communion services' in our parishes on weekdays ?

(The same preoccupation is found in the West, but from a different point of view — for the sake of personal fulfilment and a greater sense of community)

Thirdly, the Indian mind and particularly the Hindu soul is very sensitive to symbolism, especially in worship The symbolic character of the Eucharist would, therefore, naturally have great appeal for him In India, perhaps, we should embody the symbolic nature of the mystery, in particular, because of India's deep sense of oneness with the cosmos, the cosmic symbolism of the Eucharist (which is beautifully expressed in the "Hymn of the Universe" by Teilhard de Chardin) should be brought out To make this point more concrete, we would suggest that our Indian Eucharist be celebrated not only as deva-yajña (communion with God) and manusya-yajña (communion with man), but also as bhūta-yajña (cosmic offerings) and brahma yajña (advaitic contemplation) By integrating the 'pañca-upacāras' (the offering of water, flowers, dīpa, dhūpa, fruits) into the offertory-rite and by giving greater prominence to dhyana during the celebration, the Indian Eucharist could fulfil the Hindu aspiration for communion with nature (expressed in the Vedic ritual), and for communion with the deity (as in the pujā of devotional currents), in a fusion of '*advaitic bhakti*

Fourthly, our reflection on communion in Hindu worship presents us with the question of *communicatio in sacris* Considering here only one aspect of it, viz our participation in Hindu worship, we feel that answers often given to the question are no longer adequate, as when it is said we can share in the prasāda because it is but a social custom, or we cannot share in it because it is purely religious A mere glance at the ritual found in books or observation of few concrete cases does not suffice to understand the phenomena from 'within The psychology of Hindu faith the evolution of Hindu religious practices and the sociology of the concrete situations must be learnt before we can talk intelligently about *communicatio in sacris* Our ideas of 'scandal', 'syncretism' 'simulatio' must be rethought and re evaluated in today's Hindu milieu In the light of this reflection we must ask ourselves a few questions Could we think of a real dialogue without some sort of *communicatio in sacris* ? Is 'communicatio' in Hindu worship (in an imperfect and partial way) not compatible with a deep commitment to our faith ? If we understood more deeply the tension between the incarnational and the eschatological which is operative also in the sphere of 'communicatio', we would, perhaps, be open to the possibility of limited 'communicatio' in Hindu worship, while continuing to tend towards a fuller participation

Conclusion

In conclusion we could say, with Gandhiji, that God does come to us in the form of daily bread. But God's coming becomes communion only when we share the bread, and while we share the bread, our communion becomes sacrificial (The liturgical renewal may remain empty for us unless we have experienced the mystery of communion in the intimacy of a family-table and the friendship of neighbourly houses) Indeed, God does come to us in the form of bread; and bread becomes food while we eat it So then God becomes our food while we eat him Oh! how could we eat God unless he consumes us into himself! This is, perhaps, the significance of the Hindu communion-sacrifice

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Continued from p 340

spirituality The study is scholarly, care fully analysing the important texts, bringing out consonances, where evident, and also differences and contrasts, so that often it "dispels the appearance of agreement favoured by the ambiguity of expression" The book demands a good deal of attention because of the complexity and subtleness of the analysis (The language flow is not too easy and the editing does not help the average reader) But it is an important contribution both to Aurobindian philosophy and to the comparative study of the two thinkers, also attempted by Sethna Zaehner, Bruteau, and others In Fey's book we come to grips with a mature Hindu theology, with very specific insights (cf the nature of Aurobindo's avatar doctrine in Ch II) well authenticated and consistent The basic parallelism between the two thinkers are the triads, 'activities, passivities and the divine milieu' on the one side, and 'kshara brahman, akshara brahman and purushottama' on the other This parallelism is interesting and fruitful, although at times one wonders whether too important a role is not adscribed to the 'akshara brahman' The book ends with a contrast the two forms of mysticism follow different paths, enstasis and ecstasis Hence "The terms of the option are self or God One must opt" (p 336) Has the contrast been overdrawn and has the scholarly analysis of the written texts proved a screen rather than a passage into the depth of the mystical experience? This question will be answered differently depending on different a priori conceptions But no one will deny to Feys' work the merit of objectivity and scholarly concern for truth

G GISPERT-SAUCH, S J

Helping Harijans Change

THE CORE ISSUE SELF-IMAGE

E J DALY, S J

THERE are an estimated eight to ten crore Harijans in India These are the "ex-untouchables" or "outcastes' whom the Constitution re-named "Scheduled Castes" By most experts they are considered India's most neglected class of human beings Government and non-government agencies along with Christian churches acknowledge Harijans worthy of priority help As missionary and governmental agents of change begin intervention, certain cultural assumptions may be made that are both false and influential and these assumptions may block or make impossible the growth and liberation process of Harijans Cultural outsiders however well-intentioned, can and do assume falsely that the Harijans self image is merely "poor' If indeed the self image is an issue at all for these agents of change, they may consider that by and large the Harijan people is like other exploited groups in India like the tribals, industrial labourers etc My experience as counsellor, confidant, and pastor of Scheduled Caste Christians in Bihar, is that the Harijan self-image – antecedent to effective evangelisation — is that of a rejected, polluting and self rejecting person This self-image, the result of cultural conditioning over centuries, affects the Harijan s deepest feelings and behaviour In my experience it is this self image that is the core issue for any effective help offered to the Scheduled Castes for any kind of change Not only must the agent of change understand and accept this self-image but, more essentially he must help the Harijans themselves become aware of their own self-understanding and help them to have hope that they can really become new creations, productive people, images of God — in their own eyes and hearts, first of all [1]

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1 This article takes up and continues a series of articles in VIDYAJYOTI over the past two years on evangelisation among the Harijans Earlier articles were by Fr S FUCHS S V D Fr J VELAMKUNNEL S J, and, recently Fr H SIXT, S J — In a slightly shorter form this article was one of the background papers for a meeting of Jesuit missionaries of Patna Province The main thesis of the paper is discussed also in the author s book, *On Becoming a Pilgrim People*

Harijan Self-Image: Job Sitting in the Ashpit

Working with Harijans a couple of years, with no insight of their inner world, was frustrating for me [2] There were so many seeming contradictions and provocations to give up trying to "get on their wave-length" Then I stumbled upon something by accident — i e God's Providence With a high school group of Harijan boys I was conducting a Bible-Picture-Contest We were using the German artist Fugel's beautiful *Ars Sacra* pictures, which were multi-coloured and large (about 24"×36") One picture was put on display each week at the Catholic High School in Arrah, Bihar The students — aged 14 to 23 years — numbered over 100, from parishes of Patna Diocese They were all invited to study the pictures the whole week and then jot down a title for the picture, along with 25-50 words saying what God was saying to them through and in the picture Best entries were posted each week and this continued for ten weeks The contest completed, I called all the students into the auditorium and asked them, as part of their final exam in Catechism, to look at all ten pictures, one after the other, and write down which picture they liked best, with their reasons

Over the three years that this contest was carried on there were always participating some Santal tribal boys Their contributions were important because they formed a group for comparison with the Harijan students The Santals became a kind of non-experimental group, their contest choices typically differed from the Harijans For example, in the first contest the tribal boys, with their animist background, picked pictures of God as Lord of creation — the fields, the woods, mountains, birds and animals Their explanations and appreciation of the pictures resounded with praise adoration, thanksgiving, wonder, joy celebration My hypothesis was that the majority of boys would pick the Old Testament episode of David slaying Goliath I figured that the Harijans in particular, would like this photo because the hero was an adolescent, like themselves, slaying his people's oppressor None chose this Instead, the large majority

2 Good anthropological studies on the Harijans in North India are not many studies on Harijan Christians still rarer Fr S FUCHS, S V D has done pioneer work in this field with his *Children of Hari* Bishop PICKETT's older study is still perhaps about the most insightful into the inner world of the Christian Harijan *Mass Movements in India* Kusum NAIR's *Blossoms in the Dust* is extremely readable and anecdotal it carries a preface by Gunnar Myrdal that dates about the time he began work on his monumental *Asian Drama* which he himself admits is mainly about India ISAAC's *The Ex Untouchables* is basic reading to indicate contemporary areas of research like the drop-outs among Scheduled Castes who have received government stipends for university studies M N SRINIVAS and Prof BETEILLE of Delhi University both have fine essays on Harijan change patterns

chose a picture depicting Job covered with sores naked, dirty, sitting in the ashpit surrounded by his friends standing over him, clean cool and looking very much OK As I went through the Harijan students answers paper after paper I felt the Lord was hitting me over the head with a hard pillow What I had discovered through the medium of these Biblical posters, was in effect a projection exercise whereby these ex untouchables without realising it were proclaiming their inner world They identified not with the winner David slaying Goliath but with the loser Job ostracised rejected segregated victimised With different pictures each year the boys told me the same story about themselves Quite independently of one another each Harijan boy saw himself as one with the under dog the persecuted so for instance the second year s result ended up with the majority of Harijan youth picking a picture of Christ being scourged This revelation gave me the first key to understanding my students With other projective techniques I tested and confirmed the data I had — though I do not pretend to having sufficient data as to satisfy the best in sociological research

The techniques are simple For example I used an ambiguous situation photo and asked the boys (this time I took a different population agewise at least the primary school Harijan Christians) to say what the big person was saying to the boy The typical answers were Stop it Don t do that With these results the mystery of the deeper feelings began to make sense I also began to relate much more compassionately with the boys particularly when praying with them In the confessional after the penitent had finished my first words began to be God tells you now that he will never leave you You are his always The pain inside hidden away sometimes camouflaged with bravado and adolescent rebellion — also became more and more apparent to me I began to notice for example that when an adolescent Harijan became sick with more than the usual cold and fever very soon he began to lose heart exaggerate his sickness and panic Little signs of appreciation and acknowledgement brought quick responses from them of affection and even although ever so little trust

Karpmann s Triangle & the Harijan s Pattern of Inter relating

The Harijan s inter relation with non Harijans is typically in a stereotyped role of victim In Transactional Analysis this term means that there is a pattern of thoughts feelings and behaviour within the victim to support and foster a poor me kick me position According to the well known TA concept of the Karpmann

Triangle,[3] every "victim" psychologically needs both a "persecutor" and a "rescuer" This need is very often unconsciously active, and it is compulsive According to Karpmann, this triangle of positions, "victim", "persecutor" and "rescuer" is vicious — once you're in, you can't get out, unless the "player" becomes authentically aware and freely opts out The person playing the role of victim, at any one moment, verbally or non-verbally, may shift into a persecutor role the next moment One second he is the suffering servant, Job, the next second he is hurling abusive language or showing violent behaviour towards his former "persecutor" and surprisingly or not, at his former "rescuer"

It is interesting to note that Paulo Freire has discovered this same phenomenon, working with social liberation The oppressor, he says, is lodged in head and heart of the victim This is so because the "victim" knows only one option to using power, as he has learned from his "persecutor The vocabulary, gestures and behaviour of the "victim' role is most common among non-liberated Harijans, and even a casual observer can ascertain this The centuries of oppression and opprobrium are reasons enough For Christian agents of change this unconscious, compulsive nature of the Harijans' "victim s ance has important implications

Transference and Counter-Transference among Harijans and Missionaries Serving Them

There is another Behavioural Science concept which I found extremely useful in understanding new Harijan Christ ans behaviour in Patna Diocese over the past twenty-five years During this time I have seen and heard of members of the flock turning on their shepherds, even attacking them physically One such attack was during the Eucharist, which led to desecration of the Sacred Species Another attack ended with the priest s murder by decapitation The physical attacks, however dramatic, are not the main point More frequent (without exaggeration, one could say a day-to-day occurrence) is the verbal abuse given by new Harijan Christians or catechumens to their pastors The proverb about "biting the hand that feeds you" did not satisfy or explain questions that came from these occurrences, especially when the pastor became or more properly, *was seen to become* an "oppressor' or "persecutor" automatically on his becoming a person in authority I found an answer in the phenomenon of "trans-

3 For the Karpmann triangle see Dr Eric BERNE's *What Do You Say After You Say Hello ?*

ference" and "counter-transference"[4] This mechanism is described in psychological texts this way The patient sees the present in terms of the past and then, without being aware that he is acting from the past, he tries to relive the past with more satisfaction than he actually did Thus, people and situations in the here-and-now evoke earlier experiences The patient invests people in the here-and-now with negative or positive attributes of significant persons encountered much earlier, and he carries out his interaction now on the basis of these transferred feelings and experiences of the past

Applied to the Harijan, individually and collectively, we easily see the history of oppression Within them Harijans have stored up anger, fury, revenge shame and many other negative emotions In the past the Harijan has had to suppress such feelings towards his persecutor/oppressor otherwise he would have been ruthlessly crushed by the landowners (Even today, after untouchability has been outlawed for a quarter century and there has been much verbiage about "fair deals" for the Scheduled Castes when Harijans organise and express their pent up indignation, they are not infrequently pulverised by the "upper castes) When Harijans become catechumens and baptised Christians they often find the priest in the parish and mission station in practically the same role outwardly — as the landowner The priest hires and fires pays and punishes, rewards and fines his workers The priest is looked upon often as a person with "unlimited' resources especially when there are relief supplies and food-for-work programmes in progress However legitimate and helpful these projects are, the Harijan recently converted perhaps poorly evangelised, sees the priest and treats him as a landowner This is at the uncons cious level When a crisis small or large arises the Harijan s past history becomes operative by transference For a relatively small matter the Harijan will experience a big explosion of emotion Unconsciously at this moment the Harijan is reacting emotionally not to the priest-authority-figure in front of him but to the Brahmin- and Rajput landowner in his individual and collective past Notice the point here In the past the Harijan and his relatives could not dare strike back at the caste leaders but *now* the Harijan does strike back It's not instinctive but near it for him to know that he can vent his anger, verbally and non-verbally upon the priest knowing that he will not strike back in retaliation as the landowners did in the past (and do today also) To be sure sometimes the priest "does take it personally", e g when he does not understand the nature of the Harijan's outburst

4 For other examples of counter transference see J VELAMKUNNEL's articles in VIDYAJYOTI January February March 1978

When the priest thus gets "hooked" by the victim suddenly turning persecutor, the counter-transference may come. This means the Harijan treats the priest as though he were the cause of all his anger and hurt and the priest responds in "kind", as though he really were a Brahmin or Rajput landowner using abuse for abuse and violence for violence The "game" which results is called in transactional analysis very picturesquely "UPROAR"

Perpetuating Racial Prejudices in the Church Community or Living the Paschal Mystery?

In reviewing the history of Harijan Christian violence shown to their pastors over the past twenty-five years in Patna Diocese, I have found only a few pastors who have not understood how deeply wounded and broken are the Harijans These few priests have become bitter On occasion I and many priests have been "hooked" into counter-transference behaviour, when Harijan Christians have suddenly treated us as they would treat their previous *maliks*, masters These are episodes that pass quickly and reconciliation takes place However, looking at so many pastors over a quarter-of-a-century, I find the large majority remarkably compassionate and forgiving They may not have had scientific insight into the causes of their Harijan's unacceptable conduct, but the Gospel command to be reconciled and to reconcile has prevailed

What gives me serious pause is to read of priests and even members of the hierarchy in other parts of India who speak and write about Harijans as "low by nature", etc, etc In a recent issue of VIDYAJYOTI, for example, there was an anonymous article by a priest

5 The healing and wholing of Harijans, in particular, and of all men, in general, brings us into the little discussed topic in India of inter-disciplinary pastoral planning The self image talked about in this article is much more than the concept which psycho-analysts discuss professionally We are dealing here with the image" of man talked about in Genesis 1, 27 "God created man in the image of himself We are dealing with the image" of the new man, which is our heritage from Christ's objective redemption, talked about in Rom 8, 29-30 'They are the ones he chose specially long ago and intended to become true images of his Son so that his Son might be the eldest of many brothers" See also Col 3, 10f Behavioural Sciences in India have not yet, unfortunately, been recognised for the indispensable service they can render pastoral planning and work, starting with the healing of the healers themselves (The characteristic of Christ as Messiah is that he is a wounded healer his wounds are permanently part of his glorified existence Much more pastoral reflection must be done on the Suffering Servant-Glorified Servant theme) To counter-balance the litany of wounds which the Behavioural Sciences can find in individuals and in every institution today is the God-Good-News that we are radically healed and wholed and made holy through Christ in the Spirit The life-long process of claiming and proclaiming this healing is itself the source of God's glory What is unfortunate, and at times humourous, is for some behavioural scientists to claim — like the dogmatic theologians of a few eras ago — that they have all the answers basically, in their bag The latest dog-in-the-manger act is the bio-scientists with "cloning"!

who, inspired by De Nobili, is working with caste people to bring them Christ[6] **The assumptions and statements made in this article seem to point to strong racial prejudices of the author against the Harijans and** the priest seems to perpetuate these stereotyped **notions**/ behaviour that "that s the way they are and that's that" I deeply **regret** this kind of superiority **complex** Without **knowing** anything about psychoanalysis or transactional analysis the missionaries from abroad and from South India, with whom I have been privileged to work in Patna Diocese, have been witnessing to Christ s love with the Harijans It amounts to laying down their lives for the Kingdom The grace of Christ has worked marvels through these missionaries And here we are dealing with changing the self image that is not just psychological but which is at the very centre of man s being[7] Chris tian Paschal dying and rising has been healing the tortured self image and broken identity of the Harijans within Patna Diocese Shri Rajesh Bhasker a Harijan Catholic leader from Barh Bihar has stated publicly many times that the missionaries in Patna have interacted with their Harijan Christians as among brothers and sisters in Christ — not as he puts it in Hindi as *Raj put* but as *Ish put* Only within a healing Christian community can there be a process of *wholing* and *healing* of forgiving and of be ng forgiven by fraternal compassion and sacramental grace through the Spirit of Christ

Ignace Lepp S J the ex atheist and priest psychiatrist some where in his writings states that psychology and psychiatry render a great service to mankind in showing us how deeply we are wounded and even locate the places where we are wounded and broken I think

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6 See VIDYAJYOTI 1978 pp 137 139

7 We cannot stress too much that the self image we are speaking of in this article goes much beyond the psychological level — and for this reason we are admittedly on thin ice when it comes to precision of language The institutional Church alone adm nisters the sacraments validly and licitly It is the healing and wholing that comes from this worsh pping praising healing community that *rad calls* frees man not only Har jans but all of us This is a life long process in community that has the power of the Spirit to reconcile and to be reconciled The author feels some sociologists in criticising the institutional church forget they are dealing and can only deal on the scientific level with a *sociological* dimen sion of the church This dimension is important — in India we have not given enough importance to it admittedly But the sociological dimension is only one small very small part of the mysterious reality of the Church as Christ s mystical Body Sociologists — e g Myrdal for one — criticise institutional religion as an obstacle to liberation Fair enough However what is being criticised is the *caricature* of religion and the *caricature* of the institutional church Surely and regretfully this caricature is a reality yet and this is the point to remember there is an authentic institutional church and there is authentic religion The sociologists seem at times to write off all religion and all institutional elements within the church because they perhaps made the stereotype and the caricature the norm This thank God is a mistake as 2 000 years should have shown us As Chesterton observed Christianity has not failed we have not tried it This statement is particularly true of Christ s imperative to insist on the truth-with-love, non violently Christians find it hard if not impossible to hear this hard-saying

this statement is true of all the Behavioural Sciences They are witnessing today, as never before, to the fact of original sin — the radical brokenness and woundedness of all of us. By their aid we may even see where we are blocked from believing the Good News And it is Christ, the "Wounded Healer", who heals us in his Spirit in the Church To return to Mr Bhasker, he attests to the tremendous effect baptism has upon an adult convert Harijan The very words that the Father spoke to Jesus, he now speaks to the Harijan believer "You are my Son, the Beloved, my favour rests on you" (Mk 1, 11) When these words are lived by the interpersonal relationships within an authentic Christian community, then the self-image of a true Son of God takes the place of the distorted identity of a polluting and self-rejecting person, that untouchability has fostered over centuries Unless and until a Christian community witnesses to these baptismal words, they will remain mere ritualistic formulas, "too good to believe" Unless and until people "die' many times and die forgiving the Harijans for their behaviour of transference, the Harijans cannot believe the Good News As a non-Christian Harijan leader from Aurangabad, Bihar, explained it to the parish priest of Shapur a few years ago "After observing how the Harijan Christians are treated here, I want you to come to Aurangabad and help us There the caste people treat us like dogs" The priests and religious who have been most compassionate with Harijans, significantly have suffered most and have been most persecuted by them (A common form of persecution is the reverse discrimination" practised by Harijan Christians whereby they will trust any Harijan, man, woman or child, but not their pastor This goes to pathetically ludicrous degrees whereby in any given mission station something will be a public secret which everyone knows, *except the parish priest* In other words, the 'victim has now become "persecutor" of his 'rescuer — by withholding his trust)

This is of course mere transference, which is by and large unconscious and a defence mechanism to survive in the vulnerable village world, where the Harijan *basti* or section, is always segregated from the other caste groups, and ethnic polarisation is very strong, the "we' against the 'they The pastors in Patna Diocese have not been "hooked' into counter-transference, retaliating to negative behaviour with more negative behaviour Starting with Bishop Wildermuth, S J, the clergy and religious of the diocese have refused to be "victims" — in the transactional analysis sense Though a few pastors here and there have acted like Peter in the garden, answering violence with violence (at least verbally) the Church community in Patna, like Christ, has continually said "enough of this!" And the wounded

"persecutor", like the man in the garden of Gethsemane, was touched and healed (Lk 22 51) by a loving community, which freely chose to suffer in order to heal This analysis, to my mind, explains in large part why today there are 50 000 Harijan Catholics in Patna Diocese whereas 50 years ago there were none I know of no other diocese in India where the work has gone on so steadily and so solidly The Harijan Catholics of the Diocese have had many provocations and incentives to leave the Church and Christ but they have not done so because they are being healed and discover their real dignity and their vocation to holiness and mission It is this latter which is the final touchstone to healing and living of the Paschal Mystery when Harijan Christians are not only being healed but when they recognise the re demptive value of their sufferings and return to evangelise their oppressors The first glimmerings of this great miracle are beginning to show in the admittedly modest but growing number of priestly and religious vocations among the Harijan community

Implications for Liberation

Over the past 50 years parish pr ests of Patna Diocese have gone through a remarkable process In the beginning there was much doling out of free supplies to these Harijans especially in times of famine and flood Next there were food for work and cooperative savings societies even in parishes that were 100% Harijan — like Nawadah Shapur Ch inari and Sasaram Besides these organisations for self direction in economic matters there are parish councils which are permanent structures for respon ibility within the religious areas of their lives Much in some places very much remains to be done to increase the number and kinds of these healthy influences that foster person il choice responsibility and a community sense that goes bevond Harijans and is truly Catholic The upcoming generation of pastors is surely much more in this line This is most welcomed Apprecia tion is perh ips sometimes lacking for the first 50 years of effort and of suffering that helped produce a very changed atmosphere within the C itholic Harijan community itself

Violence today is always an option for us working among sche duled castes and tribes Agents of change can get plenty of action by fostering resort to armed violence In Bhojpur District West of Patna bordering Ballia Dt U P within the past few years at least 75 Brahmin and Rajput landowners have been murdered by Naxalite Harijans Almost all of the 75 had been keeping Harijan women as their paramours This blatant immorality is nothing new but what is new is the armed response of the Harijans National leaders have

called attention to the "new awareness' among the Harijans and to their resort to "new ways" to settle their grievances, outside the rule of law On the other side of the ledger, there are many signs of fear and anxiety among the caste landowners that if Harijans become not Naxalites but Christians, their heads will also roll. This is a false notion of what the Church teaches and practises for the past 50 years in Patna, at least Paul VI in *Evangelii Nuntiandi* states that a violent kind of "liberation" is not the gospel way nor is it liberation The Hindu majority very much needs to be confirmed and instructed on this point There is deep anxiety shown in the anti-conversion law of Madhya Pradesh and there is panic shown in the over-kill of caste retaliation for Harijan demonstrations

Conclusion

Returning to my opening paragraph, whether an agent of change is a missionary or a government social worker, the core issue in helping Harijans change is their own self-image As the remarks in this article show, this self-image or self identity is not just at the psychological level We are speaking here of the Harijan s most intimate knowledge of himself in the depths of his heart As a result of centuries of oppression, the Harijan's self image is self rejecting Unless he is helped to change this, he will be perpetually a victim without self-direction He can also be turned into violence easily, compulsively An agent of change who understands this inner world of the Harijan can forgive very much in his behaviour accept him and love him He will also have to suffer from the Harijans inevitable transference If the agent of change avoids the trap of counter ransference, he can be an instrument of God s healing grace Then and only then can the Harijan discover his new self and be free to serve with love This radical freedom comes only from Christ and from his Spirit-filled community Of this Patna Diocese I believe, does witress

And Now I Don't Attend Mass on Sundays

Philip D'SOUZA, S J

THE other day I happened to meet my friend LinPer He had taken the trouble to come and visit me in my room, and when I asked him to stay for lunch he did so most willingly Though there is a generation gap of 24 years, LinPer and I remained good friends LinPer was my companion in the novitiate He had made the 30 days retreat twice over After 4 years of much "torture" and "suffering" he finally quit as he says, with no alphabets to add to his matriculation certificate In the beginning he found it tough going but he did manage to show greater pluck and zeal in his "ordeals" outside the novitiate than inside He has a fairly good post now and draws a salary of a thousand and two hundred bucks

The last time I had met him he had told me that he was not attending mass on Sundays and so I asked him if he had started going again Not as yet, he said I think I have had my share of masses to last me a life time Multiply 365 by 4 and spread it over the Sundays of the year He was referring to the masses he had attended during his years in the house of formation Then he began to speak about Sunday mass in his parish and he gave me much matter to think about I thought he was giving expression to my secret thoughts — and I feel that readers of this article may have some more to add, and so I have decided to put them down in black and white

The first question I ask myself is how did the early Christians celebrate the Lord s Supper ? In the Acts of the Apostles we read that they used to gather in the homes of believers It was a gathering of brothers and sisters with one mind and heart There was great intimacy and sharing as in a large family and the Lord s Supper was a climax to this sharing The rich among them came not to show off their riches but to share their wealth with the poor Is this loving and joyful intimacy and the generous sharing evident in our Sunday gatherings ? Do our Sunday masses as they are celebrated now encourage this kind of family feeling and sharing ? The parish priest sometimes feels quite proud and happy to see a thousand people

attend his mass because *he* happens to be a good preacher, or so he thinks Does he realize that the thousand people who are there are a thousand "islands"? Isn't it true that for far too many of our people Sunday mass is just an obligation they have to fulfil One devout mother who has to work on Sundays once met me at 5 15 a m on the way to the church When I asked her why she was going for the early mass when the evening mass in Konkani would have been more convenient to her, her reply was When I hear mass the first thing in the morning on Sunday I feel relieved as if a big load has been taken off my back She knows a little bit of English, but I wonder how much she understands of either the readings or the sermon

Some laws have a strange knack of back-firing, for example prohibition I find in our parish more drunkards and more people dying from swallowing illicit liquor, due to prohibition which has given rise to hundreds of illicit liquor dens continuing even now to do a flourishing business The same is true of the first precept of the church which lays upon the faithful the obligation of attending mass on Sundays and days of obligation "Duty" has only served to kill "love" Yet our moralists and canonists of days gone by have spent a considerable amount of their time writing on such un mportant questions

When could people be said to have missed mass ? What does it mean to be present at mass ? To fulfil the obligation, moralists said that it was enough to be "present" physically, where the mind and heart were did not appear to be the r concern And so we have the familiar site of people rushing to church to be there before the offertory They stand at the porch or near the door — some do not even bother to enter the church — and as soon as they hear the word "Go ", there is a rush reminding us of a start of a hundred metres dash Are they to be blamed ? I do not think so The blame falls upon us Christ appointed us shepherds of the flock I wonder whether it was the mind of Christ to have such large gatherings of his flock, Sunday after Sunday, where people come and go as strangers to one another After Vatican II we have been told that we must go back to the sources to derive inspiration from them and to recover the lost spirit I think the Eucharistic Celebration is the most important point for which this return to the sources is required I, personally, pray for the day when small communities of about 50 families each will be gathered together around a zealous and exemplary christian, known for the well ordered way he brings up his family, who will preside over the Eucharistic Banquet of brothers and sisters, united in the Spirit of Christ and in love for one another If the Church is not able to find such men,

let us admit that she has failed I do see the wisdom and admit the need of holding occasional large gatherings of many small churches Great solemnities like Christmas, Holy Week, Easter, Pentecost, and great national feasts like Independence Day, Diwali, and Republic Day could be made use of to bring many communities together for a large sharing and celebration

Too much emphasis has been placed on the power of the words of consecration pronounced by the priest over bread and wine, by which these material gifts are transubstantiated and become the body and blood of Christ The impression created here is that the great miracle is the changing of bread and wine into the Body and Blood of Christ through the power given to simple and sinful men I do not believe that this was the main intention of Christ When over bread and wine he said the words Take this all of you and eat it this is my body which will be *given up for you* Take this all of you and drink from it this is the cup of my blood the blood of the new and everlasting covenant which will be *shed for you* and for all men Do this in memory of me he was not only giving the apostles the power to consecrate but was laying upon them the obligation of allowing their bodies to be broken and given up for others and their blood to be poured out in loving and humble service of others That is why the last supper was preceded by the washing of the feet and followed by the self oblation of Christ on calvary for the redemption of the world This is the Eucharist which Christ wants his apostles and community to celebrate This is the spirit in which we have to offer the Holy Sacrifice I may attend a mass concelebrated by the Roman Pontiff surrounded by a large number of Cardinals and Archbishops in their princely robes and sparkling mitres but if the spirit of Christ is not evident in our hearts and minds neither they nor I have celebrated the Eucharist Of course I believe in the real presence of our Lord in the Eucharist in his great love and mercy he gives to me super human strength to carry out the super human task of re living and re enacting in my daily life the mystery of the Cross But I also believe that our Lord fought tooth and nail against all ritualism which laid emphasis on mere conformity to external rites and killed the spirit For this he was condemned for this he was nailed to the cross and in his death he buried not only our sins but all external and dead rituals Did the Church learn the lesson ? I am afraid not The book of Moses on rites and rituals were replaced by the canon law and rituals of the Roman Catholic Church

In conclusion let me say we have to do much rethinking and replanning of our liturgical life and celebrations In every sphere of

life modes and methods have been changed and adapted to suit new needs and new aspirations In agriculture, medicine, education, business, old methods and ways have yielded place to new ones But in the Church's sacramental and liturgical life we still preserve and practise rites and rituals which first saw the light of day in the dark ages Of course some changes have been made, but not enough What we need is prophets who, while being respectful towards authority exercised through service, will have the courage of St Paul who resisted St Peter when he found him compromising and weak The history of the Church and the Old Testament amply bear witness to the fact that these men of vision need not come from among the acknowledged leaders and high priests, but may come from among the simple and humble An Isaiah or a Jeremiah, a Saint Anthony or St Francis of Assissi a St Catherine or St Theresa they may be you or me The Spirit of God is in the Church He speaks through authority, but not through it only He may use a Baalam's donkey like me or even my good friend LinPer who does not attend mass on Sundays

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Hinduism Religion and Philosophy By Cyril PAPALI O C D Vol 1 Pontifical Institute Publications no 28 *Alwaye Pontifical Institute of Theology and Philosophy* 1977 Pp 248 Rs 15

This is a revised English version of the Latin text book *Hinduismus* published from Rome in 1953 and 1960 The Latin version was favourably reviewed in THE CLERGY MONTHLY SUPPLEMENT 1955 pp 343 345 and 1961 pp 250-251 The arrangement of the subject matter has been somewhat changed while the treatment of Jainism and Buddhism is dropped the first volume includes not only the whole of the Vedic religion and five of the *darsanas* (omitting the Vedanta) but also the treatment of the dharma literature and institutions including the Gita and bhakti previously placed in the second volume The English second volume will include we are told the principal religious sects (presumably also advaita Vedanta), the theological revival of the Middle Ages and modern trends in Hinduism As in the Latin prototype the treatment is here systematic clear geared to class room teaching Many sections have been reworked and the bibliography somewhat updated although a number of important publications are inevitably missing The approach is quite positive theological or philosophical criticisms are few mostly expressing the classical reaction of the Christian schoolmen to anything that sounds pantheistic or monistic While at times a critique is surely called for one would wish for a greater attention and sensitivity to the meaning suggested by the texts beyond a purely literalistic reading At any rate in this era of dialogue and cultural sharing one would expect any criticism to be expressed in more careful terms than is occasionally the case as for example on p 59 In the absence of such a revelation (about *creatio ex nihilo*) the upanishadic explanation is perhaps the boldest and most rational blunder that can be committed on the subject ' On the whole however this can be a useful book for beginners It will prepare the way for a deeper and more detailed study based on a more nuanced approach to the many issues raised by the history of Hinduism

G GISPERT-SAUCH S J

Note

The Road to the Altar

Early this year the French review *Esprit et Vie* published a list of all the men and women officially beatified or canonised during the last three pontificates, from 1940 to the end of 1977. During these 38 years there have been 79 beatifications and 61 canonisations — or an average of 3.7 per year, one every three months or so. Eleven persons have had both the stages in their elevation to the altar within these 38 years.

Eight of these solemn elevations were of groups of martyrs at times ill-defined regarding numbers and composition. "So and so and companions" is often the formula. They are mixed groups totalling about 200 persons altogether, including Christians from Korea, Vietnam, Africa and other places. In the following account we do not consider these groups because we do not have exact data regarding them. They represent, of course, an important witness of the Church to the sanctity and courage that the grace of Christ can create among mortals.

Contrary to what many people think, being a woman is not an easier path to the altar, at least it has not been so during this period. Of the 121 different saints or blessed raised to the altars 67 are men and 54 women. Age also seems to be an indifferent factor: it varies from the teens to the nineties, the highest concentration being in the seventies (30) and in the fifties (24). The average age is nearly 59, partly due to the presence of a number of martyrs among the canonized or beatified. What is more astonishing is that 81 (or 66%) of the new names on the altars lived most or the whole of their adult life in the 19th century, 18 have lived at least part of their life in our century.

Status in the Church is certainly an important factor related to the process of beatification and canonisation: no less than 92, or 76%, of the new names in the Calendar are religious, and 20 (17%) are priests or bishops (one Pope). Only nine lay people are numbered among the 'individual' beatifications or canonisations! What is more significant, perhaps, is that being a founder or foundress is definitely an advantage: almost half (57) the new beati or saints have founded or, equivalently, started a new congregation. Either the charism of sanctity tends to perpetuate itself in traditional structures, or the fidelity of a group that emotionally identifies with the life of a person is an important factor on his/her way to the altar.

If the ecclesial status counts (social status does not seem to have as much importance now as in former times), the place of

origin is clearly also an important element Of the 121 new names, 53 are Italian, and with the 29 French they hold 68% of the new niches on our altars. Spain (15) and Germany (6) come next, and the remaining 18 names are scattered among other European nations, Lebanon, North America and Latin America (3) For Christians of the rest of the third world it seems that the only road to the altar is through martyrdom — and indeed through group martyrdom !

A few reflections may be in place here First, since Rome is the seat of the Latin Patriarchate, it is perhaps "normal" that the saints recognised by it be largely from among people better known there In other words, the geographical element is in fact an important factor in the recognition of sainthood And this should be so Saints are historically and geographically situated In the early Church the function of the local communities in the recognition of sanctity was much greater than in recent centuries With the growth and the new awareness of the catholicity of the Church it seems that the local Churches will have to assume a greater role and initiative in the recognition of sanctity and in the thanksgiving that goes with it Each community will have to thank the Lord in a very special way for the men and women who in their midst have given an outstanding witness to the Gospel and have recognisably inspired others to a new life

Second, many factors enter into the processes of beatification and canonisation Availability of funds has often been mentioned as all-important It may exercise a certain influence, yet in fact very rich countries do not necessarily fare better than others in the race to the altar ! More important seems to be the presence or absence of a group personally inspired by the saint and with whom it identifies emotionally This explains the preponderance of founders and foundresses There is therefore a danger of a narrow parochialism and of a spirit of competition (not too evangelical !) entering into the process In fact groups less self-conscious in character do not seem to pull their weight to hasten the process of beatification of their founders (cf the case of Frederich Ozanam, founder of S V P Society) Is everything purely evangelical in the sort of "heavenly race in which religious orders specially seem engaged ?

Third, it is right surely, that we should praise and thank the Lord for the fruits of sanctity which his grace produces in our midst even today In fact the saints are the finest flowers of humanity and, united to Christ, the greatest reason for our 'eucharistia' But are the criteria evolved in these last centuries for the recognition of holiness satisfactory ? Should authentic sanctity not be acknowledged primarily by better signs than physical miracles, which seem now to be the final test for our saints ? Public recognition of sanctity is surely important, but is an ambiguous and dangerous criterion The danger was recognised already in the past, and is more acute in our time mass media can create a public image of sanctity on a very superficial analysis of successful persons, and often fail to take sufficiently into account the authentic criteria of

the beatitudes We have seen cases of this in our own midst in recent years An objective sign of the grace of Christ operating in an outstanding way is surely necessary But has it to be sought always in the performance of miracles ? Cannot the Christian community devise another and deeper form of spiritual discernment ? At any rate, if the recognition of and thanksgiving for sanctity lived "already now' is part of the Christian task (cf Apoc 14, 13), the process of this recognition must remain imbued with the spirit of the Gospel and shun those elements and attitudes which derive more from the spirit of the world than from Jesus Christ

G GISPERT-SAUCH, S J

Bowmen of Mid India By W KOPPERS* & L JUNGBLUT *Wien Institut für Völkerkunde der Universität Wien* 1976 (Acta Ethnologica et Linguistica Nr 33 Series Indica 6) Vol I Pp xiii 289 vol II Pp xi 294 Rs 80 (Available from Asian Trading Corporation Bombay 400020)

For some time now the work of the late Dr Koppers (d 1961) on the Bhils of Western Madhya Pradesh was eagerly expected in the English translation of Fr L J Jungblut S V D He himself has not only lived and worked with those tribals but has published a grammar of their mother tongue while collecting a host of ethnographical data on their life The work finally published is therefore the fruit of a joint enterprise

The Bhils who may well enjoy the privilege of being one of the pre Dravidian peoples of India are also one of the largest groups of aboriginals their habitat extends far and wide since it covers the hilly regions of Rajasthan Maharashtra and Western Madhya Pradesh stretching out from the neighbourhood of Ajmer in the North down to the region of Manmad in the South

The first volume is divided into three parts The first consists in a general introduction followed by five chapters the field work called Expedition the habitat and climate the history of research on the Bhils for the last 150 years the linguistic problem for though the Bhils speak today various dialectical forms of Gujarati influenced by other local languages their original tongue remains an open question the racial characteristics which relate the Bhils to the Veddas of Sri Lanka and to the Ho-Mundas of Chota Nagpur In the second part the authors study the economy and modes of production with a detailed description of the Bowman s usages in hunting, fishing and farming the house its building and implements musical instruments and the like games and dances A corollary is added by Fr Jungblut on the modern legislation voted and the many actions taken by independent India towards tribal welfare The last part deals with the Bhils religion under all its aspects This is indeed one of the most impressive contributions of both the learned authors It successively reviews the supreme deity (Bhagawan) the myths that surround it e g creation deluge and its relationship to ancient and modern Hinduism the various gods and goddesses with the religious rites such as vows and sacrifices the beliefs in souls and spirits finally the fauna and flora as symbolic of sacredness Again here Fr Jungblut has added nine pages of local proverbs with texts and translations collected by him

Three parts divide also the second volume They could be described as being more sociological in content The first part studies the village and the family life with many details on clans matriarchate engagement and wedding Feasts and festivals are described in part two Everything related to disease and death is covered in part three

The books are a veritable encyclopaedia of whatever concerns the Bhils They are also written in a most critical way The comparative method is constantly made use of with regard to the various groups of the Bhils themselves as well at their relationship with other tribals particularly the Mundas The bibliography can be regarded as exhaustive

One major conclusion stands out from such a careful treatment of the subject the Bhils have adopted much from Hindu lore beliefs and practices yet in most cases they have done this according to their own genius

E R HAMBYE, S.J

Book Reviews

Sacred Scripture

The Old Testament Prophets. By E W HEATON *London, Darton, Longman & Todd*, 1977 Pp viii-178 £ 2 95 (Available from Examiner Press Bookshop, 35 Dalal Street, Bombay 400001)

The book was first published in 1949 with the title *His Servants the Prophets*, of which a revised edition appeared in 1958 with the title *The Old Testament Prophets* Most of the text has been rewritten for the 1977 edition In the meantime the author published a commentary on the Book of Daniel This fact could explain perhaps how the Book of Daniel and the emergence of Apocalyptic are also included in this latest edition The work is addressed to the student and the general reader

By way of introduction (ch 1) the reader is reminded that the Old Testament and the New really are one It is in that setting that we must see the role of the prophets in the Old Testament economy There follows (ch 2) a general summary survey of the various prophetic books and their setting Chapter three deals with the vocation of the Prophets and the criterion by which to identify a true spokesman of God This chapter contains some interesting views about the nature and the modality of the prophetic inspiration There follows a study on the preaching of the Prophets more particularly their manner and style of preaching their courage religion and sense of righteousness

The next five chapters give an introduction to individual prophets and their message of salvation and judgment in the light of the Covenant relationship between God and Israel The periods of prophetic activity are characterized as follows judgement without promise (Amos, Isaiah, Micah) salvation through judgement (Hosea and Jeremiah), salvation after judgement (Second Isaiah and Ezekiel) salvation in the restored community (Haggai and Zechariah), salvation in the end, or the message of salvation for all mankind

One hesitates to follow the author's view concerning the prophets' attitude towards cultural sacrifice as he seems to assume too easily that the prophets were unable to distinguish between debased cult, and worship pleasing to God If one takes into account the rhetorical character of much of the prophetic oratory, it is difficult to accept that the "calm exposure of the futility of animal holocausts" (referring to Ps 50 7-15) is perhaps more conclusive than the prophet's unrestricted invective" (referring to Amos 5, 31-24)

The book ends where it began, viz with a view on the meaning of the Old Testament for a Christian 'The New Testament is unintelligible until we have kept company with the prophets of the Old Testament, grasped their conception of God s purpose in Israel s calling and history, understood their conviction concerning Israel's judgement and salvation and shared their vision of the new People of God to be established on that day when God reigned as King of the whole world The New Testament proclaims that God-in-Christ has accomplished the purpose disclosed in Israel s history, achieved the end to which it was directed, and initiated the fulfilment to which the prophets looked forward in faith" (p 14f)

A graded bibliography corresponding to each chapter is added at the end of the book for further study The selection has be n made from works published during the last ten years or so Catholic works are noticeably absent

J VOLCKAERT, S J

The Spirituality of Judaism By Roger LE DÉAUT C S Sp Annie JAUBERT Kurt HRUBY Translated by Paul Barrett O F M Cap Religious Experience Series Vol 11 *Wheathampstead Hertfordshire Anthony Clarke* 1977 Pp ix-137 £ 2 45

The book is a translation of an article published originally in the *Dictionnaire de Spiritualité* (vol 8 cols 1487-1564) which afterwards appeared in book form (Paris, Beauchesne, 1975) There are three parts 1 Origin and History

sketches in broad outline the historical development of ancient Judaism (ch 1) 2. Spiritual and Religious Life deals with some basic elements of Jewish religion (chs 3-4) 3 the Reign of the Torah exposes the evolution of Jewish spirituality up to the present day (chs 5-10)

R Le Déaut (ch 1) begins by showing how the Exile caused a real crisis for the faith of Israel but also how the meeting with other cultures and religions both revealed to God s people their proper place in God s economy and became the occasion of a further development in the biblical revelation Later contact with Hellenism while presenting some danger to ancient beliefs and customs yet led Jewish piety and religious dynamism to concentrate on the knowledge and practice of the Torah The Roman period witnessed a fragmentation into various religious movements Pharisees Sadducees Qumrân zealots This was a Judaism of transition containing a large number of trends which rabbinical Judaism was to assimilate or to reject After the catastrophe of AD 70 the great official texts (Targum and Talmud) would come from the Babylonian academies (10th cent AD)

The basic themes of religious and spiritual life of Judaism are grouped under three headings relationship with God and relationship with men (ch 2 and 4 both by A Jaubert) and worship and religious practices (ch 3 by R Le Déaut) These chapters contain some remarkable insights v g how the appreciation of the Covenant gradually changed into an appreciation rather of the Law implying a developing theology of merit and of the value of works We find here some striking views about sin and grace more particularly in Qumran where the emphasis is put on interior dispositions rather than on ritual ablutions (though these also were practiced) the Qumranians even considered justification as a gift already present Remarkable also are the observations made concerning the spiritual brotherhood which is considered more important and stronger than any carnal relationship Of special importance is the fact that Israel was conscious of being the mediator for the whole world because of the priestly character of God s people the Jewish nation is to the inhabited world what the priest is to the city (p 47)— an idea which underlies also Paul s view about the Church

The section on the Torah (chs 5 10) is the work of K Hruby The author begins by stressing the importance of the traditional Jewish teaching which enabled the nation to survive the two great calamities, viz. of AD 70 (the fall of Jerusalem) and of AD 135 (the collapse of Bar Kochba s revolt) The following points are studied in these chapters 1 The Torah as the channel of God s revelation both written and oral It is said that the latter is not kept pure and must be renewed for each generation the former needs interpretation — 2 The Torah as a code of holiness and salvation Here we find interesting remarks concerning the life of prayer and piety more particularly concerning the interior dispositions required for true prayer It was thought that a brief but fervent prayer is far better than lengthy vocal prayers There is the example of Moses who composed a prayer of only five words when he was praying for his sister Miriam to be cured but spent forty days and nights in prayer on Mount Sinai (p 75) While it is legitimate to pray for our own needs we are recommended to think first of the needs of others — 3 Trends in spirituality the esoteric trends and the influence of religious philosophy the Kabbalah the development of Hassidism the last of the spiritualistic and pietistic movements in Judaism

The book concludes with an Appendix on Sources As a matter of fact in the *Dictionnaire* this section is found at the beginning of the article where also it seems to fit better The bibliography given in the original covers six full columns (14 pages in book form) but only two pages in the English edition

For economic reasons no doubt the footnotes are relegated to the end of the volume However since most of these are references to texts or quotations from the Bible apocrypha etc the inconvenience could have been greatly reduced by inserting these references within the text itself as does the original article

This brief survey may give some idea of the riches contained in this little book and of the help it provides for a better understanding of the New Testament and of Christian spirituality as well

J VOLCKAERT S J

A Key to the Old Testament By DAVID L EDWARDS *London Collins* (Fount Paperbacks) 1978 Pp 282 95p

This is a reprint of the book originally published by William Collins Sons and Co Ltd Glasgow 1976, which was

reviewed in VIDYAJYOTI 1977, p. 140. I like to repeat what I wrote on that occasion "This is an interesting book, not for scholars but based upon the work of scholars"

J VOLCKAERT, SJ

Theology

Jesus Christ and His Spirit. By James DUPUIS, SJ *Bangalore*, *Theological Publications in India*, 1977 Pp 261 Rs 18

These thirteen essays (all but one previously published), though written on various occasions between 1966 and 1975, combine admirably to make a stimulating book of 'Theological Approaches' We here follow a systematic theologian as he brings forth from his store things new and old' to explore the contemporary meaning of faith in Christ and the Holy Spirit His firm stance in the Apostolic faith enables him to probe boldly on the frontiers of theology at points where traditional formulations are no longer adequate to communicate that faith in the modern world Starting from the insights of Vatican II he seeks to develop their implications both in the sphere of ecumenical undestanding and in preparing a theological basis for dialogue with other faiths especially Hinduism The clarity of his exposition combined with his gift for fresh and forceful expression makes his book a pleasure to read

Perhaps the most notable achievement of Vatican II was its reassertion of the centrality of Christology with all that followed from this — a truer understanding of the Church as 'the living sign of Christ in the world, the rediscovery of the dignity of the laity the renewal of the Liturgy etc Yet with all this as the Orientals pointed out there was a serious weakness in its teaching on the Holy Spirit Fr Dupuis accepts their criticism, and in several essays suggests how this may be remedied He argues compellingly that the Eastern emphasis on Pneumatology should be regarded not as opposed to, but as complementary to Western Christology that in fact they truly call for each other Here is a fruitful area of dialogue, giving hope of reconciliation and mutual enrichment

A strong point in the author s position is his existential approach to faith as 'an experience which needs to be interpreted, 'an actual surrender to Christ that seeks self-understanding through reflection' Here is no 'disguised fideism', but a recognition that 'faith is essentially a personal adherence to Christ that fills us with understanding' The mystery and 'scandal' of Christ is always greater than its dogmatic formulations, and to recognize this opens the way to dialogue between different Christian traditions to which all have something to contribute, provided they do not fall into reductionism and so deny the very thing which theology seeks to understand The theme is carried further in a most interesting essay on 'Unity of Faith and Dogmatic Pluralism', which provides a solid justification for not merely theological but even dogmatic pluralism Apart from its ecumenical significance it indicates the vital importance of allowing this for Churches which are faced with the task of making the Christian message 'intelligible, meaningful and inspiring' in a context like ours in India

The five essays on Dialogue deal with the approach to or preparation for dialogue and with the problem of a theology of non Christian religions As D observes on p 230 they stop short of finding a point of entry into religious dialogue' itself He gives the fullest possible value to the positive estimate of other faiths which appears in the Vatican II documents and in theologians like Rahner He shows that they go much further than merely granting the possibility that non-Christians may find salvation what is new is the recognition that God is saving men in and through their own religion and scriptures, that Christ is truly present in other religions, though of course in a hidden and mysterious way With this goes the admission that in dialogue Christians have indeed much to learn from their partners and that Christ may be as personally present — or more — to deeply religious non-Christians than to less committed Christians' Such attitudes are a vast change from those universally accepted until recently and are undoubtedly edifying for Christians, but the qualifications with which seemingly they have to be hedged about in order to safeguard the unique character of explicitly Christian experience must make the non-Christian question whether dialogue is really possible on this basis As Fr Dupuis says 'the theology of the cosmic Christ runs the risk of appearing strangely esoteric to the other, who does not specially appreciate being called and considered an 'anonymous Christian'"

It is however encouraging to note that the author proposes a way forward through the development of a theology of the cosmic influence of the Spirit (chapter XI) which does better justice to the fact that men of faith can truly meet in a personal communion despite their divergent religious traditions And if, as we believe, the Spirit is essentially the Spirit of Jesus Christ, he can be trusted to reveal this also in his own good time

For these insights and for much else in this book we must be grateful to the author

J D M STUART

The Resilient Church The Necessity and Limits of Adaptation By Avery DULLES *Dublin Gill and Macmillan*, 1978 Pp 229 £ 3 25

In 1976 Avery Dulles published *Models of the Church* (cf VIDYAJYOTI 1977, p 187) in which he suggested that among the various models proposed for the Church in post Vatican II theology no one model suffices to express the full mystery they need to be combined for they complement each other This new book by the same author continues the previous volume, but applies theology to the concrete life of the Church at the present time The title is perhaps reminiscent of P Hebblethwaite's *The Runaway Church* (cf VIDYAJYOTI 1976 p 232) But for Dulles the Church of today is not runaway but resilient This means that shaken as it has been by the winds of change in the world and providentially despoiled of its self-complacency by Vatican II it has the power of resilience that comes to it from the Spirit of God Dulles examines how the Church is actually responding to that power and outlines the direction which the future of the Church will take

The subtitle The Necessity and Limits of Adaptation describes his position well Adaptation or whatever it may be called means evolution not revolution reform but not subversion modernization but without modernism Reform cannot merely consist in the restoration of the Church's original state as if the apostolic age offered a model valid for all times nor is it adequately described as development for not all past developments can be canonized It must be the outcome of a deep interplay between the Church and its environment it must spring from interaction and response The limits of such adaptation are those only imposed by the Gospel, for the Church stands under the Gospel, and "only the demands of the Gospel can determine what must be retained and what must be altered for the sake of continued faithfulness" (p 34) Implicit in this concept of reform is a radically changed concept of the Church, which comes to be understood relationally the Church is related to Christ on the one hand, and to the world on the other Incidentally it may be noted that, while in *Models* Dulles played the sacramental model in a low key, he now considers that model as the most appropriate definition of the Church for modern time He makes his mind very clear on the specific mission of the Church The primary responsibility of the Church is neither to aggrandize itself as an institution nor to sponsor snug little communities of friendly individuals nor to reform the social and economic structures of secular society It first and foremost is to call people to a new life in God — a life mediated especially by faith and worship (p 24)

Dulles applies his concept of adaptation to various areas of the Church's life showing how in the last twelve years the Church has endeavoured with greater or lesser success to implement the Council's decisions and to follow its spirit He criticizes where necessary her tardiness in renewing herself acknowledges human reluctances to thread new paths and makes suggestions to hasten the pace of reform The areas considered are Doctrinal Renewal Authority the Papacy Concepts of Church Membership Eucharistic Sharing as an Ecumenical Problem Ecumenical Strategies for a Pluralistic Age In all these matters Dulles evaluation appears accurate and his theological position very sound while decidedly open

In contradistinction to both hierocratic and democratic theories of authority he proposes a pluralistic theory of authority in the Church as theologically more acceptable (p 99) He insists that the magisterium of theologians must be recognized and that collaboration between bishop and theologians — whose charisms differ and complement each other — is an important requirement (pp 105 106) While professing the divine institution of the papacy he stresses the need for a new style in the exercise of the papal office based on a new approach to its jurisdiction and a correct evaluation of papal infallibility (pp 116ff) He shows that the sacramental model of the Church and the notion of communion open the way for a theory of Church

membership where problems raised by other theories (organic theory, juridical theory, participatory theory) find a solution (pp. 144-145) He pleads for a relaxation of the official rules now governing eucharistic hospitality of protestants at catholic eucharists (p 160) Discussing models of Church unity, he holds that, while less unsatisfactory than the organic model, the uniate model too remains inadequate, because it does not leave enough room for diversity in the unity of the Churches diversity of liturgical rite and of discipline is not enough, 'typological pluralism" is also required (pp 187-188)

The few points just mentioned are sufficient indication of the open-endedness of Dulles' theology of adaptation For him adaptation extends far beyond the boundaries within which it is too often confined, to all the aspects of the Church s mystery and to all the dimensions of her life His book is a pointer to what the Church is called to become in the decades ahead

J DUPUIS S J

Charismatic Movement

Pentecôtisme chez les catholiques Risques et avenir By René LAURENTIN *Paris Beauchesne* 1974 Pp 264 (No price given) **Catholic Pentecostalism** By René LAURENTIN *London Darton, Longman and Todd,* 1977 Pp 239 £ 3 30

Le renouveau charismatique Origines et perspectives By Edward O CONNOR *Paris, Beauchesne,* 1975 Pp 301 FF 45

Perspectives on Charismatic Renewal Edited by Edward D O CONNOR, C S C *Notre Dame/London, University of Notre Dame,* 1975 Pp xvi-216 $ 3 95

New Heaven? New Earth? An Encounter with Pentecostalism By Simon TUGWELL, O P, George EVERY, John Orme MILLS, O P and Peter HOCKEN *London, Darton, Longman and Todd,* 1976 Pp 206 £ 2 25 (Available from Examiner Press Bookshop, 35 Dalal Street, Bombay 400001 for Rs 38 25)

This Promise Is for You Spiritual Renewal and the Charismatic Movement By David PARRY, O S B *London, Darton, Longman and Todd,* 1977 Pp viii-147 £ 1 95 (Available from Examiner Press Bookshop, 35 Dalal Street, Bombay 400001)

The Charismatic Movement has been growing not only in numbers but also in depth in the past few years (cf THE CLERGY MONTHLY 1971, pp. 343-350) Here are half a dozen books related to the movement which will be of interest to many of our readers

1 Laurentin is a theologian, a historian and a journalist, deservedly famous for his painstaking research into facts and for his balanced theological judgment The work under review is no exception It is extremely well documented, not only from printed sources but also from the author s living contact with the movement, especially in the U S A and in France He studies the movement in all its aspects, the controversial included, from a historical and a theological angle The book should be read as an in-depth study of the charismatic movement I was frankly surprised at Laurentin's very positive and even enthusiastic evaluation of the movement, although he is also very clear-sighted about its dangers He believes that there is in the movement at present an ongoing and serious discernment of spirits that gives hopes that the dangers inherent in all ' enthusiastic" trends will be controlled therefore not only does he find the movement very sound, but even sees it as 'a rediscovery of the Gospel as Good News and source of revitalization" (p 181 of E edition, p 226 in F edition) The author reports the ecclesial attachment of Catholic Pentecostalism, and its close ties with the parish and local bishop, with a fine theological insight 'We look to the bishop rather than to the episcopal conference, since the latter is an administrative entity and we would risk being turned into an 'official movement', with a commission set in charge of us and a bureaucratic framework forced on us that would kill life and liberty, as it has in other cases" (p 164/207) This warning is not irrelevant for us in India Laurentin has also very enlightening pages on the significance of the gift of tongues (which is studied in great detail) and on the new stresses on the healing ministry so common in the charismatic movement In this context he makes very pertinent reflections on the plight of healing events in the main Catholic tradition of the last two centuries, where God's healing action, instead of being good news of joy offered in the simplicity of faith to those who believe, has been handled by commissions

and submitted to all sorts of medical checks! While the book is a very reliable guide to the understanding of the charismatic movement, a similar theological study based on the actual experiences and attitudes of the movement in India is desirable. Perhaps here the relation of tongues and silence could be studied more seriously, as well as of interiority and community, of experience and transcendence. There is a tendency in Laurentin's book (and in O'Connor's book *Perspectives*) to oppose, with indeed very little knowledge of the East, Yoga and charisms. I think that we need a reflection both in the context of the charismatic movement and of Indian spirituality, on the meaning and extent of the experience of God, lest we trivialise the mystery and forget God's transcendence. If it is true that the living God is beyond all intellectual formulations, is he not also beyond all available human experience? On the other hand, what is then the relation of experience to the reality of God? How 'transcendent' must he be? These are questions that are not irrelevant to the charismatic movement.

2 Unlike Laurentin who writes as an observer, O'Connor writes, as a theologian, from within the movement. *Le renouveau charismatique* is a translation and rearrangement of the already classical book *The Pentecostal Movement in the Catholic Church* published in many editions since 1971. As the book is well known, we need not describe its contents. In the French version the first part is descriptive and doctrinal (theological), and the second historical.

3. The next two books contain collections of articles on various aspects of the movement or on topics that form the background for a historical or theological evaluation of the movement. O'Connor's collection *Perspectives* contains a biblical study on prophecy in Israel; three articles related to Christian history — the early Patristic tradition, the history of various charismatic movements (an important contribution, though somewhat too sketchy, by Bouyer), and the history of mysticism; two other contributions refer to other religions: one on ancient Greek religion, one on Islam ("Holy Spirit in Islam"); the last contribution, by the editor, contains an almost complete bibliography on the charismatic movement from 1967 to 1975.

4 *New Heaven? New Earth?* contains four articles with theological depth and serious scholarship. They tend to underscore the otherness of Pentecostalism vis-a-vis the main traditions of Christianity, both Protestant and Catholic, not in a spirit of exclusiveness but in order to bring out the new Christian dimensions developed in the movement. Important questions like the relations of Word and Spirit, the philosophy and theology of speech, eschatology and Pentecostalism, the parallels between glossolalia and the Catholic tradition of sacraments, etc, are treated in these essays. As in the earlier collection, charismatic prophecy is set in the context of the history of prophecy, here especially in the context of the history of Christian biblical interpretation. The authors are surely right in suggesting that the action of the Holy Spirit may at times lead from clarity (*our* clarity!) to confusion. Come, discomforting Spirit, come!

5 Finally *The Promise* contains a series of 50 short meditations (seven weeks plus one day, for 'Pentecost'), partly pietistic partly doctrinal, without any higher aim than "conveying an elementary knowledge of what the charismatic way is about" (p 121). Although somewhat individualistic, the meditations may help preparing for a Pentecostal celebration.

G GISPERT-SAUCH, S J

Spirituality

The Spiritual Canticle and Poems. By ST JOHN OF THE CROSS. Translated by E Allison Peers. *London, Burns & Oates*, 1978. Pp x-470. £ 3 95

Counsels of Light and Love. By ST JOHN OF THE CROSS. Introduction by Thomas Merton. *London, Burns & Oates*, 1977. Pp 95. £ 1 50

1 We are grateful to the editors for making available the *Spiritual Canticle*, the masterpiece of St John of the Cross and his other poems in their standard English translation.

In 1934 Prof Allison Peers of the University of Liverpool published in three volumes the English text of the works of St John of the Cross, translated from the first complete critical text published by P Silverio de Santa Teresa, C D (five volumes, Burgos, 1929-1931). The translator also summarized the introductions and longer notes of Fr Silverio and reproduced the critical variants and other notes as collated by the Spanish scholar, his edition was the best working instrument we possessed in English to recover the original thought

of the great mystic. The translator's aim had been to provide the most precise rendering of the original text, sacrificing elegance to precision if necessary, while at the same time rendering the atmosphere of the 16th century text and the poetical language of the Canticle He has succeeded admirably The texts of the poems themselves are given in free verse renderings The present volume — an anastatic reprint in paperback of the second volume of the Complete Works — contains the two redactions of the Canticle with their Commentaries by St John of the Cross and twenty two other poems in which the great mystic delights in singing his love for God

The Canticle, largely inspired by the Song of Songs, describes with a wealth of poetic images the quest of divine love in the form of an allegory Most stanzas of this passionate poem were written in the "dark night" of the Toledo dungeon where St John was imprisoned The Commentaries were written much later at the request of Ana de Jesús, his spiritual daughter, for her discalced nuns It is a gift of God to the souls called to the mystical life It has inspired and instructed many true and mature Christians "who would partake of the choicest fruit of the tree of faith" (Peers) and are able to detect the authentic union with God under the symbols of the inspired poet

2 The handy paperback of *Counsels of Light and Love* contains some of the minor prose writings of the Mystical Doctor together with some of his poems and letters

It comprises the *Cautelas* or 'Cautions which any who would be a true religious and would quickly attain to perfection must needs bear ever in mind' (p 25) It was addressed to the Carmelite nuns of Beas St John excelled in condensing a rich spiritual doctrine in short terse maxims We find also similar counsels to a cloistered religious of his Order Then "Sayings of Light and Love" are spiritual maxims collected from manuscript notes given by St John to his penitents They are here arranged according to various spiritual topics prayer, love of neighbour, etc We have also five poems, mostly taken from the volume just reviewed above, and seven letters of spiritual direction to various persons taken from the third volume of the Works. In his fine introduction Thomas Merton shows how we must understand these often "hard sayings" of the mystic who writes first for contemplative nuns striving generously towards an all-demanding union with God. These powerful sayings must be read in the perspective of the New Testament, of the Sermon on the Mount and of the mystery and the silence of the Passion and Resurrection of Christ. They suppose the choice of a greater love, ready to give up all to answer the call

As far as we have been able to check, most of these various texts are given in the translation of Allison Peers in his Complete Works with few slight modifications G GILLEMAN, S.J

Letters from the Desert. By Charles DE FOUCAULD Translated by Barbara Lucas *London, Burns & Oates*, 1977 Pp x-151 £ 2 50

Though many letters of Brother Charles of Jesus had already been published, the present correspondence with his Trappist brothers, which was preserved at the Trappist monastery of Notre-Dame des Neiges (France), first appeared in French in 1969 (*Lettres à mes frères de la Trappe*, Paris, Cerf) The present little volume gives the first English translation of this correspondence

These letters, written between 1889, when Charles decided to become a Trappist, and 1916, when he was assassinated, shed an important light on the decisive years during which his particular vocation took shape under the guidance of the Holy Spirit They are letters of the postulant, of the novice and young professed monk (written in the huts of the Akbès monastery (Syria) where he still signs himself Bro Marie Albéric), the correspondence from Rome when his life takes a new orientation and he is dispensed from his vows as a Trappist in order to follow his eremitic vocation, letters of the hermit at Nazareth, at the service of the Poor Clares, as Bro Charles, then Charles of Jesus He returned for one year to Notre-Dame des Neiges in order to prepare for the priesthood before going to Béni-Abbès, in Algeria and then to Tamanrasset and neighbourhood, until he was shot dead by pillagers, giving a witness to his faith

While tracing vividly the history of his life during those crucial years, these letters reveal his ardent soul, his struggles, his heroic charity and total self-denial Though his vocation was a very special one, the letters remain an inspiration for us and chiefly for the many who live by his evangelical spirit A last page mentions the five "families" of the present followers of Brother Charles de Foucauld throughout the world For

all who in the English speaking world, are spiritually connected with the saintly hermit, the translation of this correspondence is a publishing event
G GILLEMAN S J

Biography

Dietrich Bonhoeffer Theologian, Christian, Contemporary By Eberhard BETHGE *London, Collins* (Fountain Books), 1977 Pp xx 867 £ 3

Those who missed the hard-cover edition of this work in 1970 will be happy to have this paperback of the most authoritative biography of a Christian witness who has made an impact on the contemporary theological thought as few others in this century have The work is written by a personal friend and relative of Bonhoeffer who took an active part in the resistence movement and who published Bonhoeffer s collected works in German besides another study of his thought The biography was first published in German in 1967 and at once became the definitive biography of the author of *Letters and Papers from Prison* It is an indispensable instrument to understand the evolution of the theology of Bonhoefler Half a century of German political and intellectual history and more forms the compact backdrop against which the thought of Bonhoeffer develops from the ecclesiocentrism of *Sanctorum Communio* (his doctoral thesis) to the religionless Christianity of his last writings with their far reaching effect on the Churches of all denominations Bonhoeffer the man is not forgotten in this theological biography we come to know his upper middle class family his affections and love his shy and quiet temperament his attraction to children and to pastoral work (I work on my sermons the whole week devoting some time to them every day p 79) his earnest intellectual quest his pacificism (so strange in the martyr of the anti Hitlerian resistence) his openness to the new even the exotic

Our readers will be interested in two particular points first the strong attraction which India the land of the Buddha and of Gandhi exercised on Bonhoeffer and the repeated serious attempts he made to visit it He had finally to sacrifice this plan to a call for Seminary professorship which ultimately brought him in conflict with the Third Reich and to his martyrdom in concentration camp Originally he had wanted to visit India for the sake of a wider world experience, later because of his growing scepticism about Western Christianity ("he wanted to be brought face to face with Indian answers to the problem of living as a counter point to his own philosophy and theology , p 107) but finally, in 1934, it was in order "to witness the experiment along the lines of the Sermon on the Mount as examplified by Gandhi ' (p 332) as an inspiration for his own anti Hitler opposition He contacted Gandhiji through Bishop Bell, and the Mahatma wrote a very friendly letter , inviting the two to stay at the Sabarmati Ashram and to accompany him on some of his journeys (ibid) (Unfortunately the *Collected Works of Mahatma Gandhi* do not publish to my knowledge this letter to Bishop Bell One wonders whether the MS is still available) An other point of interest is the permanent fascination which Catholicism including its liturgy exercised on Bonhoeffer as is seen in his sermons at Barcelona (cf p 42) This however did not prevent him from addressing to the Church of Rome the criticism which as a Christian and as a Lutheran he felt he had to make This very readable and well printed biography is a must for every theological library G GISPERT SAUCH S J

Hinduism

The Yogi and the Mystic A Study in the Spirituality of Sri Aurobindo and Teilhard de Chardin By Jan FEYS *Calcutta Firma KLM Private Ltd* 1977 Pp xvi 371 Rs 55

Professor at St Albert s College Ranchi the author is a specialist in Aurobindo He has published a *Life of a Yogi* which traces the spiritual experiences of the author of *The Life Divine* and *Aurobindo Yoga Religion Mysticism* being the Sri L D Swami kannu Pillai Endowment Lectures for 1975 6 Earlier we had from him *The Philosophy of Evolution in Sri Aurobindo and Teilhard de Chardin* (cf THE CLERGY MONTHLY 1973 pp 373 34) The new book intends to compare not so much the philosophy as the mystical experiences of the same two religious evolutionists He does so in a concrete manner by a study of two significant writings the *Essays on the Gita* which very faithfully reflect the experiences of Sri Aurobindo more exactly the Baroda and the Alipore experiences (xii) and *Le milieu divin* which gives us the best of Teilhard s

Continued on p 315 *see also* 329 332

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Pope Paul VI

Shankara on Theology

Paul Tillich

The Horror of Apartheid

SEPTEMBER 1978

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POPE PAUL VI 1963-78

The Church has lost a great and saintly Pontiff Pope Paul VI died on the feast of the Transfiguration, August 6 The whole world has paid tribute to his untiring efforts in promoting justice and peace in the world Catholics will remember him chiefly as the Pope of Vatican II — the man who guided the Council to a happy conclusion and devoted his entire pontificate to the task of carrying out the reform of the Church as intended by the Council It was an extremely difficult task in view of the turmoil and confusion which developed in the wake of Vatican II The Pope had to face unprecedented contestation and rebellion both from the conservative' and the progressive wings of the Church He bore it all with humility and courage but naturally he became ever more cautious in his policies

Giovanni Battista Montini was born in the diocese of Brescia on September 26 1897 He joined the seminary of Brescia and was ordained on May 29 1920 After some further studies in Rome he entered the service of the Secretariat of State of Pius XI October 1924 About the same time he became the ecclesiastical adviser of the Catholic university students which he remained for ten years In 1937 Pius XI appointed him Substitute of the Secretariat of State (When Cardinal Pacelli was Secretary of State) In 1954 Pius XII made him archbishop of Milan and on December 15 1958 John XXIII created him a cardinal He was elected Pope on June 21 1963

May he rest in peace

In This Issue

While the entire Catholic Church was mourning the loss of Pope Paul VI, not only the other Christian Churches but the world at large paid homage to him We are publishing the text of a homily delivered by Archbishop ANGELO FERNANDES at a Concelebrated Eucharist in the Sacred Heart Cathedral, New Delhi, on 12th August A theological appraisal of Paul VI's Pontificate will be given in a subsequent issue of VIDYAJYOTI

Faith is not merely, or even primarily, holding a set of doctrinal statements It is an experience of God The function of theology is to reflect on, and articulate that experience This, of course, has always been known in theory, it has been stressed by all the true masters Yet, what in the past led many theologies to sterility and abstraction, and still continues to do so today, is the practical neglect of what is at the heart of theology, without which it is lifeless and powerless — the God-experience In an inaugural lecture delivered at VIDYAJYOTI on "Shankaracharya and Our Theological Task", Fr G GISPERT-SAUCH shows the irreplaceable role which the experience of God plays in the attainment of man's destiny, he further explains the function and limitations which the Indian ācarya assigns to every theological endeavour We can still profit from his insights and apply them to our own theological task

The Christian faith-experience is of a personal God to whose saving action in history, and in our own personal history, we commit ourselves in response Paul Tillich, however, as MOTI LAL PANDIT explains in a Survey of his Theology, dislikes the idea of faith as commitment and substitutes for it the concept of man's 'ultimate concern' The article analyses critically this concept, and much else besides It introduces our readers to the thought of one of the most influential theologians of the West today, the impact of which is also increasingly felt in India

1978 has been declared the International Year of Anti-Apartheid The Christian conscience, also in Asia, needs to be aroused to the "Incredible Horror of Apartheid Sr Gladys D SOUZA does arouse our conscience Not only does she show that innocent people are being oppressed and suppressed by unjust legislation and violence, she also discloses how the religious establishment can be an accomplice to the system through the medium of religious instruction and education She further asks whether through our tolerance of the caste-system and our own caste-consciousness we do not accept in our own society norms that militate against human dignity

Tribute to Pope Paul VI

✠ ANGELO FERNANDES
Archbishop of Delhi

WE have gathered here this evening to pay tribute to the late Pope Paul VI, a God-centred man, whom the charity of Jesus Christ drove to a constant gift of self and a ceaseless outpouring of his life for the renewal of the Church, for the uplift of the poor of the world and for the peace of mankind [1] We are here to thank God for the fifteen fruitful years of his pontificate and to pray that, at the culmination of his well-spent life on earth he may share fully in the glory of the Lord

We are here to listen attentively, and to be inspired by the message of his life and work, modelled on that of his Master and true to the vision and directives of the Second Vatican Council

It was the most noteworthy event of his reign to have continued Pope John's Council and to have steered the barque of Peter through the stormy period of its aftermath as he sought to bring it into closer relationship with the contemporary world

Though in temperament Paul was the opposite of his buoyant and jovial predecessor in spirit he was a faithful follower and continued his policies and mode of functioning He was, however, a cautious reformer, who because he saw so clearly and knew so much, was at pains to reconcile the demands for rapid change with the need for continuity and fidelity to the living tradition of the Church He continued the modernization trend of Pope John and even went beyond the latter's "limitless goodness", but in ways that he judged wise in the extraordinarily difficult circumstances of his reign As he once told a group of Catholics "A Pope must be neither a reactionary nor a progressive He must be Pope — that's all"

His Plan and Programme

On the Feast of the Transfiguration of Christ, 6th August 1964, Pope Paul presented to the world his vision of his office and the

1 This is the text of a homily delivered at a Concelebrated Mass for the late Pope Paul VI in the Sacred Heart Cathedral, New Delhi, on 12th August 1978 (Ed)

programme for his pontificate It may be a coincidence but it is not without significance that he entered into the glory of the Lord on that same feast-day 14 years later "You will be right to depend on prophecy and take it as a lamp for lighting a way through the dark until the dawn comes and the morning star rises in your minds" (2 Peter 1, 19) The first of his seven encyclical letters embodied this vision and plan, and he lived it to the full first a deep consciousness of the Church, the ideal image as Christ sees her, wills her and loves her, secondly the actual image, far from perfect, clamouring almost impatiently for renewal, and, thirdly, the relationships which the Church of today should establish with the world which surrounds her and in which she lives and labours

Church Renewal

At his weekly audiences and in his frequent pronouncements one unmistakeably detects the teaching of Vatican II on the Church and her role in the modern world In a systematic manner he went to work on reforming the Curia the civil service of the Vatican, he internationalized it and gave it new norms, he abolished the index of forbidden books, he vernacularized the liturgy, through the Synod of Bishops, he put into practice the doctrine of collegiality and began sharing with the successors of the Apostles the overall responsibility for the Church He set up secretariates and commissions for the dialogue with other Christians the Jews other faiths non-believers and for the Church s contribution to development, justice and peace

However despite his liberalism and open mind he did not yield in his opposition to the demand for contraception divorce marriage of priests the ordination of women and what may be called the tyranny of the present As a result he suffered and keenly at the hands of his own like his Master before him He went on all the same giving the world what it needed and not what it wanted This characteristic courage was even more in evidence in his lifelong advocacy of the rights of workers and his espousal of the cause of the voiceless millions of the poor He made this his vocation

Champion of Human Rights and Social Justice

Already as Archbishop of Milan he came to be called "the workers Cardinal as he went the rounds of the factories to see conditions for himself and denounced the exploitation of the southern

immigrants. As a local newspaper has put it "A true follower of the Son of God, he set no limits on his generosity and readiness to help the helpless." When a legacy of rupees eighty lakhs came his way, he turned it over to a religious seminary, the £ 30,000 tiara given him by his Milanese friends he donated to the poor In October 1977, when four terrorists hijacked a Lufthansa Boeing 737 to Mogadishu, he offered his life in exchange for the 86 hostages held abroad

In the most liberal pronouncement of any leader of an Orthodox faith, Pope Paul in "*Populorum Progressio*", his letter on the 'development of peoples', addressed himself to the central issue of our times, the plight and future of the poor members of the human family and their political, economic, religious, cultural and moral status. He outlined the obligations of rich nations to developing countries, urged the diversion of the arms budget to a fund for needy nations and pleaded for a fuller humanism for the integral development of the whole man and of every man

Ten years later, he stressed in emphatic terms that the poor are to be agents of their own destiny, architects of their own development The core of his teaching was the sacredness of the human person and man's inviolable dignity as a son of God with an eternal destiny It is this personalism which unifies the strands of Paul's thinking and policies, as he placed himself solidly on the side of the oppressed, the aged, the drop-outs, the maladjusted the isolated the deprived To take one example he told the World Food Conference in 1974 "The real need, in the last analysis is to acknowledge in an effective way, the right of every human being to eat his fill, as required of his age and the kind of activity he engages in This right is based on the fact that all earthly goods are intended first and foremost for the use of mankind as a whole and the maintenance of all men, and only secondarily for the private appropriation of the individual"

He was quite forthright in pinpointing the duties of the nations He said in 1974 to the U N "The nations must succeed in creating new, more just and hence more effective international structures in such spheres as economics, trade, industrial development, finance and the transfer of technology"

Pope Paul saw all social issues as inter connected and dependent on man s ultimate meaning Courageously he pointed out in Bogota in 1968 that violence is not in accord with the gospel and that needed changes must be realized from within He was convinced that external social and economic structures are rooted in our attitude to life, to society, to one another and to God He took good care not to confuse

religion and politics, or to allow the Church herself to form the advanceguard of political liberation movements In the slum area of Manila, he told the people of Tondo in 1970 "I must remind you in virtue of my apostolic ministry, that apart from material bread apart from the temporal well-being to which you rightfully aspire and for the attainment of which all should be united with you, you, like all men, have other higher needs This is the great illusion of our times to think that the supreme aim of life consists in struggling for and winning economic and social temporal and external goods You are created for a higher good His teaching continues to be a beacon of light for our troubled times

The Pope of Peace and Unity

Pope Paul once described himself as *an apostle on the move* He was the first Pontiff to travel by air the first to visit all the continents, the first to go on a pilgrimage to Jerusalem and the first to receive visits from communist leaders from top Soviet Polish and Yugoslav dignitaries His historic kiss of peace with the late Patriarch Athenagoras and likewise with Archbishop Ramsey sparked a series of ecumenical encounters that are bringing Christians much closer to the cherished goal of Christian unity The Holy Father's representatives have carried his message to most of the international conferences of recent times the population meeting in Bucharest the deliberations on the Law of the Sea on a New International Economic Order He has used every available point of entry to bring moral and spiritual insights to bear on the burning issues of the day He made history when he went in person to the United Nations Assembly and asked the countries to swear an historic oath 'No more war! War never again! He continued reminding men that war is not necessary that it diverts them from their real tasks The institution of the World Day of Peace has brought this concern for universal brotherhood in some measure at least even to the world of school and college students whereas the famous letter to Cardinal Roy sought to show political leaders how they too could more realistically exercise Christian responsibility and statesmanship The life and work of the late Pontiff illustrated for all time that the journey towards Peace is a struggle together in hope

Openness in Dialogue

Pope Paul's visits to Asia and Australia brought him into touch with large numbers of people other than Christian with whom he

entered into cordial dialogue They too came to respect and revere the Pilgrim Pope the brother of dialogue the benefactor of humanity, the friend of the poor the champion of justice and peace He never forgot his religious pilgrimage to India for the Eucharistic Congress and as he himself said he left a part of his heart behind when he returned to the eternal city

Like the Saint whose name he bore the teaching of Pope Paul sounds so much like that of the Apostle to the Gentiles He once summed up the Christian message thus — a fitting conclusion in his own words to the tribute of loyalty and affection to Pope Paul the great the good It is not a prophecy of condemnation It is a call to penance in order to call to salvation It is not bitter it is not ill tempered it is not discourteous it is not ironic it is not pessimistic It is generous It is strong and joyful It is full of beauty and poverty It is full of vigour and majesty Indeed it raises the cross — suffering sacrifice death — but only to bring comfort and life

With the entire Church and for that matter all mankind let us pray that the Lord of life and death to whom Pope Paul pointed unflinchingly and unerringly by worship work and witness may bestow on him a rich and full reward in the blessedness of eternal glory

Shankaracharya and Our Theological Task

G GISPERT-SAUCH, S J.

THIS inaugural lecture[1] should be placed within the context of the development of theological formation in India We are perhaps today more aware of the need to contextualise our theology in the culture of our country It is clear that *one* aspect — only *one* and not the whole — of this contextualisation consists in being aware of what the creative minds of India have said about the task that faces us as theologians

I do not suggest that we can take Śankara's problems and solutions and merely go on commenting on them twelve centuries later But I do submit that the thought of the great *ācāryas* of every culture have a permanent fertilizing effect on the minds of later thinkers, and help form the basic attitudes and even emotional reactions of the people at large It is not *totally* circumscribed by their time and geographical situation It partakes of the mysterious quality of the *rationes seminales* about which Augustine spoke, and because it has somehow reached the depth of Reality, it can sprout again in many different fields and after many monsoons At any rate, we can at least listen to what Śankara is telling us, theologians And unless we are terribly alienated from the culture where he is still venerated (two important temples have been consecrated to him this summer), or unless we feel so adolescently self important that we are totally blind to the wisdom of the past, we shall be enriched today by what he said yesterday

I have taken just one text of Śankara — or rather a part of a text — and examined it his commentary on the first four Brahma Sutras, wherein he explains what for him *inquiry into Brahma* is I shall just interpret his words in our context and try to react to them as a

1 This inaugural lecture was delivered by Fr G GISPERT SAUCH at the opening of the current academic year at Vidyajyoti Institute of Religious Studies, Delhi The spoken style has been preserved

Christian believer. The reaction will be my own, personal — other reactions are possible. The ideas are his.

Following the four sūtras I may divide my exposition in four unequal parts: 1. the nature of theology (*athāto brahmajijñāsā*); 2. the object of theology (*janmādy asya yataḥ*); 3. the source of theology (*śāstrayonitvāt*); and 4 the method of theology (*tat tu samanvayāt*).

I. *What is Theology?*

Śankara takes off from the subjective starting point of theology. He opens his *bhāsya* by making us aware of a situation of evil: we are immersed in a world where there is an original (*naisargika*) superimposition, a radical state of nescience or error, a false (*mithyā*) knowledge issued from the fornication (*mithunikrtya*) of truth and error, correctness and chaos (*satyānrte*) This *avidyā* therefore is not really sheer darkness it is rather a quasi-truth, an apparent truth, a confused knowledge, an effort of understanding — but an understanding which is not ultimately true knowledge though it passes as good enough. The reason for this falsehood is that our knowledge *objectivises*, or presents as an object 'out there', the Reality which is pure Subjectivity, pure Self Unless we begin with an awareness of a radically wrong situation in our lives, the theological task does not take off. If theology is *faith seeking understanding*, the 'seeking' supposes the awareness of darkness in our lives The more complacent we are in our knowledge, the deeper and more difficult to overcome will our ignorance be.

Awareness of the darkness in our lives is not enough Only if it becomes a dynamic longing for the light can theology be born. That is why the first sūtra starts with the positive aspect of the theologian's attitude *athāto brahmajijñāsā* — now therefore the desire to know Brahma The desire to *know* Brahma is the root of theology. Vācaspati's subcommentary spells out this desire as implying an *inquisitive mind* and a *purpose* or orientation. The lazy mind, unawakened to the attraction of the Real, satisfied with the state of *avidyā* in which it finds itself, cannot undertake the theological task. If we do not want to *know* beyond the half-knowledge that pervades our lives and with which we *can* "survive", then theology has little to offer us.

The knowledge which is the ultimate goal of the theological enterprise is described by the Ācārya as *avagati-paryanta jñāna*, a knowledge that terminates in understanding, in "reaching down" (*ava-gati*); or, according to the commentators, a final awareness which

manifests or *reveals* (*abhivyañj*) the reality — a revelatory knowledge, a *sākṣātkāra* producing vision In other words, we desire to be led to that understanding of the Reality wherein the wrong conceptions of life are removed and the light of Truth shines in its full splendour Note that it is therefore not a knowledge we produce it cannot be produced since it is the eternal Light itself within us It is a knowledge we prepare ourselves for By removing the veil of *avidyā* we succeed in letting the eternal Light (we would say the vision of faith as a gift) to shine through, and such knowledge alone, Śankara believes, can be liberating and give perfect fulfilment — *puruṣārtha, muktaye*, in his terminology

This final knowledge is radically different from our initial *mithyājñāna* in that it does not *objectivise* the mystery of God or Brahma It does not see it as an object to be handled, superimposed on to the visible universe, manipulated mentally All this belongs to false knowledge All this is where we started from The ultimate goal is something new "*na hi śāstram idamtayā viṣaya-bhūtam brahma pratipādayisāti* — Scripture does not want to offer a Brahma that has become an object, something we point to as 'this' What then ? *Kim tarhi ? pratyagātmatvena aviṣayatayā pratipādayat bhedam apanayati* — it removes alienation by presenting It as non-object (*aviṣaya*), as the inner self"

May I be permitted a digression here Martin Buber, whose birth centenary falls this year, also rejects the objective knowledge of God as false God can only be known as a Thou, the eternal Thou He can never become an object, fall under the I It kind of knowledge This truth frankly puts the whole theological task into question, because experience sufficiently shows, I think, that it is not in theology that we meet the eternal Thou, but in prayer Not unlike Buber, Śankara also starts with the analysis of the I-It, subject-object kind of knowledge *yuṣmadasmatpratyaya* are the opening words of the *bhaṣya* But instead of leading on to an analysis of the interpersonal kind of knowledge — I-Thou — he leads us on towards a knowledge of God as the 'I the inner witness — *pratyagātmatvena* He however leaves more scope for the theological task it is not futile It is true that theology is *not* itself *brahmajnāna*, the liberating experience of the Absolute this remains, so to say the post-theological horizon that gives meaning to the theological task Nor is theology merely the *desire* to know Brahma this is its starting point As Śankara says, the *brahmajijñāsā* is *pravartikā*, what sets theology in motion Theology is the task in between *brahmajijñāsā* and *brahmajñāna* There is here a relativisation of theology it moves still within the world of

objective, dualistic, knowledge where God is "manipulated". The scriptures themselves, no less than other forms of preception, belong inevitably to this field of activity pervaded by Nescience But in the measure in which this study is impelled by a desire of the authentic knowledge of Brahma and oriented towards the supreme goal of man (*brahmajijñāsā* and *nihśreyaprayojana*), it can succeed in making itself aware of its false perceptions, and therefore in discovering finally the pure Light of the Ātman. If there is, therefore, one word used by Śankara which describes the specifically theological task it is *mīmāṁsā*: *brahmamimāṁsā*, *śārīraka-mīmāṁsā*, or *vedānta-mīmāṁsā* — The intensive and profound thinking (*mīmāṁsā*, from the root *man*), or the sacred reflection (*pūjitavicāra*) about Brahma, or about the embodied state, or about the later portion of the Veda The direct result of our 'thinking' or 'intensive reflection' will be to remove false understanding and attitudes But this negative result is only the occasion for a miracle to take place· the bursting forth of that direct and liberating knowledge given to us as revelation

I have spoken of a twofold subjective starting point of theology as Śankara sees it the awareness of the falsity of our lives, the desire to (profoundly) know Brahma Is there any requirement in between these two poles ? Need we have done a previous curriculum (be it a B A or a two year philosophy course !)? No, says Śankara unambiguously *Brahmajijñāsā* is not the result of a course of ritualistic studies, it is not part of an academic programme and is not introduced 'after' some other course Yet some qualifications *are* necessary, not strictly academic, but rather cultural and attitudinal All *mīmāṁsā*, all theological reflection, because based on a transcendent wisdom, supposes familiarity with the Scriptures, *svādhyāya* No theology is possible without this The objective source must be known, must be heard (*sravana*) before we can reflect (*manana*) on it in such a way as to be led to the gift of the authentic *brahmajñāna*

The other pre-requisites are attitudinal they are the fourfold *sādhanas* that seem to have been traditional in all *darsanas* and which, I guess, the long stay of the young brahmins at the guru's home was meant to develop I just mention them as they still keep some significance, they can be studied more fully in the Vedāntasāra·

1 A value attitude. *nityānityavastuviveka*, the ability to discriminate between permanent and impermanent or superficial values of life. A serious character, we might translate, not swayed too easily by the latest fashion.

2. An ascetical attitude: *ihāmutrārthabhogavirāga*, detachment from personal enjoyment both here and hereafter. (How often the desire to ensure for ourselves a suitable reward for our struggles, our beliefs or our mission, obscures the theological reflection about, say, the theology of religions, or of eschatology.)

3. The six virtues of hard intellectual labour: a quiet mind (*sama*), self-control (*dama*), renuntiation (*uparati*), endurance or patience (*titiksā*), concentration (*sāmādhāna*) and faith or trust (*śraddhā*) (in the teacher, in the scriptures, in the method)

4. Finally a qualification of the heart or one's whole personality, the *mumuksutva* or desire for liberation — a "vocation", we might say !

Where these attitudes are operative *brahmajijñāsā* arises and theology can start

II. *The Object of Theology*

Like the Christian tradition, Śankara makes God the direct object of theology — *theo*-logia, *brahma*-mīmāṁsā Theology desires to know *God*, not about God, not even the history of salvation or the history of revelation or the plan of God for the world — but God, in himself He is the 'most desired', *istatamam*, says the Master paraphrasing the grammatical term for the 'direct object' Of course, this knowledge of God, the final object of theology, though unproduced, though revelatory, makes its own demands on us· he who wants the end wants the means There is a whole collection of truths, "without desiring to know which we cannot desire to know Brahma", says Śankara, and cites here the Indian parable of the king and his retinue Let us think of all the disciplines, from Scripture to Canon Law, as the retinue of that one Reality we desire to know, Brahma

The Brahma to be known is the eternally pure, conscious and free. *nityasuddhabuddhamukta* in a constantly repeated phrase; nothing less than the highest, absolute God Theology is essentially contemplative *solus Deus* God is surely the mystery "from which the birth etc of the universe derive" since everything is born in, sustained by and conve gent into him The mystery of this world is the visible manifestation that leads us to the transcendent mystery of Brahma. This world and its scriptures are subsidiary to the supreme knowledge. Thus *avidyā* leads us to *avagati*, and there we experience Brahma as independent (*atanvasesa*), the being for itself (*svaprakaranastha*).

The Ācārya devotes long pages to defending the contemplative dimension of theology and of Scripture. The trend then, as now, was to dismiss whatever did not lead to action, to things to be done or avoided (*heya-upādeya*), as irrelevant. The activistic theology of the Pūrvamimāmsā held the field. Knowledge by itself was considered worthless, not salvific, merely *arthavāda* (explanation of the purpose). It had value only as subsidiary to action Against such a position the Sannyāsī of Kaladi tells us: liberation can only come from the knowledge of Brahma. From it alone are fulfilment and relevance. Knowledge saves.

The epistemology of Śankara is frankly realistic: the knowledge of Brahma depends on the reality itself, not on man: *vastutantra*, not *purusatantra* It is a knowledge that consists in the accurate determination of the nature of reality, *vastusvarūpāvadhāranā*. It surely ends in experience, but it is not thereby subjective knowledge: *anubhavāvasānatvāt bhūtavisayatvāc ca brahmajñānasya* Perhaps if we study the Indian theologian better our search for *experience* will end on firmer ground than the bog of 'I feel', 'I experience' in which our theology seems often to get stuck.

It may be that as Christians we shall challenge Śankara's understanding of the object of theology, and his contemplative bias. The God revealed to us in Jesus and in history cannot be known, we shall say, except in commitment and action Purely contemplative theology is a theological illusion, a *māyā*, and in our world of anxiety and injustice, a positive sin The Incarnational experience of God does, of course, give a different orientation to our theology. But we shall still have to ask whether the Incarnation really does away with the Transcendence of God as pure Mystery; whether economy does not point beyond itself to ontology; whether the flesh and spirit of history are not meant to lead us to the Real beyond time The relation of contemplation to theology and praxis is an unsolved question of our times.

A final point regarding Brahma, the ultimate object of our search. If he is unknown, as Śankara thinks, how can we desire to know him — *ignoti nulla cupido ?* If he is known, we cannot desire to know him either. To this objection he gives a double answer: one superficial, at the notional level where the concept of God is shown to be known. A deeper answer is that we have an existential knowledge of God which in a sense becomes the source of theology: *sarvasya ātmatvāt*, he is the Ground of our being, the depth of our personality. I suppose that the transcendental method of theology could find here a point of contact.

III. *The Source of Theology*

The third sūtra is easy and clear for the Ācarya the womb of theology is Scripture — *śāstrayonitvāt* Although Brahma is a Reality in itself, yet he is not known by the senses but only in faith and as such only Scriptures reveal him Theology can only be a meditation, a *vi-cāra*, a 'walking around' the field of Scripture Scripture is God's word in a double sense in the subjective genitive, the Word comes from God, in the objective genitive, the Word reveals God to us This double interpretation corresponds to a double grammatical analysis of the Sūtra made by Śankara Though *tarka*, reason, may be used as subsidiary, the real source is the *śāstra*, There was of course no controversy in Śankara's time regarding scripture as opposed to tradition this would come much later, with the Ārya Samāj For Śankara *śāstra* includes the use of *smrti* texts, although the primary source is clearly the *sruti*

Reflection on scripture implies an exegetical effort of understanding the words and their meaning (*vākya* and *artha*), but more than that of understanding the purpose (*tātparya*) of the written text and, by bringing all the elements together, finding out their unity This is expressly developed in the next sutra

It is true that Scripture operates still at the level of "false knowledge', of duality, of objectification of the pure Self Yet under the impulse of the *brahmajijnasā* we can perform that delicate operation from within that *viveka* or discrimination whereby we are able to remove the veil of false understanding and allow the Pure Light to reveal itself In this sense Scripture points beyond itself to the knowledge in depth the *avagati* the immediate contact with the Mystery that surrounds us In the words of the Ācarya, "the depth-knowledge of Brahma results after one has determined, through discussion, the meaning of the sentences it does not result from inference or any such means of knowledge (*vakyārthavicāranādhyavasānanirvrttā hi brahma-vagatih nanumanadipramānāntara-nirvrttā*) '

IV *The Method of Theology*

Finally over and above what has already been mentioned, we may say that the method of theology consists in finding the deeper harmony (*tat tu samanvayat*) of the revealed message contained in the bewildering variety of texts and the philosophies of life reflected in them The meaning is ultimately the mystery of Brahma he is the purpose and inner harmony of the Scriptures

Perhaps we could give a deeper or broader meaning to this sūtra. We may say that the harmony of the Scripture witness extends to the *harmony* of the life experience, the Bible, the Church's experience, the religious traditions and the simply human experiences that surround us. It is true that the womb of theology is the Bible; but it is also true that its task reaches out to all areas of life The search for *samanvaya*, for the harmony of the revelatory presence of God in the whole of creation, gives us the key to the unity and meaning of the pluriform theolog cal disciplines. If we are alert, I think we can perceive the *samanvaya* of Scriptural and historical studies, of dogma and moral courses, of Hindu and Islamic theologies, of Canon Law and Liturgy, and we shall not be defeated by their variety. *Tat tu samanvayāt*. only then can they be upbuilding, not destructive

* * *

A final observation — and a somewhat arbitrary one At the end of his introduction Śankarācārya describes theology as a *śārīraka mīmāmsā*, which Renou spells out as "the effort of intensive reflection on the incarnate self" The pandits have been puzzled by the choice of the word made by the Master. It expresses, according to all the commentators, that theological reflection bears on the Upanisadic teaching on the unity of the *jīva* and the ineffable Mystery, Brahma.

For us — and this is my arbitrary suggestion — the word can have a new meaning theology, from the coign of vantage of the Christian faith, is really a *śārīrakamīmāṁsā*, an effort of intensive reflection on the *Incarnate* Lord, the one that gives us the concrete unity of theology, who "for us and for our salvation took flesh of the Virgin Mary — became *śārīraka* — and was made man"

A Survey of Paul Tillich's Theology

MOTI LAL PANDIT

PAUL TILLICH (1886-1965), the most creative theologian of the 20th century, is not one who can easily be bracketed into any theological school. He is so original and outstanding that he himself may be said to constitute a theological school. This is not to deny the influence of Schleiermacher or other thinkers on his thinking. The range of his thought is very vast, and in this brief article we may not be able to deal exhaustively with every aspect. However, we shall pay attention to four related themes in Tillich's thought.

Firstly Tillich's thought must be seen in the light of *Christian apologetics*, that is, he wrote as a Christian apologist. His treatment of Christianity is both exterior and interior. He tries to view Christianity both as an outsider and an insider. He approached Christianity from this perspective because he was deeply involved in man's situation in the 20th century, and it is in this context that he writes: "Most of my writings try to define the way in which Christianity is related to secular culture."[1] Tillich casts his main work, *Systematic Theology*, in the shape of five sets of questions, and all the answers are given in an apologetic fashion. After giving a detailed explanation of his method, he starts the first volume of his *Systematic Theology* with the question of human reason, and the answer is to be found in terms of revelation. The question about 'being' is answered in terms of symbols, which point to God. The second volume deals with the problem of concrete existence. This problem is answered in terms of Christ as the New Being. In the third volume the ambiguities of existence are taken into consideration, and are seen in the light of the Spirit. As far as the meaning of history is concerned, it is interpreted in terms of the Kingdom of God. Apologetics is the main foundation of Tillich's work. Tillich conceives of apologetics as that which answers theology. He remarks: "In using the method of correlation, systematic theology proceeds in the following way: it makes an analysis of the human

1 Paul TILLICH, *Theology of Culture* (New York, 1964), p. v

situation out of which the existential questions arise, and it demonstrates that the symbols used in the Christian message are the answers to these questions."[2]

We should not form an opinion at the outset that Tillich is intellectualistic in his treatment of the secular man's condition. In his popular book, *The Courage To Be*, he gives a systematic analysis of human anxiety, death and destiny, meaninglessness and emptiness, and so on.[3] Apologetics for Tillich is not simply a method for abstract thinking. His concern is with the problems of life and not with the problems of thought.

Secondly, Tillich's concern is with the problem of the *ultimate*, and he thinks that the 'ultimate' can only be found in God Tillich expresses this idea of 'ultimate' in a negative way, in that no absolute claim can be made of that which is infinite. Grace, for example, is not limited to any form, whether it be church, sacrament or book. The value of these things in religion is that they point *beyond themselves* Even the concept of 'God' is finite 'God' alone is free from these relativising factors.

All that which is of finite nature, whether it be church, doctrine or Bible, must be open to criticism Tillich speaks of this criterion as *the Protestant principle*. This principle is central to his theology. What does it mean ? It means that Protestantism itself should be questioned. Therefore, "the need for a profound transformation of religious and cultural Protestantism is indicated. .. The end of the Protestant era is . not the return to early Christianity, nor is it the step to a new form of secularism It is something beyond all these forms, a new form of Christianity, to be expected and prepared for, but not yet to be named."[4]

Thirdly, another concern of Tillich is that of *mediation*. In his autobiographical essay, *On the Boundary*, he stresses this point with a force of urgency His mediational task consists in being a link between theology and philosophy, between culture and religion, and so on.[5] Tillich is against compartmentalisation His concern, therefore, is in bridging the gap between different aspects of life so as to be able to see life as a whole Fragmentation is responsible for making the

2 Paul TILLICH, *Systematic Theology* (London, 1953), Vol. I, p. 70. Hereafter as *S T*.
3 Paul TILLICH, *The Courage to Be* (London, 1952), pp. 37-59.
4. Paul TILLICH, *Protestant Era* (Chicago, 1957), p. xviii
5 Paul TILLICH, *Interpretation of History*, Part I (New York, 1936).

horizons of life narrow, it freezes man's outlook Specialisation has created a dark abyss in man's soul Compartmentalisation makes man to see all separate things as self-contained wholes

Finally, we may here make a brief mention of the three sets of insights which Tillich has received from thinkers whose influence on his thought is clear Tillich owes much to the psychology of Jung as far as the function of symbols in religion is concerned Another allied influence is that exercised on Tillich's idea of religious experience mainly by Schleiermacher As far as the conceptual scheme of Tillich's thought is concerned, he has derived it from Heidegger His debt to Heidegger consists in the idea that the language about 'Being' or 'God' has to transcend the conceptual framework It is in this context that we have to understand Tillich's unconcern towards epistemological problems

When we put these four related themes together, we understand why there are some who admire Tillich for his depth and width of thought, whereas others brand him as the enemy of the gospel T M Greene speaks of Tillich as "the most enlightening and therapeutic theologian of our time" Kenneth Hamilton, on the other hand, writes "The one thing that Tillich never means by 'Christian theology' is an authoritative message to be accepted "[6] The problem with Tillich is What is the limit imposed on the theological horizon lest theology should cease to be Christian ? Tillich, of course, is aware of this problem, and he tries to avoid the danger How far he succeeded in his mission is quite different from his basic intentions

Apologetics

We have already made mention of Tillich s apologetics, as explained by him in his *Sytematic Theology* Now our main task should be to look at some of the difficulties which his apologetic method raises Tillich at the outset accepts the fact that the form and content of his answers is directly dependent on the selection of his questions[7] This question-answer relationship is called by him interdependence Many theologians have questioned Tillich's method They point out that his answers are restricted by the selection of his questions, and therefore we get only half truths Philosophers, on the other hand, have criticised Tillich on the ground that the so-called advance knowledge of the answers is responsible in framing one-sided questions

6 K HAMILTON *The System and the Gospel* (London 1963) p 21
7 Cf *S T* Vol I, p 68

Anticipating such criticism, Tillich maintains that the content of his answers "cannot be derived from the questions, that is, from an analysis of human existence. They are 'spoken' *to* human existence from beyond it. Otherwise they would not be answers" [8] However, it must be admitted that Tillich's method of correlation is responsible for shaping the content of his answers.[9]

As far as the criticism of philosophers is concerned, the problem is serious. At the time when Tillich started his work on the *Systematic Theology*, he thought that the concern of a philosopher is with such problems as those Heidegger had undertaken in his *Being and Time*. Most Anglo-American philosophers show very little concern for metaphysics or ontology, whereas for Tillich they are the basis of any genuine philosophy Tillich thinks of a philosopher as a man who has "a vision of the universe and of man's predicament within it".

It is not the philosopher alone who is asked by Tillich to have an intellectual openness, but the theologian too. "Every theologian", contends Tillich, "is committed *and* alienated; he is always in faith *and* doubt; he is inside *and* outside the theological circle "[10] Tillich never wavered as far as his theological integrity was concerned, and we see this when he entered German politics and in his repudiation of Hitlerism. But the question arises: How can a theologian live both 'in faith *and* doubt'? Doubt, indeed, can play a positive role in the process of theologising as a stimulus for self-criticism As far as standing outside of the theological circle is concerned, every theologian does this when he looks sympathetically at a hypothesis But Tillich means much more than this. For him, a theologian must really stand outside the theological circle. This can be done only if we exchange the traditional concept of faith as trust or commitment for Tillich's idea of faith as 'ultimate concern' Tillich's idea of faith is relative, and in one place he writes about commitment to Christ "The word has to me a very bad sound I do not like it... We cannot commit ourselves to anything absolutely "[11]

Tillich's idea of faith as 'ultimate concern' raises many problems in the light of the biblical kerygma.[12] If a Christian, for example, retraces from his commitment, then the death and resurrection of Jesus will no longer mean to him the same thing as it meant at the time of his commitment. When Paul speaks of the death and resur-

8. Ibid, p 72
9 Paul TILLICH, *Dynamics of Faith* (London, 1957), p 92.
10. *S.T.*, Vol I, p 13
11. D. M BROWN (ed), *Ultimate Concern — Tillich in Dialogue* (London, 1965), p 195
12 Cf *S T*, Vol I, p 40

rection of Jesus, it has a different kind of meaning for a Christian and a non-believer. What then does Tillich mean by the ultimate concern which he substitutes for faith as commitment ?

Ultimate Concern

Tillich's idea of 'ultimate concern' must be seen from two perspectives, that is, from his notion of God and of apologetics We introduced the subject by taking into consideration Tillich's apologetic viewpoint. An atheist, according to Tillich, sometimes thinks that he does not believe in God, whereas in fact his rejection of God may simply be that of a child's picture or a theologian's concept. The atheist thinks that, by rejecting God, he has settled the problem of God forever, when in fact he has only rejected a particular attitude or picture of God Thus Tillich asks the inquirer to start his search anew for the Divine, he must realise that the Divine transcends every particular concept of 'god' In other words, the Divine is beyond the conceptual framework "For a time we may be able to hurl him out of our consciousness to argue convincingly for his non-existence ... But ultimately we know that it is not he whom we reject and forget, but that it is rather some distorted picture of him"[13] It is in this context that Tillich makes an attempt to re-arrange some distorted traditional symbols of God We can avoid the confusion of identifying 'god' with 'God' only if we use such a set of symbols which are non-absolutes

This very argument can equally be applied to the believer, in that as the unbeliever rejects a mere symbol or concept of God, so the believer may easily accept the mere symbol in place of God In accepting the symbol, he may put it in the place of God If the symbol is agreable to him, then his predicament is more serious It is here that the real danger for a believer lies. Therefore, "A god whom we can easily bear, a god whom we do not have to hide, a god whom we do not hate in moments .is not God at all."[14]

It is not Tillich alone who has raised this problem. But the solution which he has offered has led him to define the task of theology in radical terms It is not doctrine or religion which give a solution to this problem Man can easily be enchanted by some doctrine, and therefore led astray from the main problem In Tillich's view, it is man's attitude towards what he believes which matters. If man's attitude is characterised by 'ultimate concern', then he can avoid the

13 Paul TILLICH, *The Shaking of the Foundations* (London, 1962), p. 49.
14 Ibid, p 50

danger of idolatry. It matters little, for him, what the content of a man's beliefs may be. What is of importance is the attitude of the man; if his attitude is that of 'ultimate concern', then the contents of beliefs are valid symbols, which point him to the 'God' beyond 'god'.

Tillich's use of the term 'ultimate concern' is technical. He sometimes uses it as a synonym for faith. "Faith", he writes, "is the state of being ultimately concerned; the dynamics of faith are the dynamics of man's ultimate concern."[15] In other places Tillich interprets it as referring to a human attitude of faith and as a divine object of faith.

Critics have pointed out that this ambiguous use of the term may be advantageous to Tillich, but certainly harmful to others. If one wants to understand the meaning of the term, it is necessary to examine Tillich's notion of the holy Tillich's idea of the holy, like that of Rudolf Otto and Schleiermacher, is directly derived from the description of human feelings and experiences. Feelings, as Otto would maintain, point beyond themselves, and Tillich agrees with this. It is on this point that Tillich particularly defends Schleiermacher According to him, Scheiermacher's idea of 'feeling' did not merely refer to human feeling Rather 'feeling' always pointed to God; it was a feeling *of* the ultimate Tillich maintains that this ambiguity cannot be avoided.

This description of 'feeling' raises many problems. How are we to distinguish a right idea of God from a wrong one ? We are not in a position to make a correct distinction between right notions of God and wrong ones, because we do not possess the theological yardstick in terms of rational cognitive content If we are to believe Tillich, God may be said to be that which is of ultimate concern. In other words, God is that which gives us the feeling or experience of the holy "'God' is the name for that which concerns man ultimately. This does not mean that first there is a being called God and then the demand that men should be ultimately concerned about him. It means that whatever concerns a man ultimately becomes good for him."[16]

An object or symbol has value only in so far as it points beyond itself Once it ceases to point beyond itself, it loses its significance as an ultimate concern. It is for this reason that Tillich will never identify his idea of ultimate concern with any doctrine. His idea of ultimate concern is flexible Therefore, "Protestant theology protests in the name of the protestant principle against the identification of our ultimate concern with any creation of the church, including the

15 *Dynamics of Faith*, p. 1
16 *S T*, Vol I, p. 234.

biblical writings"[17] His suggestion is that of "two formal criteria of every theology" Firstly, "*the object of theology is what concerns us ultimately Only those propositions are theological which deal with their object in so far as it can become a matter of ultimate concern for us*"[18] His other criterion of ultimate concern is related to 'being' or 'non-being' "*Our ultimate concern is that which determines our being or non-being Only these statements are theological which deal with their object in so far as it can become a matter of being or non-being for us*"[19] In Tillich's scheme 'being' and 'non-being' are assigned the same function which is assigned to the idea of 'ultimate concern' Sometimes Tillich interprets 'being' as that which overcomes the feeling of anxiety, whereas 'non-being' is spoken of as that which makes a man feel that his existence is under threat At the same time 'being' and 'non-being' are also referred to as realities which transcend man, and which are responsible for giving birth to such feelings

Ultimate concern is not something whose range is restricted It may represent anything which seizes man in such a manner that all his energies are drawn towards one concern or goal However, in practical terms Tillich thinks that an object of ultimate concern must fulfil two conditions its character must be such that man at any given time must be ready for sacrifice, if the demand is made, and it must go beyond itself It is for this latter condition that Tillich turns to Christianity

Christian Faith

Tillich's definition of theology in terms of form rather than of content raises the following problem How is it possible to speak of Christian faith is distinctive and unique ? Following in the footsteps of Schleiermacher, he remarks "Liberal theology is right in denying that one religion can claim finality, or even superiority"[20] He even questions the concern for conversion Drawing the conclusions of his thesis, he writes "Christianity as Christianity is neither final nor universal But that to which it witnesses is final and universal"[21]

Although Tillich looks at Christian faith in relative terms, basically he writes as a Christian thinker He thinks that "Christian theology has a foundation which infinitely transcends the foundation of everything in the history of religion which could be called

17 Ibid, p 42
18 Ibid, p 15
19 Ibid, p 17
20 Ibid p 150
21 Ibid

'theology'."[22] What is the foundation ? It is the appearance of Jesus Christ.[23] The cross, according to Tillich, is that unsurpassable symbol which expresses the meaning of ultimate concern in its totality. The death of Jesus on the cross, and his whole life as a pointer towards the cross, transcend the finitude of Jesus of Nazereth by going beyond him. Thus "Christ is Christ only because he did not insist on his equality with God, but renounced it .. Christian theology can affirm the finality of revelation in Jesus as the Christ only on this basis."[24]

What does all this mean ? It means that Christianity is Christianity only in so far as it renounces its uniqueness. As Christ renounced his divinity, so Christianity must give up its uniqueness. Tillich is aware of the fact that this involves tension He speaks of it as "the tension between Christianity as a religion and Christianity as the negation of religion".[25] He thinks that this tension is equivalent to the paradox of the cross. The cross as paradox means that man accepts his finitude, and also accepts the ultimacy of God [26]

Tillich believes that his interpretation of Christianity is supported by the doctrine of justification by grace and through faith [27] He speaks of it as "the article by which Protestantism stands or falls" and as "the principle which permeates every single assertion of the theological system" [28] He interprets this doctrine to mean that acceptance of a creed does not benefit man in the sight of God Moreover, it can lead to false religious claims God "cannot be reached by intellectual work, as he cannot be by moral work" [29] What is of importance is that "man must accept that he is accepted, he must accept acceptance" [30]

The reader must have noted the unsatisfactory nature of Tillich's thesis He is following his teacher, Martin Kahler, who maintained that justifying faith has no need to depend on historical or theological knowledge To say that an intellectual element turns justifying faith into a work is to stretch the argument unnecessarily When we say that faith contains an element of cognitive content, we are saying what is involved in faith If faith is non-cognitive, then faith in Jesus Christ as Lord and Saviour is meaningless

22 Ibid, p 21
23 Paul Tillich, *Christianity and the Encounter of World Relions* (Columbia, 1964), p 79
24 *S T.*, Vol I, p 149
25. *Christianity and the Encounter of World Religions*, p 81.
26 *S T*, Vol I, p 147
27 *S T*, Vol II, pp 204-207.
28 *S T*, Vol III, p. 238
29 Ibid., p 242
30 *S T*, Vol II, p. 206.

According to Tillich, nothing can be said about God We can only speak of God as 'ultimate' and say that he is 'being itself' "Nothing else can be said about God as God which is not symbolic "[31] By adopting this scheme, Tillich maintains the transcendence of God God as transcendent being cannot be spoken of in the same terms as his creatures

> The being of God cannot be understood as the existence of a being alongside others or above others If God is *a being*, he is subject to the categories of finitude especially to space and substance Even if he is called 'the highest being in the sense of the 'most perfect' and the 'most powerful' being, this situation is not changed When applied to God superlatives become diminutives They place him on the level of other beings while elevating him above all of them [32]

The reason why Tillich rejects the 'supernaturalist view' of God is now clear In his view the orthodox maintain that God created the universe at a particular time, and that since its creation it has been governed by him according to a set of laws [33] Such an argument, according to Tillich, "transforms the infinity of God into a finiteness which is merely an extension of categories of finitude" [34] If he rejects supernaturalism, he does not accept pantheism or naturalism either For, if we identify God with the universe, then the infinite distance between the two is removed

Theologians with a philosophical bent of mind know that, if God's transcendence is to be maintained, we cannot think of God as an object among other objects We also cannot think of him as a being totally outside of the universe, and therefore unrelated to it Tillich recognizes the usefulness of the traditional arguments for the existence of God However, he thinks that to make God an object of thought is to reduce him to the level of objects He remarks

> In the cognitive realm everything towards which the cognitive act is directed is considered an object, be it God or a stone The danger of logical objectification is that it never is merely logical If God is brought into the subject-object structure of being he ceases to be the ground of being, and becomes one being among others He ceases to be the God who is really God [35]

Tillich, of course, is interpreting the problem of God in terms of Heidegger Heidegger's atheism does not stem from his theological concern, rather it stems from the philosophical question about 'con-

31 *S T*, Vol I p 265
32 *S T*, Vol I p 261
33 *S T*, Vol II, p 6
34 Ibid
35 *S T* Vol I p 191

ceptuality' (*Begrifflichkeit*) For this reason Tillich writes "To argue that God exists is only to deny him"[36] God is known to us not through conceptual thought, but through the ultimate concern It is from this premise that Tillich derives his thesis that language about God is not a cognitive discourse, but that of religious symbols.

Religious Symbols

Tillich does not speak of religious language in terms of models or analogical discourse He conceives it as characterised by symbols If we take religious language as an analogical discourse, then, the cognitive element being involved in it, we are talking of God in terms of concepts But Tillich rejects the conceptual framework on the ground that God is no more God when we talk of him in terms of concepts On the contrary symbols for him do not create this problem, because they "are a representation of that which is unconditionally *beyond the conceptual sphere* Religious symbols represent the transcendent They do not make God a part of the empirical world [37] Another reason why Tillich accepts the symbolistic approach to religious language is the influence of Jung According to Jung, the man of the contemporary world has been suffering from a dearth of symbols This dearth of symbols is partly responsible for the sickness created in modern consciousness Symbols play a vital role in the interplay between the conscious and the unconscious aspects of the mind Keeping the suggestions of Jung in mind, Tillich maintains that a sacrament is more powerful than a mere word, in that the former "grasps our unconscious as well as our conscious being It grasps the creative ground of our being [38] God, who is the ground of our being, must reach the unconscious as a symbol It is in this context that we can appreciate Tillich s assertion "The centre of my theological doctrine of knowledge is the concept of symbol"[39]

When explaining the nature of symbol, Tillich gives five or six characteristics of it In the first place, a symbol, by representing something other than itself, points beyond itself Secondly, a symbol differs from conventional signs in that it participates *in that* which it represents He explains this idea by using the analogy of a flag As a flag participates in the sovereignty of a nation, so a symbol participates in that which it represents Thirdly, the symbol opens up the

36 Ibid p 227
37 Ibid
38 Paul TILLICH The Religious Symbols in S HOOK (ed) *Religious Experience and Truth* (Edinburgh 1961) p 303
39 Paul TILLICH Reply to Interpretation and Criticism in C W KEGLEY and R W BRETALL (eds) *The Theology of Paul Tillich* (New York 1964), p 333

"levels of reality which otherwise are hidden and cannot be grasped in any other way"[40]

We must now examine the full implications of this thesis In order to illustrate his points, Tillich makes use of art Alluding to a landscape painted by Rubens, he remarks "What this mediates to you cannot be expressed in any other way than through the painting itself"[41] But what about a person who has no aesthetic feeling ? This question is answered by explaining the fourth characteristic of a symbol As we have already said, a symbol goes into the depths of the unconscious If a person, whom we consider aesthetically dead, is penetrated by a right symbol, then the symbols create that capacity which it demands Hence "Every symbol is two-edged It opens up reality, and it opens the soul"[42] Therefore, "every symbol has a special function which is just *it*, and cannot be replaced by more or less adequate symbols"[43] Thus symbols can both be destructive and creative They have the capacity of healing human life, but they also possess the power of destroying it

Birth and decay are the final characteristics of a symbol Here Tillich makes much use of modern psychology Symbols "grow out of the individual or collective unconscious of our being Like living beings, they grow and die"[44] This equally applies to religious symbols If a religious symbol does not serve its function, then it is of no use Therefore, whenever there is a change in our relationship with God, we have to search for new religious symbols

We may now deal with the problems which Tillich's view of symbols raises We do not deny that symbols play a vital role as a linguistic medium, but for Tillich his understanding of symbols is the basis of his theology Here are some of the main problems raised

According to Tillich, religious symbols do not give us "information about what God once upon a time did or will do sometime in the future"[45] In other words, symbols are not concerned with giving us information on historical events Tillich thinks that symbols are free from "empirical criticism"[46] His ambiguity expresses itself in his approach to history, and particularly to Christianity as an historical event His theology of Christ as the New Being may presuppose incarnation, but, like Schweitzer, he is not certain about the historicity of

40 Paul TILLICH *Theology of Culture*, p 56
41 Ibid p 57
42 Ibid
43 Ibid, pp 57 58
44 *Dynamics of Faith*, p 43
45 Ibid, p 47
46 *Theology of Culture*, p 65

Jesus He tells us that "Christian faith may guarantee a personal life in which the New Being has conquered the old, it does not guarantee his name to be Jesus of Nazareth "[47] It is, therefore, not possible for us to use symbols as cognitive assertions about God in the person of Jesus Christ His interpretation of symbols may support his thesis, but it certainly does not help those who follow an orthodox line, in that a linguistic vacuum has been created The fundamental stand of Christian faith is to proclaim the acts of God in history through his Son But Tillich s approach negates this very basis of Christian faith

Tillich's view of symbols as not communicating historical events has to be seen in the context of his attitude towards conceptualisation Tillich believes that to talk of God in concepts is to reduce God to the level of objects But then the question is Is there any type of language in which conceptualisation is absent ?

We know that the fundamental axiom of general linguistics is that language has meaning in so far as it keeps the game of convention going It is a mistake to say that between language and reality there is a natural correspondence Such a thing does not exist It is on the basis of convention that we are able to explain such changes as polysemy, homonymy, and the fact that in each language there are different words for the same referent But what is Tillich s approach towards religious language ? He bypasses the conceptualisation of religious language by saying that symbols 'participate' in that which they represent He believes that signs have meaning only in so far as they depend on convention, whereas symbols somehow are directly related with reality

While discussing Tillich's idea of symbols, Vincent Thomas takes the example of unicorn tapestries, he writes that a tapestry may "symbolise a delicate and graceful animal with one horn But it is *in no way connected to* such an animal, for there is not, and never was, such an animal A unicorn that is 'in the picture' cannot participate in the unicorn 'outside the picture' that it points to, for there is no unicorn outside the picture All symbols 'point beyond themselves', but the object pointed to may not exist "[48]

As far as the conceptualisation of language is concerned, there is no possibility of communication if language is bereft of semantic opposites or contrasts It means that a particular word refers to a particular object and not to any other object In the same manner,

47 *S T* Vol II, p 113
48 V THOMAS "Darkness on Light" in S HOOK (ed), op cit, p 81

a sentence is distinguished from an another sentence, because *this* sentence refers to the matter of *this* sentence rather than to the matter of *that* sentence This does not mean that we are upholding the propositional view of language What we are saying is that it is necessary to recognise this basic premise of linguistics and linguistic philosophy There is no possibility of meaning without difference of meaning It is in this context that Tillich allows one non-symbolic statement about God, without which religious language would be dissolved "in a relativism" [49] This non-symbolic statement is "God is being-itself Nothing else can be said about God as God which is not symbolic [50]

Does this non-symbolic statement involve some contrasting factors? Tillich never intended it to be a descriptive assertion about God Had he done so, then his whole scheme would have fallen to pieces His use of terms like 'being or 'non-being' leads him in fact to the idea of ultimate concern

If we speak of God in terms of symbols and abandon the use of concepts, we cannot maintain that God is *this* rather than *that* Another linguistic fault of Tillich is his neglect of the speech-act or sentence We know that the basic unit of meaning is not the word, but the speech-act or sentence Terms like 'king or 'the new being' say nothing to us unless used in the context of other words In what kind of context do Tillich s symbols function ?

The other problem which Tillich s theology envisages is his effort to relate God, as the ground of our being, to the unconscious However, it must be kept in mind that Tillich's God is quite different from the God of orthodox theology His God turns out to be nothing but the yearnings of the unconscious These yearnings may give us a sense of the holy, and it is on the model of these yearnings that Tillich fashions his God As Bevan tells us, symbols cannot possibly give us the certainty of their truth Those who, for example, suffer from mental illness may turn anything into a symbol They may see "things around them charged with a meaning which is sinister and terrifying As they look at a table or a door, they are horribly afraid [51] But these symbols have no basis in reality The unconscious has another aspect and that is its lawlessness It would be in the words of E N Ducker, a "diabolical mockery" to tell

49 Paul Tillich The Meaning and Justification of Religious Symbols in S Hook, Ibid p [illegible]
50 S T Vol I p 265
51 E Bevan *Symbolism and Belief* (London, 1963), p 244.

people to seek God as the ground of being.[51] If we keep in mind the biblical injunction about the heart's deceitfulness, then Tillich's concern about conceptualisation as a process of distortion of God loses its meaning in the context of distortions involved in symbols and ultimate concern.

Conclusion

From what we have so far discussed, it is clear that Tillich's idea of ultimate concern and his language about 'being' has not been able to fill the gap which the removal of traditional theological norms has created. His claim that his method has provided a theological norm cannot be substantiated. It is difficult to distinguish Tillich's God from mere human aspirations. God, according to him, is *that* which "concerns man ultimately" While some agree with this position, others do not Therefore, Tillich's approach cannot claim to be universal as he intended it to be The main value that Tillich's theology has for us consists in making us aware that, if confessional norms are removed, we have to face the dead-end of the street

52 E N DUCKER, *Psychotherapy — A Christian Approach* (London, 1964), p 112

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whites are willing to recognize what is essential for oppressed blacks to do in order to secure liberation, and whether they are aiding that process in their communities

Concretely for us here in India, it would also call for a parallel reflection on the dynamics of caste Does it also imply turning a group of people into a proletariat ? What are the religious legitimatizations of this reality, even within the Catholic Church that maintains distinct places for upper and lower castes in churches, that surfaces disputes and tensions in the appointments of ecclesiastical or religious authority ? What are the social, economic and political myths generated to maintain the status quo, to rationalize a colonial white liberal b as in educational content, and to restrict opportunities for education thereby perpetuating ignorance and subjugation ? What are the factors in the socialization process which continue to generate a negative national self-concept in a country that sparked-off the decolonization era ? Or which build a positive national self-concept of the glories of our past religious and cultural heritage without integrating it into the challenges of the contemporary socio-economic reality ?

The Incredible Horror of Apartheid

Sr Gladys D'Souza, R S C J

THIS, the International year of Anti-Apartheid turns our thoughts to South Africa! White South Africa, Black South Africa! Wealth and poverty! Spectacular development, incredible underdevelopment! These are two sides of the same coin — two integrated dimensions of the same reality Throbbing simultaneously One producing the other One being produced by the other Bountifully endowed with natural resources, South Africa annually achieves the highest GNP on the African continent Its GNP currently exceeds $ 35,000 million (U S) but the p c income, held under scrutiny, reveals a grossly unfair sharing of the country's output Per capita income for whites is thrice the per capita GNP for the entire population which is approximately $ 1,400 p c income for Africans is just one sixth ![1] The human condition of the African is so bizarre that it is beyond the experience of the unknowing outsider

Apartheid, the policy of 'separate development' has been diagnosed as a "social malignancy rooted in the obsession of a minority to retain the luxury of privilege through the brutal exercise of force" [2] The white minority the author and guardian of apartheid, is a mere 18% of the total population in South Africa and an even smaller fraction of 4% in Rhodesia Yet it has assumed total control over the whole country How does the obsession operate? Through many a dynamic Let us review a few, trying all the while to touch the human aspects of pain and deprivation

Land and Labour Policy

The country has been carved into 'black' and 'white' areas The Native Land Act No 27 of 1913 and the Native Trust and Land Act No 18 of 1936 have apportioned to the white minority 83 6% of the

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1 J R Friedman *Basic Facts on the Republic of South Africa and the Policy of Apartheid* p 1

2 D Ellis, and J R Friedman, "The Depressed State of the African Population under Apartheid in the Republic of South Africa", *Notes and Documents*, n 24, December 1976 (U N Centre against Apartheid, New York)

land. No land was allocated to the coloured nor the Asian The legal deeds have been unequitable, unilateral. This is not all. White decisions for African development have used legal force to further carve the 13.7% of the African allotment into nine 'National Units' on Bantustans, and to label areas as coloured, Asian, Bantu and White (Group Areas Act No. 36 of 1950 as amended in 1966)[3] This latter Act has created the phenomenon of 'black spots' which are whitened by mass relocations of the blacks. Sophia town where Africans once owned freehold rights, was demolished. How could such rights, symbols of permanency, be entertained alongside the concept of urban Africans as being temporary sojourners? Resistance to removal was tamed with troops, armoured trucks, dogs, bulldozers. (Echoes of Janata Colony ? !) Symbolically, on the ruins of Sophia town sprang an exclusive white modern suburb, Triomf — an Afrikaan word for Triumph !

The residential rights are restricted by several laws and regulations Africans in the urban areas must live in "Bantu" townships, in giant single sex hostels rented to them by the local authorities Considered 'temporary' residents, they are permitted to remain only as long as their labour is required by whites Once 'surplus' or unemployed, disabled, they are immediately removed to the homelands Citizenship of the homelands has been imposed on all Even those Africans born and bred in cities where they have lived for generations must move There is no exception; every African is allocated citizenship of one of the eight Bantu National units on the basis of language, family relationship, any cultural or racial affinities Between 1960 and 1970 about 2 million people have been resettled under this scheme The resultant disorientation from such traumatic uprooting is an immeasurable social cost of this separate development

Pass laws control all movement from white to black areas or within black areas The law is enforced by constant police raids for illegal natives. The domicile stamp certifies the residential location, the labour registration stamp permits residence in a given urban area during employment, the monthly signature of the employer testifies continued employment Failure to produce the pass or to meet with any of the above requirements means on-the-spot arrest as an "illegal native" There are on an average 2000 a day and computers are now being introduced to facilitate the efficient enforcement of pass laws. The pass book is so repulsive a symbol of their complete degradation, their lack of any protected rights, that the Africans refer to it as the

3 *Apartheid Quiz* (International Defence and Aid Fund, 1976), pp 1 and 10.

'stinker'. The impact on family life is most serious. In 'Soweto' alone there are thousands of one-parent families — spouses are separated by the influx control laws. The rigours of apartheid laws have so disrupted normal life that the dignity of marriage has lost its deeper meaning among the youth.

The land policy complements and serves the labour policy. The white settlers' first requirement was land for cultivation; their next, labour to do this. Labour was also needed in the mines and in the mushrooming industries The expropriation of land from the African peasantry was a logical solution to the white need for land and labour. As more and more land was grabbed, African population density on remaining lands increased, lowering the productivity of the soil which in turn created a pool of cheap migrant labour A hut tax of £ 1 per annum was levied on every African male, thus forcing him into 2 alternatives to work for white employers or to sell his produce within the cash section Difficulties in marketing African produce left the African with no real alternative Further, laws restricted his job possibilities as no skilled jobs are open to Africans Compromises of substantial increments to whites have made possible the process of job fragmentation whereby skilled jobs have been split. This has helped employers as a large force of semi-skilled workers has been created with pay scales lower than skilled jobs Take the case of the automatic machine winders who now do the job, once paid 44 cents an hour, for a mere 11 cents an hour ![4]

Unjust Law and Violence

Apartheid is a grotesque refusal to recognise the personhood of the Africans Consider these laws [5]

Section 1, 13

An African boy, aged 16, who has left school and lives at home with and is maintained by his parents but does not work may, at any time, be arrested without warrant by a policeman who "has reason to believe that he is an idle person"

Section 4, 65

An African may not, even as a personal favour and without receiving payment, repair a defective electrical fitting in the living quarters of a friend who resides on his employer's premises as the job is classified as "skilled" If he does, he is guilty of a criminal offence punishable by a fine upto R 200 or imprisonment for one year, or both

4 *New Internationalist*, n 36, 1976.

5 *Apartheid in Practice* (United Nations, Office of Public Information, New York, 1976)

Section 5, 116

Marriages between whites and coloured persons, Asians or Africans, are prohibited. If a marriage officer performs a marriage ceremony between a white man and a coloured woman, for example, the latter having falsely represented that she is white, the marriage is void and of no effect.

The experience of Joyce Sikakane, described in her book, *A Window on Soweto,*[6] may well be shared here. Joyce and Kenneth, a Scot, fell in love ! Inter-racial love is legally prohibited. When they were once out driving, they found themselves being chased by a carload of whites. Joyce, who was sitting in front with Ken, was brutally beaten, pulled out of the car, pushed into the rear seat ! Joyce and Ken were only married when they left South Africa; the marriage becomes null and void on his return to the country ! If the partners of an inter-racial marriage continue to live together, they can be prosecuted under the Immorality Act !

The ruthlessness and violence of the police and the armed forces is as nauseating as it is thought-provoking. It is here that you see naked physical force at its worst. 50 Africans were shot to death in the first 6 months of 1974 — an extremely high social cost for the maintenance of law and order ! In the Soweto uprising defenceless children who retaliated with stones were stilled forever with bullets. South Africa is in a perpetual state of emergency The salient features of laws, security and penal, which the S A. Government has used to preserve its rule, are internationally notorious: indefinite detention without trial, the banning of opposition political parties, the reversal of the onus of proof — it is the accused who must prove himself innocent —, the introduction of the death penalty for a wide range of offences, some clearly political, the use of catch-all phrases — someone whose acts "embarrass the Government", can be found guilty of "terrorism". I recall a thought-provoking verse of Sri Lanka.

> The laws are made by the rich,
> who make them,
> not to convict themselves,
> but to oppress the poor.
> If the poor made the laws,
> it would be a different story

The land, labour, security and penal policies have helped the white man reap rich dividends for himself. South Africa is the paradise of foreign investors who find here the highest returns to investments. They ranged between 17%-21% in the sixties. No wonder the high

6 Joyce SIKAKANE, *A Window on Soweto* (International Defence and Aid Fund, London, 1977).

average net inflow of foreign investment rose to £ 447 million in 1971 Britain, U.S.A., France and Japan are key supporters of apartheid violence, being South Africa's main trading partners. According to South African figures, Japanese exports to South Africa increased by 74% between 1968-1974 Japan today is the largest importer of South African goods, having increased its imports by 2,426% between 1968-1974 [7]

Foreign investment supports and profits from apartheid It is the cheap labour costs that yield the high dividends of 12% after tax There has been little evidence of industrial and economic growth emancipating the Africans or leading to a relaxation of apartheid On the contrary human rights have been increasingly ignored They receive no share in growing profits in industry Whites who form only 18% of the population take home 72% of the national income In 1973 the Johannesburg Chamber of Commerce estimated that an African family of five in Soweto needed at least R 81 58 (R 978 76 per annum) to maintain a bare minimum standard of living However, it was reported in "Survey of Race Relation', 1974, that the monthly household income for Africans was R 55 (R 660 per annum) in 1973 ![8]

Racial Superiority

Alongside such calculated violence to blacks, is another process more subtle but not less violent in its effects It is a bloodless slow but effective process by which the white believes in his own superiority and needs while simultaneously convincing himself of the African s inferiority In order to maintain the status quo it is necessary for whites to believe that they just happen to be in a superior position or in some mysterious way are placed in a position of leadership over the blacks by nature by virtue of their superior culture, or by God There is a divine mission to be fulfilled a responsibility to be assured towards the black and a commitment to be honoured in the propoga tion of Western Christian civilization It is a farewell to innocence for whites or for priveleged people for the matter In order to main tain this status quo it is necessary for whites to believe and to keep on believing that they are innocent

And how does the innocence function in the black, for function it must if he is to accept the supremacy and the discriminating decisions

7 Japan s Contribution to Apartheid in *Scheba* Vol 12 (1978), p 48
8 *A Survey of Race Relations in South Africa* 1974 (Johannesburg S African Institute of Race Relations 1975) p 232

of white power? When the down-trodden face issues of powerlessness, weakness, helplessness,

> this innocence leads to a utopianism — either an idealisation of the present (bad) situation, or an escapism into a 'better' world other than the present one. This pseudo-innocence cannot come to terms with the destructiveness in oneself or in others — hence it turns self-destructive. It blinds, paralyzes, .. effectively blocks off all awareness and, therefore, the sense of responsibility necessary to confront the other as a human being This leads to an inability to repent which in its turn makes genuine reconciliation impossible This describes the whole new reality of race relations and class relations in the world and its consequences for Christian community. Pastor Zephania Kameeta has summed up the feeling of blacks very succintly in an open letter on his release from prison: 'In this country, you can be a Christian ten thousand times over; but if you are not white, you are treated like a dog.'

Apartheid in Religious Instruction

It is as thought-provoking as it is terrifying to see the use of religion and religious interpretation made by perverted men of powe. to legitimate the social reality in order to safeguard the luxury of privileges. Both Gayraud and Major Jones mention the so-called slave catechisms used in religious instruction of blacks. I quote an example.[9]

> Q Who gave you a master and a mistress?
>
> A God gave them to me.
>
> Q What did God make you for?
>
> A To make crop
>
> Q What is the meaning of Thou shall not commit adultery?
>
> A To serve our heavenly Father and our earthly master, obey our overseer and not steal anything

Prof. E P. Groenewald, a New Testament scholar of the Dutch Reformed Church, presented a study of the theological grounds for apartheid in 1947, a year before the Nationalist party came into power in South Africa These are his main conclusions:[10]

> 1 Scripture teaches the unity of mankind
>
> 2 The history of the tower of Babel (Gen 11) teaches us, however, that when people came together to "preserve the unity of mankind", it was God himself who, according to his sovereign will, created the "separateness" of people, establishing not only "separate peoples" (nations), but also separate geographical areas and boundaries for each
>
> 3 The event in Babel is underlined by Pentecost (Acts 2) and also in Acts 4, 17.

9. Wilmore GAYRAUD & Major JONES, *Christian Ethics for Black Theology* (Nashville, 1974), p. 150

10. A A BOESAK, *Farewell to Innocence* (Orbis, N York, 1977), pp. 34-35.

4. In a separate paragraph entitled, "It is God's will that separate peoples should maintain their separateness", Groenewald makes the identification of Israel and the Boere (Afrikaner) Nation. Quoting Deut 7, 2-4 he writes: "(Purity of blood) is as necessary for a nation to do the will of God as is holiness (separateness) for the individual if he wants to serve God wholeheartedly"

5. If a nation guards its separateness (and therefore its purity of blood), it will enjoy the blessings of God

6. Galatians 4 teaches us that the strong (the whites) have a responsibility to the weak (the blacks) In order to organize this relationship properly, two things are necessary One is "responsibility in love" of white toward black; the other is the exercise of authority and piety In other words, whites have their duty to exercise their love towards blacks — that is authority, because blacks are the subjugated (*onderworpe*) people Blacks, in turn, should honour and respect whites for doing that — that piety "It may be expected", writes Groenewald, "that the immature people shall subject itself to the authority placed over it"

There seems to be little change in theological orientation today As recently as 1974, the apartheid policy of the present government was given divine sanction at the General Synod of the white Dutch Reformed Church "Under certain circumstances and conditione the New Testament does leave room for organizing the co-existencs of different nations in one country through the policy of separate, development"[11]

It is significant that the Reformation, the Counter-Reformation, by-passed completely the black reality Neither the Roman Catholic Church nor the Protestant Churches endeavoured to make black reality part of the fundamental changes which had occured then Consider what Gollwitzer writes.

> Whether Rome won or Wittenberg or Geneva, whether it was to be justification through good works or by faith, whether the Decrees of Dordt or the Statements of the Remonstrants were to become official church doctrine; whether Cromwell or Charles I would be the Victor — for the red, yellow, and black people of the world this was all irrelevant This had no bearing on their situation Nothing of all this would stop the capitalistic revolution as the revolution of the white, Christian, Protestant peoples that would spread all over the world to open the era of slavery which even today (albeit not in the same form) is not yet ended[12]

. . .and in Education

There is yet another channel through which the African is fitted for his inferior position in society Dr Veeword was explicit "Our school system must not mislead the Bantu society in which he is not

11. Ibid, p 35
12. *Ecumenical Review*, January 1966, p 24.

allowed to graze."[13] That this perception of the white hold on Bantu 'pseudo-innocence' is intentional on the part of the white community is plainly evident in this remark of a white Rhodesian ."we should not allow a native to think that he is as good as the white man You would be spoiling him if you did that He should be brought up in the proper way" This was the thrust of Bantu education, which was so strongly resented It meant teaching the black his tribal identity History books taught that the white man "discovered" the 'savage' African and civilized him It projected their national heroes, Tshaka and Hintsa, as brutal murderers Such was the indoctrination that condemned African patriots who fought against the white invasion of the country One such book, which so distorted African history was written by Fowler-Smith Africans dubbed it "Foul and Smither"! It is also significant that much time was given to music practice for competition which fell outside the syllabus, because Africans were meant to be good at music !

Besides the bias in content, education itself is priced beyond the reach of the Africans While education is both free and compulsory for white children it is neither for African children While the State spends R 258 per year on each white pupil, only R 29 is spent on each African pupil Unlike parents of other racial groups, Africans must pay for their children's stationery and most textbooks in all but the lowest classes These expenses total to R 16 for primary classes, R 25-29 for lower primary classes, and R 32-37 for higher primary classes [14] In addition, some local authorities add a levy to African house rents to pay for lower primary schools in their areas Remember that the average monthly household income for Africans in 1974 was R 55 ! Is it surprising that the vast majority of the blacks do not become literate ? That only 31% of the total at school complete Std II ? It is, perhaps, fortunate that they are not exposed to a formal, systematic, formation of a negative self concept !

The pith of this racial reality is, therefore, not so much that the African is inferior, but that he must remain inferior J B Vorster plainly declared in Parliament (24-4 1968) "The fact of the matter is this we need them, because they work for us, but after all, we pay them for their work But the fact they work for us can never entitle them to claim political rights Not now, nor in the future under no circumstances can we grant them those political rights "[15]

13 L HAILEY, *An African Survey* (Oxford, 1957) p 772
14 *Apartheid Quiz* (International Defence and Aid Fund, 1976) p 43
15 A HEPPLE, *South Africa Workers Under Apartheid* (Christian Action Pv Ltd, 1969), p 16

Racial antagonism is essentially a political issue, a matter of class conflict, not a derivative of human idiosyncrasy or wickedness, but rather a function of a particular type of economic order by which black labour is kept easily exploitable A whole racial group is proletarianized, made into a working class

A Concern for India

The appeal, the challenge ! The horror that is the Bantustan is a reality that seems far remote to us here in India I was surprised to find several who were not familiar with apartheid This year, declared by the UN as the International Year of Anti-Apartheid, should at least create an awareness of the African situation It should make us aware of "the obsession of a minority (seeking) to retain the luxury of privileges, through the brutal exercise of power" or, in the words of the 1971 Synod of Bishops in Rome, of "a world that by its perversity contradicts the plan of the Creator"

As the ally of the oppressor is the mind of the oppressed, the task of freeing the mind from the grip of the oppressor is essential To break the racial subjugation to explode the myths generated by the dominant white, to remodel the consciousness that the black man has of himself this then is the Synod s call ' to awaken a critical sense towards society towards the way men live and the values they adopt, to awaken people s consciousness rather than to produce a carbon-copy man whom the present order wants "produced in its own image" Carbon-copy men ? Those who interiorise the myths generated to sustain the deep scandalous inequalities in the distribution of power, responsibility and material resources It will be a struggle at different levels recasting the symbols the beliefs and the emotional responsiveness of the people It will call for a searing honesty in scrutinizing and exposing the religious explanations legitimatizing the social reality — a new task for theology It will imply a consistent demythologization of the processes, both formal and informal, of socialization of the individual as well as the social collectivity A demythologization of white superiority a liberation of white living from its own idolatrous absurdities, a humanization of black living Then only can a new man be created within the new situation that has to take shape — a new black man and a new white man in a colour-free social reality

This "farewell to innocence ' will also involve a thorough re-assessment of white liberalism It can no longer be merely a question of whether whites are "willing' to do something for the blacks, but whether

Continued on p 369

Documents

STATEMENT AND RESOLUTIONS

of the National Convention of Christian Leaders on the Plight of Christians of Scheduled Caste Origin

(*15th to 19th June*, 1978)

Introduction

1 We, Bishops, Members of Parliament and State Legislatures, Leaders of Christians of Scheduled Caste Origin (CSCO) and other Christian Leaders representing various Churches and Christian organisations from all over India, having participated in the National Convention of Christian Leaders on the Plight of Christians of Scheduled Caste Origin (NCCL/P/CSCO), jointly organised by the Catholic Bishops' Conference of India (CBCI), the Catholic Union of India (CUI) and the National Christian Council of India (NCCI) at the National Biblical Catechetical and Liturgical Centre (NBCLC), Bangalore, from June 15-19, 1978, wish to share, with all the Churches, with all the people of India and with the Central and State governments, our experience of concern and resolve for social justice and liberation and uplift of the oppressed, with special reference to discrimination against Christians of Scheduled Caste Origin on the basis of religion

An Historic Convention

2 This Convention is indeed an historic one Though efforts have been made in the past, it is the very first National Convention of all Christian Leaders, drawn from almost all parts of our country, and from most of the churches of India, together with the associations of Christians of Scheduled Caste Origin at various levels and other Christian Associations, on the Plight of Christians of Scheduled Caste Origin This has been a national, ecumenical and united effort marked with intense fellowship and unity in the spirit of Christ, with one common goal of securing justice to the oppressed

An Awakening Experience

3 Sharing of experiences, prayerful study and reflection, and analysis of the Indian reality made us all deeply aware of, and sensitive to, the injustice that is built into the systems and structures of Indian Society

4. The perpetration of oppression and exploitation and the consequent marginalisation of the weaker sections of our people, particularly those of the Christians of Scheduled Caste Origin has caused deep concern and anguish in our hearts

The Four-Day Programme

5 The Convention unfolded itself in a four-day programme The first day was spent in analysing and interpreting the factors and forces at work in the social, economic and political structures of the Indian society A study and consolidated report of the last thirty years' struggle revealed the legal and political factors behind the Governments' objections and refusals to the previous representations

The expert legal opinion made available to the house on the relevant articles of the Constitution and the presence of and sharing by two members and secretary of the Minorities Commission gave clarity on several issues and much hope for the future The sharp theological reflection on the issue further enhanced our awareness and determination

PART I FOLLOW-UP ACTION

Justice in the Churches

6 Much time was devoted to discussing in groups the follow-up action to be undertaken by Christians and Church bodies so that justice may be rendered to CSCO both *within the Church* and outside

a) Removing all forms of segregation, encouraging children to make friends with children of CSCO, promoting social gatherings and community meals in the houses of CSCO, inter caste marriages, and inter-caste volunteering of God fathers were some of the suggestions

b) Adequate representation is to be given to CSCO in the parish councils and other church committees and reservation is to be made to them in Christian institutions for admissions and appointments, and in allocation of Church funds Efforts should be made to remove the sense of inferiority and helplessness caused by economic, social, educational and other backwardness More boys and girls from CSCO should be encouraged to join the seminaries and convents and more positions of responsibility given to them

Educating the Churches

7 For all this a process of educating Christians and mobilising leadership from CSCO is indispensable

a) Through posters, articles to magazines, newsletters, meetings and rallies, study circles and methods of non-formal education, circular letters, and religious instruction, Christians have to be made aware of

the injustice done to CSCO and to be involved in action. Animators and leaders preferably from CSCO have to be identified and trained for this purpose.

b) The need of taking sides with the poor and the oppressed must be brought home to the evangelical workers and the clergy. Removing social inequality and injustice and promoting understanding and brotherhood should be the frequent theme of prayer services and sermons. One day in a year could be celebrated as Sunday for social justice to CSCO Aids could be provided for meaningfully celebrating this Sunday.

c) Above all, ways and means should immediately be devised and steps taken for removal of any discrimination against CSCO within the Church so that the Church may show the way to the country in creating a casteless society and may have the moral courage to fight with the government for the rights of CSCO

United Front for Justice in Society

8 Our deliberations have convinced us more than ever that denial by the government of the benefits to those of Scheduled Caste Origin who have converted to Christianity and other religions of the Minority Communities is a clear case of discrimination and injustice perpetrated against them on the basis of religion and is therefore a flagrant violation of the Fundamental Rights guaranteed by the Constitution and the secular character of our Republic This, therefore, is not a communal issue It is a human problem and is directly connected with justice for all and for each section of the population The whole Church is called to rally round this common cause to launch a united front of action

9. The support of the general public, political leaders and other minority groups, is also to be solicited by informing them of this problem through mass media of communication and personal contacts.

10 Both at national and regional levels the case has to be effectively presented to the various forums available like the Minorities Commission by supplying concrete cases of discrimination, with facts and figures. Serious efforts should be made to collect such data.

11 Every form of massive representation to the Government through postcard, telegramme, memoranda campaigns, deputations of MPs, MLAs, MLCs, prominent political and religious leaders to the President of India and the Prime Minister should be resorted to at a national level

12. Direct action both at regional and national levels like processions and dharnas, strikes and closure of Christian institutions, picketing, fasting and hunger strike and boycott of elections may not be ruled out as a final resort.

PART II RESOLUTIONS

In order to effectively carry out the above recommendations,

13 (i) it is resolved that a *Follow-up Action Committee* be forthwith set-up with due representation being ensured to the CSCO in the Committee

(ii) that this Committee be responsible for the implementation of the resolutions and recommendations of the Convention

14 (i) that the sponsors of the Convention shall move their regional/State units to establish follow-up action committees at the regional/State levels at the earliest date

(ii) that the regional/State committees plan and hold a convention on a regional/State level within six months, that the national Follow-up Committee assist them in the matter

15 That a Social Justice Sunday be observed in every parish on a common day, highlighting the plight of CSCO, as part of a sustained programme of conscientization of all sections of people in this regard The Follow-up Action Committee will fix the Sunday and prepare the necessary materials and circulate them to the Churches

16 That the Follow-up Committee present a new type of memoranda to the President, the Prime Minister, the Union Home Minister, State Chief Ministers and to the Minorities Commission as early as possible, highlighting the discrimination and injustice against CSCO, and deal with the Central and State Governments in whatever ways necessary for the redressal of the grievances

17 That the Follow up Committee should contact all the MPs and enlist their support for any bill coming up before the Parliament for the amendment of para 3 of the President's Order to remove the discrimination on the basis of religion

18 (i) that the Follow-up Action Committee be authorised to take such steps as are necessary for the setting up of committees by the Churches for enquiring into the discrimination and ending injustice against CSCO in the Churches and in Society, that this be done within a period of six months

(ii) It is recommended that in the Church related institutions, an adequate quota of admissions and appointments be reserved for CSCO

(iii) that every effort be made by ecclesiastical heads to encourage vocations to the priesthood and religious life and other leadership from among the CSCO

19 That this convention wholeheartedly support the Constitution (Scheduled Castes) Orders (Amendment Bill, 1977) introduced in the Parliament by Mr G S Reddi on 1st October 1977

Conclusion

20 This Convention has deepened our concern for justice and our sense of mission for the liberation of the oppressed We realise

that our fidelity to Jesus Christ the liberator will be only in the measure in which we are instruments in bringing about a new order of society, based on the gospel values of justice, freedom and love.

21. This leaves us no other option but to start a more intensified struggle, however hard and prolonged it may be, for the eradication of discrimination against CSCO as the first step in the realisation of the larger objective of a just society. This struggle of ours is a patriotic service to our country for the preservation of its secular character and for promotion of the lofty ideals enshrined in our constitution. It is a struggle that we shall wage in collaboration with all men of good will, irrespective of caste and creed.

2. We commit ourselves to this task, placing all our trust in the Lord and in the guidance and strength of his Spirit. Sharing in the mission of the Lord we have the courage to proclaim "The Spirit of the Lord is upon (us) .. He has sent (us) to proclaim liberty to captives,.. to set free the oppressed" (Luke 4, 18)

STATEMENT OF THE ALL-INDIA CONSULTATION ON ASHRAMS

(7th to 11th June, 1978)

1 Our times have seen a growing need and concern in the Church in India for a life of deeper prayer, of evangelical simplicity and renunciation in the context of our country and in keeping with our religious and cultural tradition The All-India Seminar on 'The Church in India Today' recalled to the Church already in May 1969 the mystical tradition of Indian Spirituality and called upon it to encourage contemplative life in all communities at every level and, in particular, to promote ashrams and the ashram way of life

2. The Liturgical Commission of the Catholic Bishops' Conference of India (CBCI) convened an All-India Consultation on Ashrams at the National Biblical Catechetical and Liturgical Centre (NBCLC), Bangalore, from the 7th to 11th June, 1978, in order to evaluate the progress made after the Seminar, to have a correct understanding of ashrams and to propose ways and means for furthering the Ashram movement in the country

An Ashram

3 During the Consultation the following description of an Ashram evolved

An Ashram may be called a place of an intense and sustained spiritual quest, centred round a Guru, man or woman (usually one — sometimes more such persons) recognized by others as a person of deep spiritual experience In an ashram primacy is given to this relentless quest through 'sadhanas' or specifically Indian spiritual practices. It is a place where, above all, people can experience God,

and live in an ever-deepening awareness of his Presence This is fostered by renunciation and detachment and an atmosphere of silence, peace and joy

4 An ashram is open to all, welcoming men and women of all persuasions, religions, status and race, who come in search of peace and enlightenment

5 The ashram life-style is necessarily simple in the Indian tradition and context, a genuine expression of a life of contemplation

6 It will normally have elements of the three margas (ways of spiritual life), i e jnana (knowledge), bhakti (devotion), and karma (action), though one of the three may be predominant Various forms of service, done from genuinely religious inspiration, and as an expression of the relentless search for God, can find their place in an ashram

7 In a *Christian ashram* the experience of God in Christ is lived out in the setting of the Indian ashram tradition This experience is at the very centre of such an ashram The Gospel way of life in these centres is nourished by prayer and meditation, by the daily prayerful reading of the Bible and study of Christian Spiritual writers, and the celebration of the Eucharist The members of the ashram are formed into a fellowship led by the Spirit of Christ, the 'Sadguru', under the guidance of a Guru or Acharya Their ashram life deepens their concern for their fellowmen in all their needs

8 This life style should also be continuously inspired, nourished and challenged by an assimilation of the Indian religious and cultural heritage, through a regular and deep study of the Indian Scriptures and traditions of spirituality, and the fostering of music and of other arts

9 The readiness to welcome those in need of the service of ashrams should imply that 'sadhanas' (v g prayer, worship, yoga, etc) and spiritual direction are provided, adapted to those who come, though a God experienced person could communicate at times without any specific 'sadhana', in silence The very purpose of an ashram puts limitations on the range of its involvements Ashrams are not primarily pastoral centres, apostolic communities or centres of dialogue, etc By the very witnessing of their life they proclaim Christ

Appreciation of Ashram Values

10 The appreciation for an ashram life-style is spreading Many new experiments, centres and institutions have a certain ashram setting, they have elements of ashram life, though they are not ashrams in the full sense They may be houses of dialogue, fraternities, centres of apostolic or pastoral work, apostolic communities living in simplicity and poverty, well adapted and integrated houses of formation, or groups of religious desirous to experiment in simple living

11 The vocations to ashram life will be fostered if appreciation of contemplative life permeates the whole body of the Church Care

should be taken that this appreciation of the contemplative dimension and ashram values gives an orientation to the formation of the laity and the clergy The newly composed catechism books have an orientation towards ashram life They must be appreciated and utilised The catechesis must percolate into every Christian family It is desirable that the recommendations of the National Seminar on the Church in India today about pilot seminaries in an ashram setting should be tried out without delay It has been proposed that a seminar be held in one of the existing ashrams, for those who feel the call to establish an ashram

Status of Ashrams in the Church

12 Ashram life is of recent origin in the Church It is an ongoing experimentation in living this spiritual quest, and hence requires sufficient freedom and creative initiative for its growth Whilst gratefully acknowledging the encouragement and guidance of the CBCI through its Liturgical Commission we wish to stress the need for the ashram life to have a status of its own in the Church, and for recognition and support by the Hierarchy and Major Superiors

13 The participants of the get together and live together of Ashramites (NBCLC Bangalore 4th to 7th June 1978) constituted themselves into an ashram fellowship The objective of this Association is to foster unity among the ashrams to give mutual support and stimulation and to represent their needs to those concerned

Conclusion

14 It is with great joy that we note the wide spread appreciation for ashram values which this Consultation has brought to light This is a prophetic sign of the awakening of a new charism in the Church today May the Lord grant to the Church in India that the growth in ashram values progress still more and that many more ashrams arise

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Continued from p 392

and in scholarly depth how the true Islamic laws purged of their time worn and anachronistic interpretation can enrich the common code of India (p 202) This remark however does not touch the main body of the book which offers a most useful historical analysis

For valuable contributions to the set of theological questions just mentioned we recommend the recent issue of *Studies in Islam* (Vol XI 1974 nn 1 2) which presents the major papers of the International Seminar on Law Religion and Morality organized jointly in Delhi in December 1973 by the Islam and Modern Age Society and the Indian Institute of Islamic Studies

C Troll S J

Book Reviews

Sacred Scripture

Saint Paul The Man By Michael GRANT *London Collins* 1978 Pp 250 £ 1 50

This Fount Paperback is a reprint of a book originally published by Weidenfeld and Nicolson in 1976 It opens with a sketch of the life work and character of Paul (ch 1) We find here some interesting remarks about Paul s letters as they reflect his active original and constructive thought As a source of information for the historian the letters are considered more reliable than the information we get from the Acts of the Apostles Throughout the book it seems to me M Grant is rather excessively critical regarding the contradictions between Acts and the Letters of Paul

The core of the book (chs 2 5) could be called the Apostle s view of the history of salvation from the Fall to the Second Coming of Christ Here are some of the main traits of Paul s approach to the history of salvation as seen by the author

1 the age long rule of evil and the question of original sin the devil the principle of evil dualism

2 the need for total change or Paul s attitude toward the Law which he considers to be totally unable to act as a remedy in the world of evil man must seek a direct relationship with God himself

3 the way to this relationship is opened by the coming of the Messiah the Son of God Paul uses this expression Son of God only in a metaphorical meaning whenever he seems to speak about Christ as God he remains ambiguous and self contradicting — Paul s almost complete silence about Jesus earthly life is puzzling especially when contrasted with his emphasis on the spiritual non earthly aspect of Jesus

4 the relevance of the death of Jesus the suffering Servant a death which is redemptive through the Resurrection and the Ascension — these last two being distinct events

5 the absolute necessity of faith for meeting Christ so that his salvation may reach us whereas works i e good deeds good behaviour are secondary and altogether subordinate subject to faith the problem of grace and man's freedom Paul s conviction about the necessity of faith and his belief in the power of the death resurrection ascension of Jesus were sustained by his certainty that Jesus had appeared to him in a vision by which the persecutor was suddenly changed into the apostle Paul s conversion not unlike other sudden conversions was the result of a psychological tension a growing acute dissatisfaction with the Jewish Law on which Paul had been brought up a dissatisfaction focussed upon the Law s apparent incapacity to rescue the world from abysmal evil

7 the unification of all human beings in the local churches which in turn form all one Church the body of Christ all united in the bond of love

8 Paul s attitude towards the Judeo Christian Church the deep gulf between Peter and Paul as a matter of fact Paul s death at the hand of the Roman authorities was caused by the hostility of the Jewish Christian Church

The author is a distinguished classical scholar aware of the vast field of knowledge a study of Paul requires He warns the reader that he writes as a historian not as a theologian What he has tried to do is to bring Paul to life as a human being of outstanding and altogether peculiar gifts who has influenced peoples of widely divergent beliefs and races and epochs The book gives a vivid picture of the Apostle his work his teaching and his encounter with Christ an event which has been the inspiration and the strength of his apostolate M Grant is not only a scholar he also excels in popularizing technical subjects One can but admire the simplicity with which problem and controverted points in the Letters of Paul and Acts are exposed Unfortunately as one reads one also gets somewhat annoyed at the number of question marks which should be put in the margin mainly as regards the manner of referring

to texts, and the interpretation of texts taken out of their context. Some 'problems' might have been avoided or at least lessened by making use of clear notions or proper distinctions. For instance distinguishing between the Law as cause or occasion of sin, between 'flesh', i e, our human nature with its limitations and imperfections, and 'the spirit', i e, grace, a power of God, the meaning of "all" (men), understood either in a numerical or qualitative sense, when speaking of "universal salvation", "predestination" referring to a function within the economy of salvation (Pharao, Esau and Jacob as two peoples, Israel and the Gentiles), rather than to individual salvation etc. To me it looks gratuitous to assert, without further proof, that when Paul wrote that Christ "was raised on the third day according to the Scriptures" (1 Cor 15, 4) he "had in mind Hos 6, 2 and 2 Kgs 20, 5". Later theologians would refer to these texts, but not Paul. Moreover, one would do well first to make sure whether the qualification "according to the Scriptures" refers to "on the third day" or to "he was raised". A more critical exegesis of the texts might have suggested an interpretation of Paul's thought, different from the one found v g on p 55, where it is claimed that Paul 'remains ambiguous and self-contradictory about the relationship between God and Jesus", or on p 43, where the author finds in Paul 'a recurrent antithesis between the spirit which is God's and the flesh which is Satan's', adding a reference to Gal 5, 17 — In spite of such reservations the book is interesting as a personal approach to the meaning of Paul and his relevance for our own times. For M Grant Paul is and remains 'one of the most perpetually significant men who have ever lived, not only as a religious figure of exceptional power but as one of the outstanding makers of the history of mankind'

J VOLCKAERT, S J

What is Love? Hosea By Kevin LOGAN — **God's Friends Romans** By Michael SAWARD — **Act It Out** James By David FIELD *London, Collins* (Fount Paperbacks), 1978 Pp 110, 121, 111 75 p each

These three booklets belong to the series of sixteen "Good News Guides", published by Collins jointly with Falcon Books. The Guides are intended for the general reader who would be lost in the usual biblical commentary. The booklets are both an introduction and a guide to reading the biblical texts. They are based on the Good News Bible, with new illustrations by Annie Vallotton. The text is very simple, written in popular style with allusions to daily life experiences. The volume on Romans replaces the running text by a series of visual means, in the slant of today's posters, truly original

J V

Evangelization

Evangelization and Diakonia By Anto KAROKARAN *Bangalore, Dharmaram Publications* 1978 Pp xx-285 Rs 19 (paperback), Rs 24 (hardbound)

Two problems have become central themes not only of missiology but of theology in general: the relation of the Christian message to other religions and its relevance to building up a human society. Karokaran's book describes the change of outlook with regard to both these problems in India.

Part I outlines the attitude of the missionaries in the 19th century, both Catholic and (predominantly) Protestant. They conceived their task primarily as spiritual ministry to people who lived in the darkness of paganism. Educational and medical work were mostly considered a support for this spiritual mission (chs 1 and 2). The period from 1880 to 1930 is only sketched as a time of transition to a new conception (ch 3). The present period proposed in Part II, is characterized by the acknowledgement of the spiritual values of other religions and the impact of the Christian message on the social, economic, and cultural realities of the nation. On the Protestant side the representatives of the "Institute for the Study of Religion and Society" in Bangalore namely Devanandan and M M Thomas, are treated, besides, the attitude of the Churches of South and North India are described (ch 4). On the Catholic side the positions of Raymond Panikkar and Amalorpavadass are explained, the documents of the National Seminar in Bangalore (1969) of the Theological Conference of Nagpur (1971), of the National Consultation of Patna (1973), of the CBCI in preparation for the Roman Synod on Evangelization (1974), are analysed, along with assessments of

the Ashram movement, the activities of Caritas India, etc (ch 5) In chapter 6 interviews with 50 Catholic and 30 Protestant missionaries are analysed The general conclusion opens up the prospects of what may emerge as an Indian theology it will be ' characterized by its endeavour to come to grips with two situations the richness of the religious experience in other religions and the struggle of the Indian nation for a fuller human life (p 252)

Karokaran s work is richly documented and contains an extensive bibliography and a general index It shows the profound change that has taken place in Christian thinking in two important areas These changes of outlook could lead to onesided positions and endanger or obscure the real centre of the Christian message It is Karokaran s merit that he faithfully reports the various attitudes yet reserves his own judgement and arrives at a balanced synthesis Communion w th other religions is not simply a human strategem nor is human development a secularized substitute for the Christian mission but communion and development are focused on Christ Christ the Life in wh ch all form a community of mutual sharing Christ the prototype of the new humanity the common end of all The Church and men of different faiths and ideologies strive together and cooperate with each other for a common end i e a fuller and more authentic human life the New Creation (p 263)

J NEUNER S J

Spirituality

Love s Endeavour Love s Expense The Response of Being to the Love of God By William Hubert VANSTONE *London Darton Longman and Todd* 1977 Pp xx 120 £ 2 95 (Available from Examiner Press Bookshop 35 Dalal Street Bombay 400001)

W H Vanstone is the parish priest of an Anglican housing estate parish in the North of England Though he starts very concretely by introducing himself and his daily pastoral life his book is highly philosophical and theological he reflects theologically and in depth on the ordinary life of a parish and through it on the meaning of the Church in the modern world out of his own experience of twenty years

His reflection passes through successive stages the Church considered as an agency for man's social and spiritual uplift, and then as means of enriching the quality of life of the human community Finally he is faced with the question of the radical relevance and importance of the Church even in today's affluent world

He now sees the Church in the context of God s universal love at work in the universe From chapter three onwards the book is a phenomenological and deeply philosophical analysis of love from man's love the author rises to God's love Love is a limitless, precarious and vulnerable self giving A love which bears the marks of limitation of control or security and of detachment from or indifference to the response is a false love Man is to respond in freedom to the love of God in order to make it succeed The Church is on earth the enclave of recognition within this area of freedom where the love of God is consciously celebrated in responsive creativity and self offering Thus the Church gives its fullest meaning to the universe as work of God's love she makes God s love triumph Perhaps these rich insights of the author would be strengthened and take an ultimate dimension if they were more explicitly connected with the mystery of the Church as Body of Christ (1 Cor 12) or mystical vine (Jn 15)

We feel that the author s reflection theological as it is is still more deeply philosophical Though the style is clear the depth of the analyses at times demands from the reader an effort at concentration a second reading or better still meditation It is highly rewarding

G GILLEMAN S J

In the World God and I By Finbarr B CONNOLLY C Ss R *Bangalore Theological Publications in India* 1977 Pp 237 Rs 11

The fruit of long years of lecturing on Spirituality in seminaries and communities this volume intends to present the insights of modern Christian Spirituality in an ordered way (p 7) A long introduction tells us what modern spirituality means in comparison with traditional spirituality

Starting from the *message* of the Gospel and insisting on its concrete Trinitarian implications (Part I) the author proposes to listen to the *invitation* to the Kingdom implied in our Christian

vocation it is a call to become our true selves, a call to community, to involvement and mission in the world (Part II) The *response* (Part III), starting with conversion or openness to God, leads us to live in poverty of spirit, in hope and commitment Part IV describes the spirit of the beatitudes it leads to doing the will of God in practical charity, helped by prayer and a contemplative view of created things

The author's personalistic approach to the spiritual life will have a special appeal for young people — for whom the book is obviously written The third and fourth parts are particularly rich in valuable insights and more free from comparison with traditional spirituality

A question may be raised with regard to the author's method Though he explicitly recognizes the validity and value of what he calls traditional spirituality (p 20), yet, by comparison he often unconsciously depicts it under those unappealing traits which he finds remedied by the modern trends in their ideal form Thus, to the stress on man s effort, obedience to authority, institutions, etc, he opposes personal responsibility and self-development freedom of the Spirit, life in Christ, etc He is aware that these values too can be stressed onesidedly A system built on an appeal to responsibility is dangerous in the hands of people who are not responsible Many of us, today, do lack this sense of personal Christian responsibility With the structures removed they are at a loss We have built a wonderful edifice but there are only a few who have the courage to enter' (p 143) It is, of course true that there have been deviations or wrong emphases in the spirituality of the last centuries, these have to be remedied But rather than opposing the two spiritualities would it not be better to note a shift of emphasis together with a necessary complementarity? Moreover, what is called here traditional spirituality is chiefly the post-Reformation *devotio moderna* and the 19th century spirituality (cf pp 16 18) not the spirituality of the great tradition in which would be found many of the traits rediscovered by 'modern' spirituality

The remarks just made do not detract from the merit of the book the positive part of which — and it is the main part — is a rich contribution Priests and religious too will find in it inspiration for contemplation and instructions

G GILLEMAN, S J

Prayer

A Directed Eight Day Retreat Scripturally Orientated. By James S FOLEY, S J *Bangalore, Asian Trading Corporation*, 1978 Pp 74 Rs 4 50

This little booklet is an abridged and slightly modified edition of *A Directed Thirty Day Retreat Scripturally Orientated* of the same author (Cf VIDYAJYOTI 1976 p 475)

Meant as a help for one who directs a retreat, it gives a brief exposition of the Ignatian meditations and chiefly a broad choice of scriptural texts for each meditation The specific purpose of the booklet is to make easily available a large number of relevant biblical texts The expositions do not intend to replace the text itself of the Spiritual Exercises which they condense, nor the additional directions, notes and rules by which Ignatius guides his retreatant

One who knows the Exercises can thus profitably make use of the book for his own retreat, while a beginner may be puzzled by both the abundance of scriptural texts the relative brevity of the expositions He will also miss here explanations on the Excersies as a method of prayer and of reformation of one's life, yet, even for him the book will provide useful material for meditation and reflection

One may regret the omission, in the present shorter edition, of some important meditations like the three classes of men and the three degrees of humility, the Holy Spirit etc, which were found in the previous volume

G GILLEMAN, S J

When You Pray A Prayer Book for Christians Today Compiled by John GILLING and Sister PATRICIA, CSP *London Darton Longman and Todd*, 1978 Pp 128 £ 1 25

This is not a book on[1] prayer, but a book of prayers It is an intelligent and useful compilation of ready-made prayers first the ones most commonly used, then prayers around the clock from waking to night, with grace for meals, some quick prayers to be used at any time and three sets of somewhat longer daily prayers prayers for each day of the week (with biblical references) for the various liturgical times, of the year from Advent to Trinity Sunday, with

prayers to Our Lady and the Saints, prayers at the Eucharist, for spiritual communion and visits to the Blessed Sacrament, intercessions for various intentions and persons, matter for meditation and contemplation, for penance and confession A choice of traditional prayers precedes a number of contemporary prayers The Rosary is made meaningful by short introductions and scriptural texts A brief way of the Cross can be used for public or private practice

Besides providing a very rich choice of prayers, the compilers give here and there short hints on how to use the book, how to meditate, to prepare for confession, etc In an ecumenical spirit, the prayers are chosen from many sources Roman Catholic and Orthodox as well as Anglican and Free Church The booklet is for all Christians

G GILLEMAN S J

Biography

Enrichetta Woman of God. By Fernando BEA *London, Burns and Oates*, 1977 Pp xix-237 £ 4 95

As the sub-title explains this book narrates 'the life of Mother Enrichetta Dominici, Superior of the Institute of the Sisters of St Ann The Institute of St Ann and of Providence was founded in North Italy in 1834 for the education of girls of modest condition and of orphans and for the charitable assistance to the needy

Anna Caterina Dominici (1829-1894) entered the Congregation in 1850 and took the name of Maria Enrichetta At the age of 32 she was elected 2nd superior general of the Institute which she remained for 33 years till her death She guided her Congregation through a period of great development and decided on its missionary dimension by sending her Sisters to India The first Indian foundation was in Secunderabad in 1871 In 1879 Mother Enrichetta came herself to India which had strongly attracted her early in her religious life

It is her real greatness that her message remains singularly relevant to our own time due to the depth of her contemplation and the modernity of her insights She experienced both the transcendence and the closeness of a God of infinite goodness, with whom she conversed almost continuously and whom she called 'Babbo mio (my Daddy) with childlike simplicity Her life was one of total dedication to God's works, at whose service she put the vigour of a strong character St John Bosco, her contemporary, sought her help for the foundation of the "Daughters of Our Lady Help of Christians" She shared abundantly in the cross of Christ passing through long dark nights, sharing in the trials of a difficult period of the Church's life, suffering with poor health until she died with cancer Yet, her generosity remained joyful and her love for her Congregation, the poor and children, immense

The book is very well informed and attractively written It succeeds in conjuring up the attractive figure of an authentic saint in the simple, concrete circumstances of her daily struggle When he wrote it, the author did not know that Mother Enrichetta would be solemnly beatified on May 7th of this year The event adds new interest to the life of this "woman of God", whose memory lives on in India through the work of her Sisters The book is strongly recommended

G GILLEMAN, S J

Woman in Church and Society

Women in India and in the Church. Edited by Engelbert ZEITLER, S V D, Lucy MISQUITA, R S C J and Jessie TELLIS NAYAK, *Pune, Ishvani Kendra* 1978 Pp 218 (No price given)

Fr Amaladoss in his contribution to the book says that the mission of the Church may be described in terms of liberation, conscientization and dialogue (p 159) The different articles in the two parts of the book deal with the position of women, their role and the task for the future from these three points of view, with varying degrees of analysis, emphasis and clarity The study exposes certain negative aspects of Indian society in its cultural economic and political reality which diminish the being human of women It proposes certain approaches that would remedy the situation

In the first part, the different articles outline the history of discrimination against women, pointing to the various factors sex and culture, law and religion, which helped perpetuate it There is a good examination of the status of women in Post Independent India their legal status, opportunities for education and

employment These articles represent cumulatively a critical re-thinking of the status of women with its problems and challenges ahead The image of woman is culture-bound, a new image would mean a change in certain aspects of culture Men and women are partners The idea of their complementarity helps towards a positive way of looking at the role of woman, which can only be discovered through dialogue between the sexes

The second part of the book deals with women in the Church, specifically around the themes of liberation, conscientization and dialogue It is pointed out that religious women can play a prophetic role towards the fulness of women being human Only one word of caution is in order Women religious should not smuggle in their brand of clericalism

The new image of woman needs to be supported by new cultural images The Indian mind needs to be educated in favour of women's intrinsic worth equality and humanity New laws abolishing discrimination against women in different fields do not by themselves bring about changes in a society cul turally biased for millenia against women They are however a sign of earnestness in the field of politics to mend the wounds of discrimination

Among the different articles there is an overlapping of ideas This is inevitable in a book which gathers together articles published previously in different journals The book will be of great value to anyone who has at heart the promotion of the full dignity of Indian women There is a useful select bibliography at the end One notices that all the books listed under the rubric 'Women in the Church have been published in the U S Let us hope that the present volume will be the first of a series published in India by Indians themselves

J AROCKIASAMY S J

Did Christ Rule Out Women Priests? By J N M WIJNGAARDS, M H M *Bangalore Asian Trading Corporation*, 1978 Pp 112 Rs 4 50

Fr Wijngaards, a scripture scholar examines critically the question of ordi nation of women to the priesthood from the point of view of the Church's tradi tion and scripture with reference to the recent Vatican 'Declaration on the Question of the Admission of Women to the Ministerial Priesthood" His intention is duly constructive, he explains why theologians of the Church and at her service should continue to discuss a question even after Rome has spoken

The author points out that the document is based on the fact that Christ excluded women, not so much on a prejudiced attitude towards sexes This historical fact, however, became a norm Was Christ's preference for men a practical point of adaptation to custom or a doctrinal norm binding for all time? That is the crux of the whole debate Before entering into a scriptural exami nation of the question, which is where his contribution lies, the author considers why men came to be considered superior to women from the point of biology, sociology and religion

In ch 4 he shows that Christ did not break with the social customs of his time, especially in the matter of male dominance in society Rather Jesus conformed to the pattern of a male dominated society as is apparent for instance in his language and parables And so did the Apostolic Church

The author points to one particular problem raised by Paul, especially in 1 Tim 2, 11-14, a text often used in the Middle Ages to assert the state of sub mission of women The appeal to the creation account in the passage is weak W shows in a satisfactory manner that sex plays no part in Christ's priesthood The Priesthood of Christ transcends such accidentals as sex distinction The Gospel of Luke shows women associated with the work of Christ That he did not include them in the apostolic team is not a norm for all time Rather it was a practical attitude, based on the social status of women in his time

The way Jesus acted with regard to women does not therefore rule out the possibility of women being called to the priestly ministry Whether and when they will be ordained depends on the Church The book is refreshingly pro vocative it will be of help in any further informed discussion of the question

J AROCKIASAMY, S J

Migrant Women Speak Edited by Jean GUYOT and other *London, Search Press* 1978 Pp vi 164 £ 2 95

This is an English translation of the original French title *Des femmes immigrées parlent* It is the result of a study on immigrant women in Europe, commissioned by the Churches Com mittee on Migrant Workers, Brussels,

and published under the auspices of the World Council of Churches

The novelty of the study consists in this that the migrant women themselves speak of their conditions of work, of their problems, of their children, of their education It is not the usual study of the problem by an economist or a sociologist or a journalist The problems and sufferings of women as migrants, as wives of migrants, as women workers, as foreign women and as mothers, expressed in their own words, should help, the editors hope, to eliminate unfair prejudices against migrants, men and women alike North African women (from Algeria and Morocco) speak of their conditions as migrants in Marseilles, their loneliness, problems of children and of work, lack of training Migrant women in Belgium speak their tale of hard work and frustrated hopes Portuguese women speak of their life in France their housing problems, limited job opportunities, their constant anxiety to make both ends meet their difficulties to cope with a new language The book also shows women s efforts to organise themselves to sort out their problems a manifesto formulates their demands better job conditions without discrimination, removal of legal hurdles for reunion of families of migrant workers opportunities for school education and freedom for a certain political expression

The book has a message both for the countries that send migrant workers and those that receive them it calls for a change in migrant policies It will help to conscientize ordinary citizens of the host countries on the problems of migrant workers it will also serve a warning to the politicians who make or manipulate migration policies

J AROCKIASAMY S J

Muslim Thought

Muslim Personal Law Role of the State in the Subcontinent By Tahir MAHMOOD *New Delhi Vikas* 1977 Pp ix 219 Rs 60 (cloth)

The Indian Constitution of 1950 carries the directive to the state to ' secure for the citizens a uniform civil code throughout the territory of India, superseding the personal laws (i e generally the laws concerning family and succession) of the various religious communities

It is no secret that this mandate ' is viewed as a nightmare by the vast majority of Muslims" (p vii) The "traditionalists" among Muslim leaders assert "that every principle of the Muslim personal law now applicable in this country is part of the Qur'ān", whereas the "pseudo-secularists propagate the fallacy that a future common civil code will have nothing in it derived from Islamic legal principles" (ibid) The "progressives" from various quarters see in the attitude of the Muslim majority nothing but obscurantism The politicians on their part, for reasons of opportunity, have so far refrained from pressing the issue Yet, the mandate stands and thus the question merits the attention of educated citizens, not least of the lawyers and theologians of the Christian sister community

The present study analyses in detail the place Muslim personal law has occupied, at different stages, in the legal and constitutional history of the subcontinent In part one the author surveys the legal documents which recognized Muslim personal law during the early days of British rule He analyses the legislative powers which the British had assumed in respect of that law while recognizing it, the laws which were enacted in exercise of such powers, and the reaction and impact of those laws Part two discusses the demands voiced by certain sections of Muslims in regard to their personal law during the Independence movement and in the Constituent Assembly What place did that law find in the Constitution and how has it been treated in the Indian legislature since the advent of freedom?

To this thorough historical study the author adds a discussion of the right and wrong in the various present-day Muslim attitudes to the question of a common civil code and an informative chapter about the status of Muslim personal law in Pakistan and Bangladesh

The book is lucidly written and fills a gap It would seem however that a discussion of the right and wrong in various Muslim attitudes to the question should not be attempted without providing the essential elements required for an adequate understanding of it The whole question of Muslim (personal) law within a modern pluralist state arises from the specific characters and function of Muslim law within the context of classical Islamic religious thought Since the author does not evoke this largely theological dimension of the problem, he is not able to demonstrate convincingly

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Sadhana — Margas and Methods

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Editorial

"Popes die but the pope continues" Against all human previsions Albino Cardinal Luciani Archbishop and Patriarch of Venice, has been elected as successor of Paul VI, at the end of the first day of the conclave on August 26 The double name John-Paul which he has taken shows his determination to continue the Church reform initiated by his two predecessors Fr E R HAMBYE traces for our readers the ecclesiastical career of the new pope and shows what expectations we can entertain for the new pontificate May the Spirit of Christ accompany John-Paul I in his redoubtable task

Pastoral Counselling has become an important dimension of the priestly ministry Are counsellors born or made ? Perhaps neither For, while natural talent plays here a great role, training is also required What then are priests to do who have not had the benefit of such training ? They need at least to become aware of their own attitude to people, awareness being the first condition for change Priests are notoriously, if often unconsciously, dominating, with the unhappy result that they meet — in their own eyes — with "anticlericalism" or "apathy' Fr Joe CURRIE's article should convince us that it is so He distinguishes various models of relationships, indicating briefly that the mature attitude lies in the "empathic" or "incarnational' model exemplified in Jesus Christ himself The topic — to which the author promises to return — should encourage priests to build helping relationships

The Western and the Asian traditions have begun to talk to each other But do they meet or do they clash ? Who is right the Asian for whom the Western tradition is "unashamedly dualistic', or the Westerner who would interpret the Asian tradition — *advaita* in particular — as "pure monism"? For Buber — whose centenary is being celebrated this year — the I-Thou relationship is the "primary word", while the East searches God in the self Is *sadhana* prayer ? Is prayer an encounter with an infinite Thou, or experiencing my identity with the Self ? The articles of Frs M AMALADOSS and G GISPERT-SAUCH have not been planned together, the editor may nevertheless suggest that they be read in conjunction with each other The debate is once more opened The real question seems now to be whether the differences can merely be assigned to different apprehensions and interpretations of reality, to different world-views And if so, whether an attempt can, or even should be made to reduce them rather than learning to live with a healthy pluralism of fundamental interpretations

Habemus Papam

E R HAMBYE, S J

THE election of the new bishop of Rome, who is also the pope of the Catholic Church and one of the most revered leaders of the Christian world, is no ordinary event For, it is undeniable that the leadership embodied in the papacy has grown steadily in the last twenty years, not so much due to communications media as to the need felt by the millions to receive moral support and spiritual leadership

John Paul the First was until yesterday Cardinal Albino Luciani, archbishop and patriarch of Venice The latter title is only a titular name, going back to the 15th century, this type of Latin patriarch enjoys no more authority than the very limited one of a metropolitan archbishop As I was told recently by Brother Max Thurian, the co-founder of the famed Taize community, at the triennial assembly of the Ecumenical Faith and Order Commission assembled in Bangalore, the cardinal he had met some three months ago in Venice appeared to him as a genial host, endowed with an ecumenical outlook (Venice has a long, though chequered, ecumenical tradition, especially vis à vis the Orthodox Churches), and above all as a selfless pastor He is optimistic just because he is selfless

Biography

The pope has strong roots in the mountainous districts of the Dolomites in N E Italy He was born there on 17 October 1912 at Forno di Canale (now called Canale d'Agordo), joined the high school at the minor seminary of Feltre and did his priestly training at the major seminary of Belluno He completed his studies by taking a doctorate in theology at the Gregorian University, with a dissertation on Rosmini (1797-1855), perhaps the greatest and most versatile Catholic thinker in 19th century Italy Ordained a priest on 7 July 1935 he was for two years curate in his own village (his success there belied the biblical proverb 'No one is a prophet in his own country) before becoming professor of theology and other subjects at his own seminary of Belluno He taught there for nine years, including the difficult years of World War II

From 1948 to 1958, he worked as vicar general of his own Belluno diocese, being at the same time responsible for catechetics. On 15 December 1958 he was appointed bishop of Vittorio Veneto (celebrated for the victory of the Italian army in October 1918) by Pope John His was actually one of the latter's first episcopal appointments, and Albino Luciani received the episcopal ordination from the hands of the pope himself The new bishop worked unremittingly in that poor region of northern Italy until he was transferred by Paul VI to the more prestigious see of Venice on 15 December 1969 He then became successively president of the regional episcopal conference of N E Italy and vice-president of the national episcopal conference He was made a cardinal in 1973

Background and Character

Albino Luciani, now Pope John Paul I, belonged to a very humble family His father was a glass worker, who for some time had migrated to Germany and Switzerland before finding a more permanent job at the famous glass works of Murano in the outskirts of Venice A convinced socialist, he was somewhat anti-clerical, but remained a practising Christian His father's humble condition and his mother's equally humble origins (before marrying she worked as a domestic servant in a Venetian institute) certainly inspired the episcopal motto he chose, 'Humilitas' (the same as that of St Charles Borromeo) He never forgot his belonging to the working class, to a proletarian family, and his own manual work in the fields during his seminary holidays As a bishop and then as a patriarch he always remained a poor man, the friend of the poor, the emigrants, the humble people In 1976 he sold two precious pectoral crosses, which formerly had belonged to popes — a symbolic sign of his concern for the poor, though he was convinced that such gestures do not solve the basic social problems

Thanks to a solid intellectual formation — he is not only a good, kerygmatic theologian, but a lover of the Church Fathers, of Christian art and of modern literature — Albino Luciani always showed a keen interest for humanistic studies, personal prayer, the liturgical life and pastoral realities

He enthusiastically took part in the Vatican II sessions, being rather on the side of the reformers than of the more traditionalist elements Deeply imbued with the sense of the Church, he accepted the conciliar decrees with great readiness and understanding In the

tradition of the 16th century Catholic reformers in N Italy, he applied them with firmness, moderation and evangelical realism. Yet, his sense of the Church and his pastoral experience taught him to favour for instance the abrogation of the Italian bill on divorce He was also one of the first Italian bishops to come forward in defence of *Humanae Vitae* On occasion he expressed moderate views on theological pluralism He insists that clear criteria are necessary to preserve authentic Christian values within a legitimate diversity, e g in the dialogue between Marxists and Christians He is a plain-spoken man, who does not hesitate to say 'I do not know'

Pastoral Concerns

As he himself said in his first speech after a speedy election to the see of Peter, John Paul I wants above all to be a priest, an instrument of the Lord for his people All through his previous apostolic activities, he kept close to children, to the under-privileged, to the sick, as a frequent preacher he tried to speak in such a way as to be understood by the simplest of the faithful In conversation with individuals and families he used their dialect to make relations more homely He knows also how to listen with keen attention to all the people he meets Though he knows three or four languages other than Italian, he has travelled little outside his dioceses

Two years ago Albino Luciani declared in an interview "If I had not become a bishop I would have liked to be a journalist' As vicar general and director of catechetics, particularly for adults, he published a book entitled *Catecheses in Crumbs*, in which he means to distribute the bread of life in a way intelligible to the simplest It was a great success As patriarch of Venice he contributed for two years regular articles to the local "Messenger of St Anthony They were gathered and published in book form in 1976 under the title *Illustrissimi*, i e (to) "The Most Illustrious" It consists of a series of letters addressed to various historical and mythical personages, such as Dickens, Penelope, Pinocchio, Figaro, Mark Twain etc with a last letter to JESUS Endowed with an extraordinary knowledge of literature, arts and philosophy, and keeping close to the facts of life, he succeeds in leading his readers to reflect seriously on the various facets of Christian life, in the family, in society, in the Church, and on the demands of Christ and his Spirit The cardinal patriarch was also a contributor to one of the Venetian dailies called "Gazzettino"

Prospects

From the first speeches of the new pope, one can get some idea of his approach to the grave responsibilities he freely accepted, "in fear and trembling", yet with joy and confidence

Already the choice of a double papal name, a unique occurrence in the long history of the papacy, indicates that John Paul I wants to follow in the footsteps of his two immediate predecessors, above all as regards their fidelity to the Council and its ongoing application As an experienced pastor and catechist, he has realized that much of the conciliar decrees has still to become a day to day reality Faithful to the well-known title of the popes since St Gregory the Great, 'servant of the servants of God', he wishes above all to serve the Church, and therefore to stress the role of the local Churches and to increase their influence on the central and universal direction of the Church Will he make the synodal system one of the chief instruments of government at all levels, as the late Fr Lombardi, S J, dreamt of, and is desired by ecumenical circles ? His service of the Church is intimately bound with that of humankind, determined as he declared himself to be, to promote justice, to foster peace, concord and collaboration between all men and women As a witness to faith hope and love, he wishes above all to spread the spiritual message of Christ today and tomorrow so many, chiefly among the youth, are craving after spiritual experience and moral guidance It is significant that on the day of his installation, the new pope exclaimed to the crowds in St Peter's square "Let us make a world where there will be more prayer and less battles "

The pope also realizes the need for actively supporting Christian discipline at all levels, hence his promise to have the revision of the Church laws, both eastern and western, speeded up and brought to a successful conclusion Personal and social quest for holiness include for Christians the duty of evangelization, it is not reserved to an elite, it binds all Church members John Paul I has also declared that the ecumenical effort was the chief concern of the pontificate of both his predecessors, he intends to devote himself to fostering unity both among Catholics and among all Christians We must fulfil the great commandment of Christ, "That all be one"

Dialogue with other faiths, collaboration among men to bring about social progress and equality are also uppermost in his preoccupations In the same vein the pope greets with particular fervour all the downtrodden, the sick, the prisoners, the persecuted, the unemployed, the oppressed His love and care extend to the martyred

land of the Lebanon, to suffering Palestine and its people, to the drought-affected African countries of Sahel, to *India which is so much striken* these days He exhorts all men, including the various national leaders, to work towards creating a new order, more just and more authentic

Pope John Paul stands out as a man of joyful hope and of reconciliation, a man according to the Gospel, an authentic prophet who speaks without fear, a man open to the future, capable of making his own the aspirations of the youth

It would be rash to indulge in further guesses about the thought and future course of action of the 263rd successor of St Peter in Rome However, his style already appears so direct, so humane, so spontaneous, that one may expect that he will bring to our world, badly torn by dissensions, mental anguish and social conflicts, that "additional soul' which many, the modern youth particularly, so intensely look for In prolonging the conclave until the day after the election to share with his electors and assess with them some of the most urgent needs of the hour he showed from the start how much advice, support and information he wishes to obtain from the local Churches Keeping the place assigned to him in the conclave, he dined and breakfasted with them, to show that the pope remains the first among equals

Determined also not to be absorbed in administrative tasks, he did not delay confirming in their official responsibilities all those who manned the various Roman congregations and secretariats Faithful to his episcopal motto Humilitas, he suppressed the coronation rite This marks the end of an era, and the beginning of a new one The gesture is symbolic of a return to the pre-medieval conception of the papacy ecclesiologically in keeping with the true role of the pope

There is no doubt that Pope John Paul's election was received with joy and satisfaction by hosts of people belonging to all countries religions and cultures As Demetrios I the ecumenical patriarch of the Orthodox voiced it so meaningfully "The election of a new pope is no longer merely a matter of internal concern to the Roman Church, but acquires an ecumenical dimension "

A (New?) Model for Ministry

Joe CURRIE, S J

"MY people come to me for *answers*" protested the parish priest "They don't expect me just to listen to them They look up to me as a man of prayer, as someone better educated and more experienced "

The setting was a recent counselling workshop in which I happened to be involved, and the participants — all priests and religious — were discussing the role of *listening* in the counselling and (because of their particular backgrounds) the pastoral relationship

The parish priest's statement caught my attention not only because it seemed to me to verbalise an attitude — conscious or unconscious — that is common to many of us priests but also because it evoked memories of a comment made to a group of us in Pune some years ago by a Protestant minister "It s not the infallibility of the *pope* that I worry about, it's the infallibility of the *parish priest* !"

Paternalism and Omniscience

The tone of the priest's statement (intended or not) was paternalistic "My people ' — a phrase that in itself seems to set the priest *apart* from those same people thinking *for* them or perhaps *about* them, but certainly *without* them The "I-for-them" mind-set threatens alienation right from the start Behind such an attitude lies the conviction, more or less deeply ingrained within the minister, that he really does not need "his people as much as they need him for their spiritual (and perhaps even material) ' uplift" It is *he* who is the doer, the giver, the helper — and he feels embarrassed and uncomfortable in the role of receiving help and support (Priests are known to be notoriously bad patients when sick cranky with their enforced weakness) Peter, too was a rugged individualist of the "I-for-them" school Yet his education (and his sanctity) began when, at the last supper, he (although begrudgingly at first) allowed himself to be *administered to*, and it continued, the following day, in the dismal but eye-opening record of his *personal weakness* It was only when he

reached "rock bottom" in his faith in Christ despite human failings that he was truly able to assume the role of leadership and strengthen his brothers and sisters (Jn 21)

We — priests and people — accompany one another, encourage and support one another, in our pilgrimage together, our shared exodus experience in faith, through joys and sorrows, health and sickness, grace and sin, with the hope of reaching — together — the promised land We priests are not (nor should we perceive ourselves to be) a caste apart, a cut above the people *With* the people, we form a community, a "church" We priests are not so strong, so educated, so holy as not to need others Truly, priests are "wounded healers"— the phrase is a recent one of Henri Nouwen's, but the image, if we but look at the crucifix, is two thousand years old

Then, too, the parish priest's claim to be able to provide answers for his people seemed to boast (although as we later discovered this was *not* intended) of an omniscient wisdom that is beyond the reach of mere (even if ordained) mortals as if he *did* know what was best for his parishioners in their day-to-day struggles to cope with emotional stress and difficult situations Had he not yet made the discovery of a middle-aged priest-friend of mine "When I left the seminary back in the mid-fifties, I thought I had *all* the answers But now I'm wiser I know I have *very few* and their number is decreasing every day !"

A Question of Competence

Giving quick advice and easy, how-to-do-it solutions to people deeply in trouble, instead of patiently listening to them and encouraging them to explore further their inner world until the roots of the pain can be uncovered and excised, supplying "ready-made answers", instead of working and groping together with others until they come up with solutions and directions that they can live with — such a non-listening attitude shows, among other things, a lack of respect on the part of the minister for the abilities of others In effect, he seems to be saying, "Without me you can do nothing" and yet, as far as I know, there is but one person in all of history who could have made such a statement with any justification Still, this appeared to be an attitude shared by most of the priests in this particular workshop An attitude survey, conducted several sessions later, revealed that the participants *averaged* 2 25 out of a possible 9 0 in the area dealing with the question, "How competent and capable do you feel other people to be ?" It was simply *not true* that these priests trusted and could rely upon the abilities of others

But perhaps even more revealing were the results of a corresponding item concerning how they wanted others to feel about *their own* competence and capability. Here, surprisingly, they scored only 2.8. They did not expect others to have a very high opinion of their own skills. Either they were steeling themselves from rejection and possible failure, or they really were *not* all that confident that they *could* in fact offer workable answers to others. They were really not all that omniscient, after all. They realised, deep down, that they did *not* have the answers. And so, it seems, they provided answers because they thought that this was what the people expected of them! In fact, they were playing a role with the script written, they believed, by the people. Could what an irreverent friend told me recently, then, be true after all? "I feel sorry for you priests," she said, "whenever you go up to the pulpit. You keep on telling us these things, when you really don't seem to believe them yourselves any more. You just do it because you have to."

As priests, we *fulfil* an important *role* within the community, whether we see ourselves as primarily teachers, community builders, administrators, reconcilers, prophets, mediators of grace or a combination of these functions and more. But do we ever find ourselves *playing* a role, cloaking our diffidence and insecurity under a guise of paternalistic power and privilege and seeming omniscience?

Whose Expectations

Some people undoubtedly still *do* expect us to be all-knowing problem-solvers. But where have these expectations come from? Need we blame the people for the myths and messages and models that we and our predecessors have indoctrinated them with and built into them? *Myths* like "All priests are specially anointed by God and therefore stand in his place." *Messages* like "Father knows best, so you had better listen to him." And *models* like living apart from and above the people, seemingly in possession of mysterious information and inexhaustible resources.

As embarrassing as some of the myths and messages about the priesthood can be, upon honest examination, even more troubling are the various models of our profession that have become second-nature to the mentality of the people, and accepted without question because of our example over the years. With the hike of petrol prices some years ago, we decided to use a bicycle instead of the motorcycle as much as possible on our parish rounds. This offended many of the parish-

ioners, who felt that we priests should not pedal about like 95% of those who don't walk !

A Hindu I know tells me that whenever he is in a strange town and wants to find a priest, he just asks to be taken to the biggest building in town. He almost always finds his priest ! And then there is the missionary working out of the parish bungalow with the people of the surrounding villages, who feels uncomfortable when these neophytes visit him in his spacious "digs" But the model is clearly etched on the mind of the villager the priest belongs to something big and important and secure, even if somewhat alien to his experience.

What, then, is the ultimate source of these "expectations of the people"? From below, or from above ? The answer, to me at least, seems clear Ask any social scientist about the origins of the caste system did it spring up from the grassroots or was it imposed from above ? And for what reasons ? This particular reflection may shed some light as well on those oft-repeated complaints of many priests about the docility, dependence, lack of initiative and even the "beggar mentality" of some of "our" people !

But happily fewer and fewer Catholics today, even in our village communities, seem to place such high expectations in us priests For this encouraging change (while perhaps unsettling for some who have grown used to this form of control and leverage over the people), we have, at least in part, our own schools to thank Where education has been truly "liberal", the young have indeed declared their independence from unquestioned, imposed authoritarianism. Parents, teachers and even politicians are often the first to absorb the shock, but the clergy, these days, is not far behind ! The communications revolution, too, now reaching even our remotest villages, has heralded the end of "closed societies" with their fixed values and customs, their static roles and expectations

More and more, people throughout the country are demanding that those in authority act responsibly and reasonably Rarely — both inside and outside the church — does authority go unquestioned If it seems unreasonable or unacceptable, it is either opposed or simply ignored Accountability and credibility go together these days in leaders who are effective and acceptable to the people

Hopefully, we priests will not share the same fate as that of a professor from a local college whom I once invited to address a group of youth campers I had insisted that he speak for only ten minutes But as he warmed to his subject, he continued to talk

beyond the allotted time with the justification of his "vocation". "I am a *professor*, so it is my calling to *profess* I can't be bound by time limits" Fine After twenty-five minutes, the students — one by one and without any commotion — simply got up and walked out of the auditorium When there was only a handful of people left to listen to him, the professor stopped The moral One who shows little respect *for* others should claim none *from* them !

Recently ordained priests, returning from pastoral experience in most of the regions of the country, report a rising incidence of *anti-clerical* feeling While the phenomenon cannot be said to be uniformly in evidence throughout the country, it seems that it is bound to increase in the years to come, for various reasons, unless a change of attitudes occurs One of the newly ordained cited the example of the sudden and difficult transition required of another priest on transfer From being treated like a quasi-maharaja in one mission station, where he was looked up to as "a man of prayer, better educated and more experienced", he was shifted to another parish where he finds that he is largely discounted and simply ignored by the people From prince to pauper overnight ! But whose fault is this ? Or is it really a "fault"? As an old novice master used to tell us "A bit of anti-clericalism is good for the church, it keeps us (priests) honest !" Perhaps the Spirit is at work in the church — the *whole* church, and not just among its priests and religious — and is correcting ("pulling down and building up") a system of relationships that have not been, after all, very Christian The path to maturity leads from childhood dependence through adolescent independence to adult interdependence Perhaps in our communities we are approaching (if we have not already arrived at) stage two, with the hope that the dialectic (with or without "dialogue") will bring us in time to full maturity and mutual interdependence between priest and people

The common ground of all that I have been trying to say so far is my personal conviction, right or wrong, that there exists today in many of us priests a *non-listening attitude* which is proving rather costly to our personal effectiveness and job satisfaction as priests, and is serving as a brake, at this particular time, to the progress and growth of the Church in India I would go even further and say that a consistent non-listening attitude is unchristian in so far as it is foreign to the mentality and motivation of Jesus Christ in the incarnation

In what follows, I would like to examine briefly four different models of relationship in an attempt to explain what I mean by a *listening attitude* While the various models refer primarily to one-to-one relationships, I feel they uncover underlying assumptions and

attitudes that have far broader relevance than the person-to-person relationship In fact, I would like at another time to propose the "empathic" or "incarnational" model of relating to others as an *asceticism* suited to our day, as a *spirituality* within the reach of even the busiest parish priest, and as a practical *guideline for action* with wide application in pastoral ministry

Counselling, or helping others to grow, says Robert Carkhuff, is "a way of life" By this he means that the qualities and skills demanded of a counsellor who is *really* a helping person, regardless of the level of his professional expertise, are present (or absent) in varying degrees in just about *all* human relationships If this is true (and I have found it to be so), then we should try to incorporate them into our lives, whatever the work we are involved in, but especially in a profession (like the priesthood and the pastoral ministry) where the growth and development of individuals and the community is a primary concern and responsibility

For the present, however, I shall limit myself to describing the different ways we can relate to others, paying special attention to *my* "third way", the empathic or incarnational model

Relationship Models

No two of us view the same situation or person in precisely the same way Each of us brings to this present encounter our entire past history — some of it consciously remembered, but most of it unconsciously influencing our perceptions And so a new assignment for one person, because of a history of previous failures or the excessive pressure of others' expectations, or just because he feels not up to the job, can be a frightening prospect The same task, for another person, because his past is different, his background more encouraging, may be looked upon with anticipation as an additional opportunity to prove one s worth The same situation, but two entirely *opposite* perceptions

Similarly, one and the same person can be perceived as interesting, attractive, capable and loving by one, and as dull, selfish and incompetent by another, all because each views the individual through the distorting or focusing prism of his own particular background experience, which can include attitudes and prejudices, information and expectations and the record of past meetings with that person

Hence whenever we encounter one another in relationship, we bring with us our own world, our highly personalised and unique frame

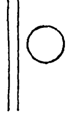
of reference, into which we try to integrate each new experience. This fact of experience can be taken as the starting point for all human relationships. From that point on, according to how we perceive our own and the other's needs and expectations, as well as the demands of the given situation, we can choose to maintain or alter this fundamental stance towards others.

The First Way: *The Uninvolved Model*

The story is told (*Economic and Political Weekly* for August 27, 1977) of how a large group of intellectuals and bureaucrats, technocrats and Planning Commission members, gathered together in Delhi to discuss rural economic policies, were embarrassed when one of the speakers, T A. Pai, asked them how long it had been since any had actually visited a village (Villages were, after all, the topic under discussion) Out of that sizeable group of experts, not one had been to a village in the past ten years, and only *one* had visited his own village some fifteen years before !

Live photos from space have confirmed, in recent times, that our world is made up of a contour of mountains and valleys But years before a clear-sighted observer summed up the world's problematic condition in terms of "mountains and valleys" The so-called "experts" and leaders occupy comfortable perches on the mountain tops, he remarked, while the vast majority of the world's population are to be found in the valleys "Far from the madding crowd", the academicians and the big industrialists shout across and belittle the politicians, ignoring them, the politicians point an accusing finger at the bureaucrats and the technocrats on the next mountain top, and, on a peak just a bit higher than the rest, the clergy and the religious leaders shower generous condemnation — for what it is worth — on *all* !

How different the leadership of Jesus Christ, who chose to "pitch his tent" among those in the valleys, and become like them in every way



"UNINVOLVED"

Perhaps the most obvious "mountain top" for us priests is the *pulpit* How often do we sense resistance and indifference to the "good news" of Jesus, because we speak in a vocabulary and with theological thought patterns that are simply out of the reach of the congregation and out of touch with their *world* ? Or do we ever find ourselves presuming and

projecting onto the community feelings that may, in fact, be non-existent ? "We all rejoice today on the feast of " *Do* "we", really ? Does our lack of involvement with the people stand in the way of their actually finding the message of hope to be found in the Gospel ?

There are other "mountain tops" which inevitably put distance between us and the people High compound walls "do not good neighbours make", and they tend to keep us *in* as well as others *out* They also make it possible for us to live *in* the village (or slum) without actually being *of* the village In addition, we have subtle, inner "mountain tops" to withdraw to in uncomfortable situations Most of us have our own ways of fixing things up in a hurry instead of getting involved in the troubled lives of others "I wouldn't worry about that, if I were you', is one way Such well-intentioned reassurance is at best unhelpful and at worst dishonest And it often reveals our *own* uneasiness or impatience "No problem", says Charlie Brown of comic strip fame, "is so big or complex that you cannot run away from it !" Giving advice is another form of wrapping things up in a hurry and running away from people with problems And, ultimately, "I'll pray for you', gets us off the hook every time nothing more can or need be said Having promised this, we withdraw to our mountain top

The Indians of North America had a saying "Before judging a person, walk in his mocassins" ("Mocassins" were their version of Hawaiian chappals) Authoritarian judgments passed upon others offend against this principle and therefore belong to the "uninvolved' model of relating to others Finally (but certainly not exhaustively), showing *sympathy* too, smacks of non involvement we might feel bad when we read about the growing numbers of unemployed graduates But then let a young friend of ours attempt suicide in frustration That is more than mere sympathy, because we are *involved*

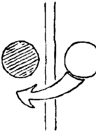
Each of us has his assortment of "mountain tops", then Which are the ones we choose to take refuge from people ? They can keep us far away from involving ourselves in the troubled world of others, but is that where Jesus would have spent his days ?

The Second Way The Controlling Model

One of the less edifying memories of my own pastoral ministry which has occupied the greater part of my priestly career, was a long afternoon and evening of sorting out, behind closed doors and with

the parish St Vincent de Paul Society, the clothes bundles for the poor that had been sent from abroad I watched with some dismay as many of these "pillars of the parish" surreptitiously slipped out a nice shirt or a nylon jacket for themselves, hiding it behind a bench, to be retrieved later. I also knew that at least one of the "better" families of the parish had asked to review the year's harvest of clothes from abroad, along with the parish priest, before the bundles were officially opened. *Corruptio optimi pessima* !

What are the subtle forces at work here that make otherwise honest and upright people become all too evidently children of Adam ? What changes independent villagers and workers into dependent and docile creatures ? Does our basic approach ("*My* people .") encourage *dependence*, while fostering our own *control* over the people ? By becoming administrators of "food for work" and "food for literacy" and various other welfare programmes, have we in the parish unintentionally become a new type of landlord — or "*food*lord"— in the eyes of the people ? And does it go further than that ? "Join the church and have your children's education taken care of, as well as your own hospital bills" Have we succumbed, in all good will, to the messianic temptations of power, prestige and popularity to become a mini-LIC for all those who are somehow affiliated to us ? Granting the Gospel mandate to feed the hungry, clothe the naked, shelter the homeless, instruct the ignorant and care for the sick, I do not believe that we should emulate the policies of the business houses and political parties which corrupt — make *less human* — those affiliated to them by making them, subtly, dependent upon them for all or most of their *material* needs, thereby establishing their own control and power Obviously, such dependent and docile people are less able to respond *freely* to the truly liberating message of Jesus Christ


"CONTROLLING"

On a more personal level, we priests have our own personal needs, perhaps exaggerated because of our celibate existence, needs such as those for recognition, acceptance, fulfilment and affection. It is quite possible that in our efforts to satisfy these needs, with or without our being aware of it, we might manipulate situations and dominate individuals in a way that is both unfair and unchristian Gathering docile cliques and coteries around us who admire us and *always* agree with us — for their own reasons ?— is but one form of this "possessive paternalism". Even more common is the habit of using others as functions

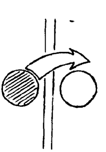
for our own purposes. This is what Nouwen describes as the "taking form of existence", in which interpersonal relationships become conquests and power-struggles. If we succeed in "winning", then we're on top, and we dominate and control the others. The same idea is spelled out in greater detail (and more cynically) in Michael Korda's book, a few years back, *Power: How to Get It, How to Use It.* I sometimes wonder if we priests, as we pass through the "identity crisis" into a new one, a "*generativity* crisis" ("What have I *produced* in my lifetime to look back on with satisfaction ?") are not overly concerned with power and control in our relationships with others. Could this not be at the root of the increasing anti-clerical resistance that many of us are experiencing today ?

The Third Way. The Empathic Model

Some months ago, in preparation for a workshop on leadership with a group of AICUF animators, I extracted from Paulo Freire's *Pedagogy of the Oppressed* all the qualities that he enumerates for the "revolutionary" leader The list I came up with included the following genuineness, commitment, courage, humility, patience, love, trust, openness, sensitivity, and accountability That sounds more like an outline for a spiritual book than for a handbook for radicals ! Of course, being 'radical' was also required of the revolutionary leader, in the sense that he must be able to go beyond and beneath the appearances of things to the 'roots' of contradiction and conflict in society But is this not precisely the *prophetic* role of the priest ? Was it not the main lesson in the life and work of Jesus Christ ?

I would like to offer for your own reflection two texts, the first taken from Freire's description of how the revolutionary leader comes to be, and the second from St Paul's letter to the Christians at Philippi

> At a certain point in their existential experience, under certain historical conditions, these (revolutionary leaders) renounce the class to which they belong and join the oppressed in an act of true solidarity (or so one would hope) Whether or not this adherence results from a scientific analysis of reality, it represents (when authentic) an act of love and true commitment Joining the oppressed requires going to them and communicating with them The people must find themselves in the emerging leaders, and the latter must find themselves in the people There is only one way for emerging leaders to achieve authenticity they must 'die' in order to be reborn through and with the oppressed.



"EMPATHIC"

(*Pedagogy of the Oppressed*)

> Your attitude must be that of Christ: though he was in the form of God, he did not deem equality with God something to be grasped at. Rather, he emptied himself and took the form of a slave, being born in the likeness of men He was known to be of human estate, and it was thus that he humbled himself, obediently accepting death, death on a cross! Because of this, God highly exalted him and bestowed on him the name above every other name, so that at Jesus' name every knee must bend in the heavens, on the earth, and under the earth, and every tongue proclaim to the glory of God the Father. Jesus Christ is LORD!
>
> (Phil 2, 5-11)

Without at this time going into a closer study of these two texts, I believe that even an uninformed comparison of the two will reveal that Jesus Christ is the archetype of Freire's "revolutionary leader"

What, then, are the essential "steps" of the *incarnation*? (1) *A starting point of love for the people and commitment to them* Without this basic motivation, such a happening is simply unintelligible to our minds (2) *An "emptying" of oneself for the sake of others*: the gift of oneself, the renunciation, for a time at least, of one's own world, one's own class, one's own living standard, one's own "wisdom" to become one with the people. (3) *Entering the world of the other*. putting on the "mocassins" of the people, understanding them, accepting them with all their differences and failings, but also with all their rich potential for good, day by day gaining more respect for them and encouraging them to assume responsibility for their own lives (4) *Living, working and dying together with the people*, so that, freed from the corruption and oppression of sin and death, the people might be reborn with their leader. The goal, after all, of liberation from oppression is ongoing humanisation until, at some future point in history, all mankind, incorporated in the Lordship of Jesus Christ, might become a new creation

Such a cosmic phenomenon as the incarnation finds its counterpart, although perhaps in a more mundane though nonetheless existing way, in the work of the revolutionary leader, be he priest or non-believer, just so long as the love, the commitment and the leadership is *authentic*

There is *another* parallelism, in the way we deal with others on a one-to-one basis This is why I would call this "incarnational" model an empathic or listening one *Time* may well be a factor inhibiting our listening to others, for we are, after all, busy men But a much greater factor is our *motivation* to listen · we must really *want* to listen, before we shall ever succeed in perfecting this skill. And this moti-

vation will come only if we have a basic liking for others and a genuine interest in their growth in freedom, responsibility and love, only if we really believe that, given the chance, the people will move in positive directions toward their own fuller humanity (After all, Jesus must have been an *optimist* to have entrusted his church to the likes of the apostles !) In faith, of course, we believe that grace is always present, but our own mature and freeing relationship with others can encourage them to be more open to its inspirations and power

When we listen effectively to others, we are in fact emptying ourselves, at least for the time being, of our own problems and current concerns to pay full attention to the other And this is one of the world's great self-gifts It is a rare, and therefore expensive, commodity in our lives of "busy-ness" Its absence is the cause of so much loneliness and lovelessness in our world

Entering the world of the other, trying to see things the way *he* sees them, getting inside *his* skin, *his* "mocassins", being sensitive to all the messages the other is sending out by his words and gestures and tone of voice in a sometimes desperate plea to be heard and understood — to be a *companion* to him in his distress — is perhaps the best way to free him from his fears, to encourage him to pursue more effective ways, and to mediate the love of Christ to him

But the crucial time, to my mind, comes in the patient accompanying of the other along the risky path of assuming responsibility for himself, and for the insights and choices that have to be arrived at Counsellees in training (priests and others), after they have mastered the facilitative response which communicates understanding and acceptance, often get stuck and say to themselves, "Where do I go from here ?" Often they take the easy way out (back up to the mountain top) and presume to take responsibility for the other by resorting, once again, to advice and giving solutions, but this time, out of deference for the trainer, these are called "*little* suggestions"!

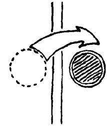
Interestingly enough, Freire points out a similar phenomenon among the various "pitfalls" of the revolutionary leader He cites *impatience with the people* as revealing a basic lack of confidence, understanding and respect for them He cautions against reverting to the old ways of thinking *for* the people and thereby becoming alienated from them

It is especially at this time that we must stay *with* the other, encouraging him — even, at times, demanding of him — to make

greater use of his human potential. This is the real test of how much we recognise and respect the human worth of the other — when we resist the temptation to (once again) assume responsibility for him. There can be no more exciting experience for the counsellor than to see newly-found freedom tingling — like a healing wound — in the wistful eyes and confident smile of another. Something of a re-birth has taken place, and you have had something to do with it.

The Fourth Way: The Overinvolved Model

As the previous model hopefully illustrates, one cannot deal *personally* with others without becoming "involved" with them. Emotional investment and involvement, says Eugene Kennedy, is an occupational hazzard for those of us engaged in the helping professions If we want to be effective in our work, then it does no good to deny this, nor simply to refuse to let it happen It is fear of *excessive* involvement, after all, that makes many priests choose to remain cool and distant toward others on their mountain tops of non-involvement. In effect, they may be solving one anxiety by creating others inside themselves. feeling unfulfilled and ineffective; sensing resistance from others, discouragement and loneliness It is a heavy cost for non-involvement The perch on the mountain top may be materially comfortable but humanly and spiritually bereft of warmth and personal sustenance It is not uncommon to meet priests who are hollow and cranky, somewhat embittered by the cost of their "sacrifice".



"OVERINVOLVED"

Still, it would do little good to us, while reaching out to others in the hope of helping them to grow, and allowing them to touch our lives so that we might grow as well, for us to lose our own *identity* and sense of *separateness* in the process. Then we would lose our basic independence and freedom to act responsibly, swept away and swallowed up by others As Kahil Gibran in *The Prophet* says, not even married partners should stifle one another's freedom to grow in this way Not only do we lose our personal separateness, but we become less effective in our efforts to assist others If we become as depressed, confused, angry or helpless as the other person, then it is highly unlikely that things will get better rather than worse ! Notice again the example of Christ: he was the *same* and yet he was *different*, i.e., he was able to keep his *separateness* even in the incarnation. We notice this, time and again, in the catechesis of signs that we find in St John's

gospel. It was precisely because of this difference perceived by the people in the midst of his likeness to them that aroused in their minds and hearts just those questions that eventually led them to a faith in Jesus as "the one who was to come", the Son pointing the way to the Father.

Is it not our vocation as Christians, and more so as priests, to be like Christ, the *same* — and so one with the people — and yet somehow *different*, and so raising an inevitable *Why* in their minds that hopefully points in the direction of God's love as the only answer ? The bureaucrats and the uninvolved on the mountain tops are too numerous these days to excite such curiosity God's glory, said Irenaeus back in the second century, is revealed in man "fully alive" And that means, says John Powell, being "fully human" But humanity is full and perfect only when one, in love with life and its growth and potential, is nonetheless ready to "lay down his life for his friends" This is the personal mystery — the spiritual freedom from fear and the unearthly but still human joy and peace that makes him *different* It is a difference, a separateness, a personal identity that need not be lost when we move into and among the lives of others

Still, we know that it often is "Overinvolved", or becoming "emotionally involved" is often identified with "falling in love" But this is not necessarily the only, nor the most obvious, example for priests Far more common is the priest who loses himself, quite literally, in the personal problems of others He becomes so distracted and depressed that he is just not himself, totally identified as he is with the troubled world of the other

Or what of the example, repeated not a few times, of the dedicated priest in the justice struggle who "totally identifies" himself with the problems and aspirations and methods of an oppressed group — so much so that the community that originally sent him and encouraged him now feels that the risks of "involvement" are unacceptable Communication breaks down and, isolated from this community, the priest finds his support and identity among his new companions Either he must sever ties completely with his former community — he leaves or is sent out, or he is able to tolerate the inevitable tensions between institutions and persons In the latter case, he has discovered that, while keeping a separate identity (by maintaining his affiliation with the original community) he can nonetheless live with, work with and suffer with the people he has been sent to He comes to realise that just as "difference' does not call for "distance", so too "sameness" does not demand "surrendering" totally one's own identity

Admittedly, there is a very thin line between models three and four. when does one pass from involvement to *over*involvement ? There are no set guidelines, but it helps to be honest with oneself what are the actual feelings and motivation in the relationship ? And one should also respect the freedom and individuality — the "separateness" of the other or others we cannot, nor should we want to, if we prize the potential and freedom of others to grow in their own way, "totally identify" with them, seeking to impose ourselves (from what motives ?) on them Finally, if there is any doubt about one's genuine intentions or readiness to let the other(s) be themselves, then a third person, both trustworthy and insightful, should be called in as a "reality tester".

Conclusion

All models are imperfect and never completely satisfactory Philip Melanchton, Luther's theologian, is supposed to have remarked that it was a "model" of the transubstantiation, drawn on the board by his professor, that ultimately drove him out of the Catholic church (And sometimes human relations might seem just as complex and mysterious as the transubstantiation) It is not my intention to drive anybody away with these four models, which make no pretention of being either totally original or exhaustive They seem to me, though, to provide helpful insights into the wide variety of relationships that encompass the pastoral ministry As such, they might also offer a base from which to work through some of the more pressing problems facing us within and between our Christian communities today.

"What we have here", goes the memorable line from an old film, "is a lack of communication !" How often do we hear a re-play of that line in our parish communities But communication requires a climate for listening and sharing — for moving into one another's world It is only when listening stops and name-calling and labelling begins, that conflicts arise

In this age of professionalism, the challenge to us priests is, yes, to be *professionals*, but more than that we must go, as Nouwen says, *beyond* impersonal professionalism to mediate the genuine and warm love and respect for others that we find in the incarnation of Jesus Christ

Sadhana—Margas and Methods

M AMALADOSS, S J

INTEREST in prayer and methods of prayer is wide-spread in India to-day Seminars on prayers are attracting huge crowds Charismatic conventions are well attended Indian methods of prayer are earnestly practised As an active participant in some of these seminars I have met people who are bewildered by the variety of methods presented to them and others who, like butterflies flit from one method to another and unlike butterflies remain unsatisfied I have been asking myself two questions what is prayer ? Is there a common thread that runs through the multiplicity of the methods that are advocated and practised everywhere ? The pages that follow are an attempt to answer these questions, especially the second one

What is Prayer ?

The Christian tradition, as we have received it from the West, is unashamedly dualistic Prayer is always thought of in terms of a dialogue or an encounter One speaks of raising one s mind to God, loving converse with God, etc The encounter, of course, can take various forms — e g discursive, affective, mystical, use different media — e g vocal, mental, gestural, express a multiplicity of attitudes — e g thanksgiving, adoration, contrition, petition, loving attention, and be found in various contexts — e g in or outside the liturgy alone or in group, in the midst of an active life or in the seclusion of a monastery But prayer is always an interpersonal relationship, an encounter with a Thou

If prayer is understood in this way then many of the forms of prayer proposed by Indian and Eastern traditions would not be considered prayer at all It is not rare to read Christian authors who would consider them as exercises which prepare for prayer or facilitate it, but fall short of it Those having a living experience of Indian and Eastern forms are realising how inadequate this view of prayer is However, rather than give a broader meaning to the term prayer and cause confusion in the mind of some I prefer to use an Indian term *sadhana*

Sadhana can be described simply as an active quest It involves a certain dynamism and openness. It indicates personal involvement and effort The quest is for ultimate realization or experience Though *sadhana* signifies "means to an end", it is used to indicate all the practices helpful to attain spiritual experience The vision of the goal and the means chosen to attain it may vary from tradition to tradition. But the quest is always set in the context of a search for meaning in life — a meaning that can not only be understood, but experienced and lived, not only apart from or after this life, but here and now The term *sadhana* corresponds to the "spiritual exercises" of St Ignatius of Loyola which are "methods of preparing and disposing the soul to free itself of all inordinate attachments, and after accomplishing this, of seeking and discovering the divine will regarding the disposition of one's life"

Introducing a structural analysis of African prayers, Aylward Shorter writes

> Religion is not simply belief, a morality, or ritual, or structures It is basically prayer — not prayer as formal communication with spiritual beings in worship — but the essential disposition of the man of faith which this worship reflects Religious faith is the consciousness of a further dimension to life, the living communion of man with a spiritual 'world', not separate from, or opposed to, this world, but discovered and lived in this world [1]

This description of prayer-phenomena would fit our term *sadhana* It is possible that some of these 'exercises' are found in secular situations But what makes them 'spiritual' is precisely the orientation that specifies them

Studying various Eastern and Indian methods of *sadhana* I have often been struck by certain basic elements that figure in them, though they do so in varying proportions Reflection on these basic elements would help not only a clearer analysis of the methods but also a creative use of them One danger of such an analytic approach is the reduction of the rich variety of Eastern and Indian methods to abstract schemes that look very much similar to one another But there is a corresponding advantage A structural view would enable us not to miss the wood for the trees and obviate a two-fold danger one may get lost in a labyrinth of methods without really making any headway in *sadhana* or one may become a slave to methods, often trying out one after another in increasing frustration, losing the creative freedom with which any means to a goal should be approached

1 Aylward SHORTER *African Christian Theology — Adaptation or Incarnation?* (Geoffrey Chapman, 1975) pp 96-97

The three basic elements that I would like to reflect on are. awareness, integration and concentration

I. *Awareness*

Awareness may be described briefly as *becoming conscious of what one is* Consciousness is not merely an intellectual discovery resulting from a deductive argument or even an intuitive perception It is an experience that involves life and feeling as well as knowledge I speak of *becoming* conscious because this experience is not spontaneous or natural but has to be acquired Man finds himself in a situation where he does not have this experience Egoism and selfishness, ill-controlled desires and attachments and ignorance are some of the obstacles that make him blind to reality as it is Till he is freed from these alienations his view of himself, of others and the world are out of perspective To regain the proper perspective and to view the self and the world as they are is also to liberate oneself from all the alienations that falsify the perspective

Awareness can be at various levels One has to be fully aware of one's body Our body is not merely something that we have, it is our way of being in the material world The condition of our body affects our emotional and spiritual life and our mental states find expression in our bodies Yet how rarely are we really aware of the experiences of our body the sensations, the colours, the sounds, the smells ? We may feel superficially that we are experiencing everything But our experience is very selective We see only what we are disposed to see We hear only what we are interested in hearing Attention, guided by interest, desire and attachment, limits the fields of our experience To sit quietly and try to become conscious of all that we feel, hear, see and smell is a way of widening the field of attention and in this way freeing it from the limitations imposed on it by our attachments To free attention in this manner is to attack the attachment itself and thus rectify one's perspective and reduce the tensions created by the attachment

Another area in which our awareness can be enlarged is that of our imagination, thought and emotions A look at our dreams and our fantasies often shows us what our inner desires and dispositions are Our feelings and emotions often betray us by expressing our deeper attachments Yet in ordinary life we do not listen to the message our images and feelings have for us We ignore and suppress what we do not want to acknowledge To become conscious of what we really imagine, think and feel is the first step in our growth.

One's self-image depends not only on what one feels, thinks and imagines, but also on what meaning one gives to one's life in the world and in relationship to others Such meaning is provided both by the world-view which one has and one's faith-view The world-view can be merely cultural whereas faith relates this world-view to an ultimate Both are intimately related so that one can speak of a faith-world-view The faith-view shows us not *merely* what we are at present but what we should become It sets a goal and provides a norm with which to assess our present experience of ourselves

Awareness then has a two fold dimension On the one hand it is experiencing oneself as one really is, freed from all types of alienations, conscious of one's weaknesses as well as one's strengths But this awareness is set in the context of a dynamic of growth Man's living is a becoming There is in him a tension of growth between his experience of himself at the moment and the vision of what he would be, which is the goal of his life These are not two different realities but two poles of one's life in a dynamic tension To become conscious of what one is is to experience the fact that one is moving, growing, maturing Awareness then is not a dead, static experience It takes on a direction It is then linked to concentration

Awareness in this context is not just self-knowledge It is not a mere psychological exercise that resolves unconscious tensions by bringing them to consciousness It is not limited to a sense of relief one feels when one looks at oneself as it were from a distance It takes on cosmic dimensions setting the self in the context of the natural and human world Awareness does not take on all this meaning by itself One must see it in connection with integration and concentration, because awareness becomes beneficial and effective only when it is integrating and concentrating I hope that this aspect will become clearer towards the end of these pages

To be aware of oneself in this way, free from illusions and delusions, is to *accept* oneself One accepts oneself, the others and the world Without acceptance there would be neither integration nor concentration It may be strange But it is remarkable how easy it is to accept oneself when one experiences the truth about oneself free from false self images suggested by one's own desires Evidently this is not the beginning but the end of a long process Precisely because of this acceptance is a positive act This positive act involves a surrender of 'self' It is not the denial of the false self created by one's own ignorance and attachment, but the recognition that one is a part in a totality embracing the universe, that one is not the centre of the world and that one finds the meaning and fulfilment of one's life out-

side one's self A growing awareness of this is also a growing self-surrender It is liberating because it is true One need no longer operate on false perceptions of one's role in the world

This acceptance of dependence finds expression as thanksgiving, repentance, praise or petition, according to the context acceptance of whatever one has as a gift is thanksgiving, awaiting such a gift is petition, acknowledgment of the dependence is praise, recognition of one's attachment and ignorance is repentance Without awareness and acceptance as basic attitudes all these expressions will turn into mere formulae

II. *Integration*

Integration is the second element I would like to stress *Sadhana* involves the whole man, body and spirit He is not seen as an isolated being but as related to the human community and the whole universe This integration is particularly evident in the Yoga and Bhakti traditions

In Yoga the *asanas* (postures), gestures and breathing techniques express in an integrated, living way the human quest The techniques of Yoga can be seen merely as exercises that tone up the body and thus have an indirect influence on the spirit, according to the principle a healthy mind in a healthy body They can also be seen as effectively neutralizing the body, through the relaxation of the various body tensions, so that the mind is free to soar in contemplation Both these approaches betray a dualistic attitude to the body-spirit composite On the contrary the yogic exercises can be a means of integrating body and spirit in such a way that man can function in an integral manner without being pulled in different directions The posture of meditation, for example, is not only restful for the body but also becalms the spirit and sharpens man's awareness This awareness is not merely of the spirit, but of man as a whole, involving his senses too The importance of posture is nowhere better seen than in Zen Two elements may be noted the importance of being at ease and the importance of holding the spine erect — that is assuming a posture natural to man free of tensions of any kind

The key element in this body-spirit integration is the breathing It is known that when one is excited or angry his heart beats faster and his breathing becomes quicker and heavier Correspondingly and contrariwise to have control over breathing is to control one's feelings That is why controlled breathing has such an importance in both Yoga and Zen Calm and regular breathing induces calmness and relaxation in the whole person It also makes him alert

In the Vedic *yajna* (sacrifice) tradition, the ideal of *lokasamgraha* — a concern for the well-being of the whole world — manifested especially in the practice of the *panchayajna* (five sacrifices), stresses the integration of man in the totality of the universe According to this practice one is expected to make daily offerings to the gods (*devayajna*), to the ancestors (*pitryajna*), to the animal world (*bhutayajna*), to other human beings — guests (*manusyayajna*) — and finally to the self (*brahmayajna*) Someone who follows this tradition, even if most of the time the offering is only ritualized, will feel a great sense of solidarity and integration with all beings He will never feel isolated

The *Agamic* forms of *sadhana* involving images and temples are a concrete way of integration Sacred times and places give a cosmic dimension to this integration One needs to purify oneself before worship by bathing, interior purity is not enough Mental worship is not sufficient, gestures and rituals must express the interior disposition The use of elements like incense, flower, water and music integrates into worship not only the cosmos through the five elements themselves, but also the whole person through the five senses

The *Bhajan* offers a special example of the total integration of the person, body, mind and emotions The body is sensitive to rhythm In the presence of powerful rhythm the body seems to respond spontaneously and rhythmically One can see the hand or the foot or the head or the whole body entering into the rhythmic movement The regular rhythm of the *bhajan* often leading to a crescendo engages the whole body The melody appeals to the feelings *Raga* itself means emotion and produces *rasa* or sentiment Each *raga* evokes a particular *rasa* The melody of the bhajan, therefore, gives a form to emotion and integrates it with the total expression The text of the *bhajan* expresses a sentiment, an attitude, an idea or an image It engages the imagination and the mind In this manner the *bhajan* involves the whole man

It is in this context that we have to understand the Indian suggestion that aesthetic experience is the "twin-brother" of mystic experience or experience of the Self Aesthetic experience is an integral experience in which man responds to an object of beauty with his total personality to the point of forgetting himself The culmination of this total experience is the sacred dance, embodied in the ideal of the *Nataraja*

The *Narada Bhakti Sutras* speaks of being attached to the Lord as a servant, as a friend, as a bride, as a child, as a parent, etc It takes into account the love relationship, not only during union, but also during separation This adoption of the various *bhavas* exploits to tho

full not only the imagination, but also the various possible emotional attitudes and meets the needs of practically every human situation The *memoria* of the Lord's life through sacred drama (*raslila*) and sacred story telling (*harikatha*) also bring in a community dimension — not to mention other community events like the bhajan, festivals, etc.

The integration of the body and the cosmos in *sadhana* is perhaps the closest in Tantrism But the context is esoteric and the meaning suggested is metaphysical I shall not go into it here Suffice it to say that the attempt to give a positive value to things considered taboo by other traditions leads here to include in *sadhana* such practices as meat-eating, alcohol, drinking and sexual union

The use of images, music, light, incense, the body, etc, is not unknown in the western tradition But the approach and the context are different Their use is extrinsic The stress is on 'interior' prayer Words are the only worthy means of giving expression to it Images, music may come in as aids to make the expression more solemn But they have no organic role A certain ascetic tradition would even discourage their use They are not really integrated intrinsically, with a value of their own as independent means of expression They are merely looked upon as propaedeutic

In India too there is a tradition that interiorises the Puja This is often done in a dualistic perspective This only shows that even in India gnosticism is an ever present temptation

III. *Concentration*

The third element I would like to discuss is concentration It may be described briefly as *interiorizing unification* There is a double movement from a superficial exteriority to interior depth and from a situation of multiplicity and dispersion to unity The best image for interiorizing unification would be a descending spiral

Someone who lives at the superficial level of his sense consciousness, for instance, simply moves on from one moment to another, reacting to every situation as it arises He does not act, he always reacts He has no initiative He is at the mercy of the circumstances His energy is scattered and dispersed There is no unity in his life This dispersal is due to the fact that he lives at the periphery of his personality Imagine a giant wheel and imagine yourself on its rim As the wheel moves your perspective is constantly changing and your reaction to a changing situation will also be in constant change Imagine yourself

now at the centre. It is stability and peace in movement. Concentration is the process by which you move from the periphery to the centre. It is interiorizing because you are moving down into the depths of your self — to the centre of your being It is a process of re-centring Each one thinks that he is the centre of the world With growing awareness one realizes that the centre is actually somewhere else Once this is realized the desire is to move towards the centre so as to be there This movement is concentration It is a process of realization It is not merely new knowledge, it is a new experience — a new way of being Instead of blindly reacting to situations as they arise you are yourself and you act You are no longer the slave of constantly changing circumstances You are now their master You control them and make them serve your goal This is spontaneity and freedom

The process of concentration has two phases one is that of withdrawing from distraction, dispersion and multiplicity towards simplicity and one-pointedness, the other is to positively direct the self towards the chosen centre by constant attention The Buddhist tradition generally limits itself to the first phase Its goal is simplicity The Indian tradition seeks for realization through identification *Thou art That*

The traditional technique of interiorization is *sravana* (listening), *manana* (reflection) and *nidhidhyasana* (concentration) The technique commonly used for concentration is rhythmic repetition with attention A good example is *Nama Japa* The *japa* is repeated rhythmically Rhythmic repetition of any kind has a calm and quietening effect, simplifying the person and removing dispersion and distraction The repetition could be of anything It could simply be the counting of rhythmic regular breathing However, mere repetition can be deadening to one s sensibility when it becomes mechanical and automatic The peace may be the peace of sleep The factor that helps rhythmic repetition heighten your awareness is precisely attention Concentration therefore is not merely rhythmic repe ition, but attentive repetition While rhythmic repetition simplifies and heightens one's awareness, attention helps to focus positively on one s goal and deepens one's perception and experience Images (pictures), geometric designs (*yantra*), short repetitive prayers (*mantra or japa*), gesture and ritual (*puja*) may facilitate attention

Linking repetition to *japa* or to regular breathing or to the heartbeat integrates the body with the spirit and involves the whole man A *nama japa* that is sung rhythmically with music achieves a total integration

Concentration is not building up of tension When a sportsman concentrates on a game or when someone is intent on a task physical or mental tension often builds up But concentration in the sense we are talking of is to be pursued smoothly and in complete relaxation This does not mean any lack of earnestness One concentrates on a vision till one becomes identified with it or part of it in such a way that it becomes a deep and permanent experience This demands a single minded resolve and constancy But one need not be tense in order to be earnest

Conclusion

I think that awareness, integration and concentration easily stand out as elements characteristic of Indian and Eastern *sadhana* This does not mean that they are found only in the Orient But here they have been specially stressed and, more important, special techniques and practices to promote them have been evolved One might cite the parallel of the 'Jesus prayer' of the Orthodox tradition But the Greeks themselves attributed these techniques to India and the Orient

A dualistic world view underlies much of religious thought in the West God-Man Body-Spirit, Sacred Secular, etc This has resulted in a certain unbalanced asceticism, moralism and a spiritualism tinged with gnosticism The body and the emotions are mistrusted, images and symbols are discouraged or made extrinsic, 'personal encounter' becomes the principal model which guides reflection We would not really be able to appreciate the value of awareness, integration and concentration for a personal quest for realization if we do not escape from this dualistic world view Thanks to the modern progress in the psychology of personal development some of these values, especially that of integration and awareness, are being re-discovered in the West But a dualistic attitude among 'spiritual authors would still look upon them with suspicion and make a wise distinction between psychology and spirituality Such dualistic attitudes are not unknown in India either But still relaxation, simplicity, insight, experience, and peace characterise the various methods of *sadhana* that combine, each in its own way, awareness, integration and concentration

Martin Buber, Theology and India

G GISPERT-SAUCH, S J

IT is a pleasure to present here a very good thesis on the thought of Martin Buber[1] in this centenary year of his birth[2] His basic intuition, often in diluted form, has sipped into Christian consciousness We are aware that the I-Thou relationship must be distinguished from the I-It relation and that it forms the essence of inter-personal life This forms part and parcel of our mental make-up But his influence reaches also the world of theology and philosophy His name has been coupled with those of Albert Schweitzer and Mahatma Gandhi as the men who formed the conscience of our age (p 22) And, hailed as "perhaps the greatest Jewish philosopher" (R Niehbur), his reflection on dialogue has influenced deeply the thought of such writers as Tillich, Brunner, Maritain, D'Arcy, Berdyaev, Urs von Balthasar and Guardini, and underlies much of the personalistic theology of Vatican II

Yet serious studies of Buber are not so frequent[3] We tend to encapsule him in the I-Thou formula, he "who fought all his life against simplistic jargon, the meaningless trivialities which masquerade as answers to life's most basic dilemmas' (p 4) His thought does not figure in syllabuses of Philosophy in Indian Universities and he is strangely ignored even by such historians of thought as Copleston and Russell Perhaps this is because Buber's thought has the character of a personal witness to the Biblical faith, or because he expresses his philosophy in poetic language,[4] as Teilhard de Chardin, three years younger than he, also did

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1 **Man in Dialogue** By James MUNDACKAL M A, Ph D, S T L *Alwaye, Pontifical Institute Publications* 1977 Pp xiv 292 Rs 16

2 Born in Vienna in 1878 from a Jewish family he was early in life attracted to Hasidism He took a Ph D from Berlin University in 1904 on the subject of the Philosophy and History of Art In his early life he was a writer, publisher and editor In 1923 he was appointed Professor for Jewish History of Religion and Ethics at the Frankfurt University, a post taken away from him by the Nazis in 1933 From 1938 to 1953 he became Professor of Sociology at the Hebrew University of Jerusalem and then the editor-in-chief of the *Israeli Encyclopedia of Education* and Director of the Israeli Institute During the war and after he always fought for an authentic Hebrew humanism that would include an Arab-Jewish dialogue and cooperation He died in 1965

3 The very extensive bibliography of Dr Mundackal lists about 50 books in all languages, mostly German, studying exclusively his thought and contribution

4 In fact he was proposed for the Nobel Prize in literature in 1949 by Hermann Hesse

The thesis of Fr Mundackal is a valuable contribution to the thought of the Jewish philosopher Very systematic in his presentation, clear in expression, he gives us the philosophy of dialogue of Buber and substantiates his statements by apt extracts from the author, even with frequent German quotations in the footnotes The reading is of course not easy, it demands concentration, as the thought can be quite abstract and Germanic neologisms inevitably abound The central thought of Buber, the dialogal structure of personal existence, is presented in its many facets and preceded by long 70 pages that place this thought in the context of other European philosophies of the last two centuries The competence of the author, very well acquainted also with Buberian literature deserved a better editing and printing of the book which we may hope will find its place in University and other departmental libraries

* * *

Buber is not writing just a phenomenology of human behaviour He intends to stress the ontological reality of man Man is a special category of being and relationship is central to him The merit of Buber s thought consists in placing the centre of his ontology in the relationship persons have to one another and to the world The basic relationship constitutive of the person is the I Thou wherein the other is met not as an object of knowledge experience or utility but in communion as a partner and indeed as a complement of one s I

> The I Thou means meeting and in speaking this primary word a world of relationship and communion is established a world of relationship between myself and the particular Thou whom I address This is the genuine relationship of realization in which both parties are subjects con fronting each other as they are Here the I does not stand in isolation but in definite relationsh p By saying Thou the person establishes the world of relationship of dialogue of sharing and encounter a world bound up in commun ty It is a world n the sphere of the wholeness the whole person entering into this relationsh p As a result of this relationship there is the becom ng of the soul the unified I and the concentration of power It is the fulness of personal relationship with the Thou who fills the heavens that makes us persons and assures us of meaning in the here and now of the world (pp 82, 83)

We may note that for Buber this relationship finds its full expression between persons but is also a possible relationship to the world of nature The poetic experience of nature would be of this level

Unfortunately the I Thou relationship at its best is very fragile and can hardly last for a long time men tend and even need to have the relationship of experiencing utilising possessing The I It relation is inferior no doubt but also necessary to the life of man The tragedy of today s world is according to Buber that the I It world tends to grow out of all proportion and to crowd out the more basic

inter-personal relationship which is constitutive of the person. He believes, with other thinkers, that there is a dying out in modern society of the capacity for community.

The I-Thou relationship implies a double movement: one of distancing and one of relationship. Both movements are a necessary basis for dialogue. Man is not a pure witness of the things around him in the world. He posits them as other: "one can enter into relationship only with being which has been set at distance, more precisely, has become an independent opposite."[5]

> The act of entering into relationship depends on the primal act of setting at a distance, i e, there is no possibility of relationship unless one faces a being as an independent opposite, the 'a priori' of relationship cannot be realised without the act of setting at a distance. This means to say that relationship is only one half of a double principle which explains the fundament of human existence It must be complemented by the other half for its realisation In the first movement, 'being-as-man' is rendered possible; in the second, it is actualised (p. 112)

* * *

The last point made above seems to indicate that, from a different philosophical angle, the thought of Buber converges towards, and expresses more felicitously, the relationship of nature and (personal) grace which has accompanied Christian theology through the centuries As the author puts it. "the alternation between the I-Thou and I-It is sustained through the mutual interaction, reaction and cooperation between both these movements" (p. 114). Even before man's attitude to his surroundings "solidifies" into an I-It relation, he needs to distance the objective world, to make it stand on its own and posit it as other, so that he is able to enter into relationship with it In this perspective it will therefore be meaningful to speak of creation and of nature before we speak of the grace-life, a privileged form of the I-Thou relationship.

On the other hand, Buber also insists that God can only be known as "the Eternal Thou", a Thou we glimpse in every created Thou. We can never speak of God, but address him. "He can properly be only addressed, not expressed."[6] In other words

> to talk about God outside of man's actual relationship to him is a myth For when we speak of God, we turn him into a being beside other existing beings, a thing among existing things But to speak to God means to turn to him with one's whole being, to address him and respond to his address (pp. 222-223).

This identification of experience and reflection seems to come close to the Indian approach and puts a question on the whole theological enterprise.

5 BUBER, *Knowledge of Man*, p 60, as quoted by MUNDACKAL, p. 111.
6. BUBER, *I and Thou*, pp 80-81, as quoted on p 222

The Trinitarian dogma is also enriched by the philosophy of dialogue It is true that Buber, the Jew, had to make a distinction similar to the *nirguna-saguna* distinction when he spoke of the Personhood of God In the absence of a Trinitarian faith such distinction seems unavoidable if one has to safeguard both the Absolute character of the divinity and its personality in relationship It seems, however, that the philosophy of the person as outlined by Buber can find a fuller theological dimension and justification in the Trinitarian faith and inversely the Trinitarian faith can find a very valuable channel of expression not only in the I-Thou analysis of Buber but also in his no less important concept of the Between

It is not only the understanding of grace and of God that is illumined by Buber s philosophy Much of modern psychology and psychotherapy have directly or indirectly benefitted from his insistence that inter personal relationships are based on the acceptance of the otherness of people Christian anthropology as for example timidly outlined in n 12 of *Gaudium et Spes*, takes its roots in the Biblical concept of man as the image of God and stresses the centrality of interpersonal relationships often expressing itself along Buberian lines [7]

> Buber says that the heart of personal life which attains its fulness only in the personal relationship with others is a meeting which we cannot control but which we can expect at any time The substance of personal life which helps us to glimpse into eternity lies in the unpredictable unpossessable meeting with the other Thus the I Thou relationship happens unexpectedly Man is the centre of surprise and the dialogical power of the situation takes him by surprise So it does not last long However it touches the core of life Thus the I Thou relationship bears the mark of a mystery (p 106)

* * *

We have mentioned some of the areas in which Buber s thought seems to come close to the Indian theological tradition In other cases the two traditions seem rather to challenge each other and in this sense Buber is relevant to us Śankaracarya begins his commentary on the Brahma Sutras precisely with an analysis of the subject object relation

> Of the sphere of the two concepts of Thou and I the object and the subject with their natures opposed to each other like darkness and light when it is established that one cannot intelligibly be of the nature of the other the more is it unintelligible for their attributes too to be one (in the substrate of) the other on this account the superimposition of the objects the sphere of the concept of Thou and of its attributes on the

7 Cf H VORGRIMLER *Commentary on the Documents of Vatican II* Vol V p 122

subject, the intelligent self, the sphere of the concept of 'I', and (conversely) through an error in respect of that, the superimposition of the subject and its attributes on the object can properly be only an illusion [8]

It is remarkable that the basic category in this analysis of the human experience of polarity is that of *visaya* and *visayin* The *visaya*, the objective world, is literally the domain, the field of action, territory, etymologically the 'pasture' or field in which the domestic animal is 'un-tied' (*vi+si*) for grazing, and the *visayin* would of course be the animal who has that pasture-land From its first pastoral and later political meaning the word passed over to the epistemologic vocabulary the *visaya* is the object of knowledge, and indeed of the knowledge of the 'senses', external or internal, and the *visayin* the knowing subject For Śankara this duality becomes deadly when there is a false identification of one with the other, this is the superimposition, result of the *avidyā*, and the aim of the Vedānta discipline will be to cure such erroneous identification of poles that differ like light and darkness

A Buberian will perhaps react to this opening words of the Ācārya by saying that the Master operates at the level of the objective world, of the 'I-It' The subject-object relationship has been analysed only at one level wherein the other is just the *object* What would the picture be if the analysis of the subject-object were raised to the interpersonal level ? Can such an analysis find a place within the tradition of the Indian philosophy ? Would its ontological, epistemological and 'salvational' problems find a new orientation in such an analysis ? What 'shape' would then the "non-reality" of the external world take ?

On the other hand Indian philosophy will put its own questions to Buber can the Eternal be in truth considered as a real Thou ? Or, what right has the creature, non-existent outside the sphere of the Creator to enter into the process of "distancing" necessary for an interpersonal relationship ? Will not this process be necessarily an *avidyā* and therefore a source of evil ? In other words, can God be the 'Other' at all ?

Are we then facing two irreconcilable systems, two different and opposite world views ? Or is there here also a possibility of interpenetration and real dialogue of life ? Buber would not be ambiguous in his answer

> (He) ranks in the forefront of those who have dedicated their life and energy to promoting genuine dialogue and understanding among men Throughout his life, he continuously voiced his conviction that the future of mankind depended upon a rebirth of dialogue and called for a renewal of dialogical existence, which alone, he believed could save man from dehumanization and the increasing power of the It world (p 162)

8 Translation by S S SURYANARAYANA SASTRI, in *The Bhāmatī of Vācaspati*, Madras 1933, p 1

For him this was not a merely intellectual conviction. He suffered for it. For years after his immigration to Palestine in 1938 he worked for the understanding of Jews and Muslims, and even lived in a Muslim's house for many years "in harmony and dialogal understanding" (ibid.) He is the philosopher of dialogue, for whom "Dialogue is not an affair of spiritual luxury and spiritual luxuriousness; it is a matter of creation, of the creature "[9] In spite of the difficulties of our age Buber is ultimately optimistic

> I believe, despite all, that the peoples in this hour can enter into dialogue, into a genuine dialogue with one another In a genuine dialogue, each of the partners, even when he stands in opposition to the other, heeds, affirms and confirms his opponent as an existing other Only so is it possible for conflict, though not to be eliminated from the world, yet to be subject to human arbitration, and so led to the point where it is overcome [10]

9 BUBER *Between Man and Man*, p 55, as quoted on p 166
10 BUBER, 'Genuine Dialogue and the Possibilities of Peace", a speech delivered in Frankfurt in 1953, cf *Pointing the Way, Collected Essays* (1957), p 238, as quoted by R G SMITH in *Martin Buber*, London 1966, pp 7-8

Continued from p 436

the Spirit prays within us Eminently meaningful for people consecrated to God and, among them the contemplative, the work will also help fervent Christians in search of an authentic prayer-life
G GILLEMAN, S J

Return to the Centre By Bede GRIFFITHS *London, Collins* (Fount Paperbacks), 1978 Pp 154 95p

This is a paperback edition of Bede Griffiths' important book first published by Collins in 1976 We may refer our readers to the review published in our columns when the book first appeared (cf VIDYAJYOTI 1976 p 479) The wide-spread enthusiasm for Asian and Indian spiritual traditions, the development of inter-religious dialogue and the growing interest for Ashram life make this book, written from the author's personal experience very topical A cheap edition is welcome J D

Yoga for Children By Esther-Martina LUCHS. *London, Search Press,* 1977 Pp 121 £ 4 95

Do Children need yoga ? Yes, says the author Today's children need the exercise the relaxation and the physical and mental discipline as much as their elders After an introduction underlining this a series of exercises are explained with beautiful photographic illustrations of children demonstrating those exercises
M AMALADOSS, S J

The Barefoot Counsellor. A Primer in Building Helping Relations By Joe CURRIE, S J *Bangalore, Asian Trading Corporation,* 1978 Pp 191 Rs 13 50

This book was reviewed in VIDYAJYOTI when its first edition came out in 1976 (cf VIDYAJYOTI 1976, pp 477-478) It was then highly recommended by our reviewer, who wrote "Though it will not create counsellors by itself, persons with natural gifts for counselling will be greatly helped" The reviewer went on to suggest that the book be made "obligatory reading in any course on counselling where there will be supervised training" Its second edition is welcome
J D

Book Reviews

Sacred Scripture

The New Testament. Douai Version *London, Sheed and Ward*, 1977 Pp vii-500 £ 1 50 (Available from Examiner Press Bookshop, 35 Dalal Street, Bombay 400001 for Rs 24 30)

This edition of the NT reproduces the Douai Version of 1747 The reasons underlying the publication of an old translation made upon the Vulgate, at a time when we have several excellent English translations made upon the original text, are rather of an emotional character The ancient notes added to the text, by Challoner or others, have been replaced by brief introductions to the individual books, by Laurence Bright

The evaluation of these introductions evidently will depend on each one's taste and expectations I wonder whether the introductions to the Synoptic Gospels would not be more profitable if they had given a summary conspectus of the structure of each Gospel, rather than speculations based upon the Two Documents theory — a theory which in all honesty towards the general reader should be presented as an hypothesis rather than as an established fact Other details may be questioned, as, v g , the presentation of Acts as "an account of the missionary expansion of the Church during the first thirty or so years after the resurrection, *up to the death of Paul*" Late dates given for several of the letters of the NT, without any justification for such a late dating, could make the uninitiated reader wonder how it could be that Peter, and others, wrote towards the end of the first century Such details of a critical interest, it seems to me, could, in a publication like this one, usefully make room for details of a more theological or spiritual character

J VOLCKAERT, S J

The Bible and its World. By K A KITCHEN *Exeter, The Paternoster Press*, 1977 Pp 168 £ 2 20

The sub-title, "The Bible and Archaeology Today", indicates the particular approach of the book In 1966 the author published *Ancient Orient and Old Testament*, with the purpose of showing how much the archaeology of the Ancient Orient can contribute to the study of the Old Testament The present volume is in a way an updating of that work

An introductory chapter exposes the scope of archaeology, its method and its limits, its finds with particular emphasis on inscriptions and writing in the biblical world, not one but several systems of writing were in use, often at the same time, and sometimes even in one place The next chapter gives a brief survey of discoveries putting us in contact with civilizations of ten thousand to two thousand years BC This leads us 'back to the beginnings", viz the accounts of creation, flood and primaeval pre-history These traditions are found with several peoples, they are at once parallel and yet largely independent one from the other The chapter on Ebla (1975) is most interesting the account given here is based exclusively upon first-hand reports by Profs Matthiae and Pettinato Evidently in the present state of evidence conclusions can only be provisional Chapters Four to Eight go through the main periods of Israel's history up to the coming of Christ (ch 9)

The author shows a remarkable breadth of view in a field which is very specialized He tries to show the importance of archaeological evidence not only to illustrate biblical accounts, but especially to prove their historical objectivity When, however, those data cannot corroborate the biblical account he concludes that archaeological sites may have been wrongly identified, or he warns that the data may be incomplete and so do not warrant any hasty sweeping statement against the historicity of the Bible There is truth in his view that "it is entirely premature to dismiss on purely negative grounds the possible existence of biblical characters such as Abraham or Joseph, Moses or Solomon " (p 48) The case of Ebla, until 1975 "nothing more than a shadowy name", is a good example Biblical scholars at times may have failed to avail themselves of information offered by archaeology Still,

our author seems to be too much preoccupied with "proving the Bible true" This anxiety occasionally leads to outbursts against biblical criticism or against scholars in a tone which becomes unpleasant Scholars for instance are taken to task as being radicals or reactionaries or diehards whose highest role in reality is simply that of devil's advocate (p 58) At the end of the book there are three good maps unfortunately on one of them Ebla appears as Elba

J VOLCKAERT S J

Christ's Priesthood according to the Epistle to the Hebrews By Ernest LUSSIER S S S *Collegeville Minn The Liturgical Press* 1975 Pp 71 $ 1 95

This little volume is meant to be a help for priests in our days when priests are going through a crisis of self identity (p 3)

The first two chapters covering Heb 2 5 19 and 4 14 5 10 consider Christ's humanity and the meaning of his sufferings which he underwent as man's representative The next six chapters examine the central part of the latter (Heb 7 1 10 18) viz Christ priest according to the order of Melchisedek his eternal priesthood and his mission as mediator the excellence of his sacrifice his blood as a perfect sacrifice and its efficacy

The booklet is a simple continuous exposition of the biblical text in the form of considerations — a word which recurs over again The preface consists of two quotations from Vatican II one about the sacerdotal office of priests (*Presbyterorum Ordinis*) the other about the priesthood of the faithful (*Lumen Gentium*) The second quotation might have been omitted The writer manifestly intended his considerations on Christ's priesthood and ours for priests only

Though one may disagree with some individual interpretations as v g Christ presenting himself as victim in heaven (p 58) still the general line of interpretation is clear and inspiring One appreciates the absence of moralizing considerations I would have liked to see a stronger emphasis put on Heb 9 24 viz Christ presenting himself to the Father — the climax of his mission as also of the message of the letter Christ's manifestation to the Father is his high priestly intercession on our behalf (announced already in 7 25 and 8 1) This presentation and intercession is parallel to the OT high priest's presence before the Ark which is his priestly prayer on behalf of his people on the great day of Kippur — As a result of some inadvertance we read (p 22) about the Pauline definition of Christ's priesthood in 4,14-5,10

The author expresses the hope that his work may prove welcome and profitable. This hope will be fulfilled

J VOLCKAERT, S.J

Christology

The Reality of Jesus An Essay in Christology By Dermot A LANE *New York Paulist Press* 1975 Pp 180 $ 3 95

The author modestly gives to his book the subtitle An Essay in Christology He is right in so far as the book does not pretend to contribute anything very new in the Christological debate of the last decade or so But neither should readers be misled to think that we find here only a student's summary of other positions Lane has made his own much of the best in present Christological thinking and presents it in the most readable manner The result is a book which can be recommended for its clarity of thought and its lucid style It will be of great help to students desirous of being introduced to recent theological reflection on the mystery of Jesus Christ The bibliography and the many references testify to the breadth of the author's information they also show where on decisive questions he has sought inspiration and solutions K Rahner's name is among the most frequently mentioned and definitely the term of reference on theological issues This too is recommendation

Lane describes his Christological approach as low ascending (p 18) In this he is not only following the present trend but rediscovering the process by which the apostolic Church itself ascended from her faith-experience of Jesus glorified humanity to the mystery of his pre existence and divine condition His evaluation of the Chalcedonian formula is well balanced He rightly reminds his readers that Chalcedon saved the human side of the mystery of Jesus Christ in Western theology (p 108) — a timely though obvious reminder at a time when the Chalcedonian model is often incriminated for not being capable of doing justice to Jesus true human condition Lane's terminology is however sometimes misleading as v g when he says that Chalcedon provides us with a balanced formulation of the

universal significance of the Christ-event" (p 108) This, understood in proper terms, is in point of fact what Chalcedon does *not* do, for the simple reason that it lies beyond its scope, concerned as the Council was with formulating the mystery of Christ's *person* It is also strange to read that Jesus "realises full hypostatic communion with God" (meaning with the Father) (pp 122-123) The communion of Jesus with the Father is not, and cannot be hypostatic, as to the hypostatic union, it is not a communion with "another" Greater precision on essential notions would have been welcome

Lane professedly endeavours to free the enunciation of the mystery of Christ from the traditional categories of person and nature (p 130) Yet, strangely enough, at the decisive stage of his enquiry he falls back on those very categories (p 132) Or, perhaps this is not as strange as it looks does it confirm, whether we like it or not the radical need of those categories? Discussing Theocentrism and Christocentrism, Lane insists that Christocentrism must be Theocentric lest making the mystery of Jesus an end in itself we should stop seeking the Father *through* him (pp 142-143) But the corrective rightly follows Christian Theocentrism must needs be Christocentric lest full justice be not done to the mediation of Christ *in* whom we encounter God himself (p 145) The mystery of Christ leads then to a "Christocentric Theocentrism' (p 146)

J DUPUIS S J

What Are They Saying about Jesus? By Gerald O COLLINS S J *New York Paulist Press*, 1977 Pp 77 $ 1 75

This booklet reproduces a survey of recent Christological studies, first published in *The Way*, 1976-77 under the title "Jesus in Current Theology It makes no pretension to being exhaustive Rather it picks up a few important themes of the recent Christological debate and deliberately concentrates on those studies which the author considers to be the 'big three' Jesus-books from 1974 Kasper's *Jesus the Christ* Kung s *On Being a Christian* and Schillebeeckx's *Jezus* (shortly to be published in English) The choice of authors is judicious enough, and the booklet will profit readers desirous of acquiring a first, rapid acquaintance with some recent trends in Christological thinking The author's gift for clear exposition serves him well in his task An appendix on "The Imagination of Jesus" (also previously published) is a short, plain review of what the Gospel narrative seems to tell us on the subject It is appended here somewhat extrinsically

J DUPUIS, S J

Christology after Auschwitz. By Michael B MCGARRY, C S P *New York, Paulist Press*, 1977 Pp 119 $ 3 95

In its "Declaration on the Relationship of the Church to Non-Christian Religions", the Second Vatican Council devoted a long section to her relationship with Israel and the Jewish religion The positive approach of this document has opened the way for a dialogue between Judaism and Christianity, even though it must be confessed that this dialogue is still at an initial stage

The book under consideration reviews, under various categories, the documents published in recent years to suggest a theological re-consideration of the issues involved in the dialogue between Jews and Christians A first section is devoted to the documents of Vatican II, another to formal Statements issued by Christian Churches (Catholic and other) since Vatican II A third gives an account of formal dialogues which have taken place between Jews and Christians A last section, entitled 'Informal Dialogues The Theologians' considers the position of individual theologians who have done important writing on the subject Their opinions fall under two main categories "Christologies of Discontinuity and "Christologies of Continuity" among the latter the author further distinguishes "Two - Covenant Theologians" from "Single - Covenant Christologies' Obviously these categories are general labels which admit of many shades of meaning

One of the basic presuppositions for a positive attitude of Christianity to Judaism is the admittance of the continuing validity of Judaism and of the Covenant made by God with Israel The question then becomes how to combine an open attitude with an uncompromising belief in the finality of Jesus Christ? The author shows the Christological implications of the Jewish-Christian dialogue and suggests that a reformulation of the Christological faith is needed in order that the dialogue may progress He surveys a broad range of such reformulations Though he professes to refrain from evaluating those Christologies (p 100), his sympathies seem to be on the side of the liberal model This is the place where to remember that authentic inter-religious dialogue requires that both

partners enter into it with the integrity of their own faith. This, no doubt, does not make dialogue easy, but it is the price to be paid

J DUPUIS, SJ

The Church

Why the Church? Edited by Walter J BURGHARDT, S J and William G THOMPSON, S J *New York, Paulist Press*, 1977 Pp 138 $ 4 95

Church and Kingdom of God. By Riccardo LOMBARDI *Manila, East Asian Pastoral Institute*, 1977 Pp 205 (No price given)

The meaningful dialogue of Christians with members of other religions in modern times frequently raises the problem of the need for the Church, if it has no monopoly in mediating divine-human encounter It is this questioning that provides the context for the two books under review

The interest of *Why the Church?* is its collaborative methodology It is a reprint of a special issue of *Theological Studies* (Dec, 1976) J P Schineller presents a spectrum of Christologies and ecclesiologies The four positions he outlines are Ecclesiocentric universe, exclusive Christology Christocentric universe, inclusive Christology Theocentric universe, normative Christology, Theocentric universe non-normative Christology I would suggest that this spectrum is not adequate A distinction between the historic Jesus and the cosmic Christ and the notion of Jesus as sacrament that would place him beyond the normative-non-normative disjunction would add further dimensions to the spectrum A study on how the New Testament communities met the challenge of change leads E A LaVerdiere and W G Thompson to suggest normative principles in times of change a new understanding of Christ and his mission, a focus on the universal mission of the Church, and a concern for unity in the community J P Burns comments on the Greek and Latin traditions represented by Gregory of Nyssa and Augustine 'The Greek tradition grounds its theology in creation, respects the integrity and continuity of natural processes and tends to be developmental in describing the economy of salvation In the Latin tradition, however, the redemptive intervention of Christ is foundational, nature and grace are described as discontinuous, and the process of salvation is explained as interventionist but continuous" (p 57)

In the two final contributions R. D. Haight and R. T Sears propose respectively Mission and Communion as providing a meaningful objective for the Church Their comments on each other's contribution clarify issues and add liveliness to the debate The models, obviously, are not mutually exclusive; it is rather a difference in emphasis

The whole discussion seems to me rather academic and a priori, lacking the context of a living dialogue with members of other religions

In *Church and Kingdom of God* Lombardi addresses himself to the problem of the salvation of the members of other religions The Church is an institution with all its limitations, it is not the Kingdom which is a mystery But it is *for* the kingdom This theme is explored with the help of the Bible and the documents of the Second Vatican Council

A AMALADOSS, S J

The Church— Credible Sign of Peoples' Liberation? Socio-Political and Theological Analysis of a Church Movement in Bihar, India By Robert F CURRIE, S J *Mangalore, Centre for Human Concern*, 1978 Pp 122 (No price given)

The subtitle indicates accurately the contents of the book The Chaibasa Movement in its origins and development is described in a first part A new awakening lends the tribals to protest against the oppression of the exploiting non tribals, whether in government or in commerce, and to make a demand for their rights The second part starts with a few general observations that set the frame work of the analysis Christians normally are unaware of the public dimension of reality, concentrating more on its personal and inter-personal dimensions peace and stability are preferred to any form of conflict, legality and authority become sacred cows, a certain lack of inculturation on the part of foreign missionaries may make their institutions alienating Then follows a reflective report on the Church's response to the struggle This finds expression in the relationship between the institutional Church represented by persons in authority and the individual Christians who take an active part in the struggle on the side of the oppressed The institutional Church seems guided by the values of the establishment, even if the personal sympathies of those in authority were, at least at an earlier stage, with the oppressed At a certain stage in the

struggle the impersonal institutions dictate the policy A postscript calls for Christian commitment on the side of the poor in their struggle for liberation

The material presented in the book could have been better organised and better edited. But written by a participant in the struggle it has a personal touch and passionate appeal that is precious While some might miss the cold, 'objective' touch of academic theology, here is living theological reflection in the making, raising a prophetic voice that the Church in India would do well to listen to What happened in Chaibasa could happen anywhere in India and the reaction of the institutional Church would be very similar While the concreteness of the report makes it less of a case history and more of an eye-witness account from the front its attribution of intentions and motivations and its criticisms of persons may be over-simplified The reader would do well to note what François Houtart says in his foreword "It is not so much the case of blaming individual persons here but of pointing out the process by which persons really dedicated to the cause of Christianity are brought to act in such contradictory ways' (p v)

On p 66 it is stated that the editors of this review were forced to publish an article replying to the one by the author in an earlier issue This is incorrect The present reviewer was the chief editor of the review at the time and no "intimidating letter' played a role in making up our minds

M AMALADOSS S J

Good News to the Poor. The Challenge of the Poor in the History of the Church By Julio DE SANTA ANA *Madras The Christian Literature Society*, 1978 Pp 124 Rs 4

This is the first of three studies planned by the Commission on the Churches' Participation in Development of the World Council of Churches It gives an account of the varying attitude to the poor and poverty in the Bible, in the early Church and in the 12th and 13th centuries There is a dialectic between material poverty and spiritual poverty The former is to be overcome, even though an experience of it seems to give easy access to the latter Sharing is a radical demand of the Gospel An uncontrolled pursuit of wealth is condemned But with the conversion of the rich to Christianity a certain compromise with riches develops Sharing gives place to alms-giving

It looks like a book made to order In the absence of sociological analysis the picture is not clear and precise. While the biblical section deals with elements of belief and preaching, the latter part deals with the practice of the people One would be made to believe that an ideal situation began to worsen only with the entrance of the rich into the Church with Constantine This is too simplistic a picture — if one remembers the Prophets, 1 Corinthians and James

M AMALADOSS, S J

Handing on the Faith

The Teaching of Christ. A Catholic Catechism Edited by Ronald LAWLER, O F M Cap, Donald W WUERL and Thomas Comerford LAWLER *Allahabad, St Paul Publications*, 1976 Pp 640-91 Rs 30

This thick volume in paper-back purports to be a comprehensive summary of Catholic doctrine for adults Seventeen authors have collaborated in the production of the catechism

The opening chapter speaks of the hope of our calling The main body of the text is divided into three parts "Through Christ Coming to the Knowledge of God" presents the Father, Christ, the Holy Spirit, Mary and the Church (15 chapters) "With Christ Sharing the Life of God" speaks of the Christian life, morality, worship, the virtues and the sacraments (14 chapters), "In Christ Fulfilment of All" treats of death and Christian fulfilment (2 chapters) Five appendices offer information about the Bible the General Councils of the Church, the Fathers and Doctors of the Church the Common Catholic Prayers with brief notes and an annotated bibliography A general and a scriptural index facilitate consultation

The main volume of the catechism is followed by a *Study Guide* which will be helpful to individuals and groups wishing to work through the book First a thematic regrouping of topics is suggested After that aids for the study of each chapter are proposed These consist of questions for which answers can be found in the text, suggested readings from the Bible and proposals for further discussion and action

The authors have made a serious attempt at a popular and a systematic presentation of the Catholic doctrine

I am not at all happy about this book I have a number of reservations First of all this is obviously a book meant for a Western audience I think we are no longer living in a time when any book can claim universal relevance Secondly a claim to present the Catholic teaching shorn of any theological option is in itself an option that does not avoid an over-traditional, 'safe' orientation Thirdly popularization is a difficult task When theologians try to be simple, their simplicity is very deceptive, technical terms keep popping up and the whole background remains particular so that only those with a theological initiation really feel at home in the text Fourthly what we are offered is basically conservative 'scholastic', theology, with openings to new trends here and there dictated by the Second Vatican Council, but not really integrated It is a theology 'from above', 'a priori' in its method, too easily identifying Catholic doctrine with the current teaching of the papal magisterium The title is a little pretentious *The Teaching of the Church* would have been more proper and modest

For the theologian one example would suffice "To say that Christ s Church 'subsists" in the Catholic Church is to say that Christ s Church is a concrete historical reality and that that concrete reality is found in the living visible Catholic Church' (p 209) This 'brilliant' interpretation only echoes what has been written previously 'In every age the Catholic Church is this visible Church" (p 200) How deceptively simple ? Ecumenism, other religions collegiality and social justice receives a raw deal — as could be expected from the overall orientation of the catechism

M AMALADOSS S J

La transmission de la foi By Joseph MOINGT *Paris Fayard* 1976 Pp 128 (No price given)

That France is now a missionary country is not a new theme But how does one meet the situation when the faith is not transmitted almost naturally from father to son in a homogeneous community of faith ? The author asks the Church to break out of the traditional institutional structures and make possible the creation of new types of communities of believers and new, more meaningful forms of worship and of sacramental celebrations expressive of an authentic life of faith Such a Christian life will have a missionary role In making these suggestions he is opposing others who propose that the Church must continue its institutional presence even in dechristianized milieux assuming the dimension of the Sacred in society I feel that both camps are ignoring the real problem, which is an over-intellectualization and over-personalization of the faith We need a *popular* Christianity which is neither bourgeois nor merely sacred

M AMALADOSS, S.J

Searching for Truth

Searching for Truth A Personal View of Roman Catholicism By Peter KELLY *London, Collins*, 1978 Pp 192 £ 3 50

Personal stories of priests who left the ministry and married caused sensation and became best sellers a decade ago They were often cheap and could not sustain for long the attention of the public The fashion is gone, and we need today more serious analyses of the causes at work in the upheaval of priestly (and religious) vocations that has arisen in the wake of Vatican II

The author of this book was a Jesuit priest professor of canon law and moral theology in Melbourne and Sydney, and later Provincial of the Society of Jesus for Australia and South East Asia In spite of the responsible post he occupied in his order, Kelly makes no attempt at creating sensation *Searching for Truth*, as the title indicates, is a honest painstaking study of the changes that have taken place in the post Conciliar Church mostly in the field of theology, and of the impact these changes have had on the mind of the author himself The titles of the chapters are by themselves indicative of this dis passionate search 'What Now, Jesus Christ ? God", "Modern Biblical Scholarship' 'God and Jesus Christ", 'Church and Authority', Some Thoughts on Death

Kelly situates himself clearly and discreetly in his search In all honesty he exposes the very immature thinking that brought him, many years ago to the decision of entering the priesthood and the religious life to shirk the allurements of this world seemed to be the safest way of procuring the salvation of his soul in the next, which alone really mattered One may wonder whether a vocation could have stood for ever on such shaky foundation at any time, but it seems clear that this could not be the case in the post-Vatican period This observation is not out of place

here, as it eases appreciatively the need to discover in the recent theological changes described by the author a compelling motive leading to his decision Kelly's account of recent theological trends is enlightening, but their relation to his personal crisis is hard to seek With one exception, however Opening up the chapter on "Church and Authority", Kelly himself observes "This is a delicate section for me to touch because it is the matters encountered here that have caused changes in my own life" (p 151) In other words, the manner in which authority has been and still continues to be exercised in the Church has been the stumbling block This the reader can well understand and with this he can well sympathise, for who will deny that change is required in this area of the Church's life ? Nevertheless, the book leaves him somewhat perplexed and unmoved Perhaps, the trouble with it is that Kelly mixes here two things his own story which is on the whole very simple, and the much more complex "Search for Truth" of recent Catholic theology — both of which seem only loosely related

J DUPUIS, S J.

Sexual Order

Proposals for a New Sexual Ethic By Jack DOMINIAN *London Darton, Longman and Todd*, 1977 Pp 90 £ 1 50

The author is well known for a number of stimulating books on human development The present volume is an elaboration of a previous work, *The Church and the Sexual Revolution* (Cf THE CLERGY MONTHLY, 1972, pp 134-135) There he had already suggested that the Christian reaction to present day 'sexual revolution' should not be characterized by a defensive rejection but by an openness and understanding in terms of inter-personal relations Now he develops the theme as a blueprint for a new sexual ethic

He proposes a dynamic concept of the person as *wholeness* and *growth* realized by love He laments that sexual intercourse in Catholic tradition is too one-sidedly linked up with pleasure and biological fecundity while it should be understood as an inter-personal relationship that needs permanence From this standpoint fornication or adultery could not be justified But he sees nothing wrong in contraception or sterilization as such, although he would consider mass sterilization as an improper means of population control. He takes up the affirmation of *Humanae Vitae* that the marital act should always be open to life but understands the openness not in terms of biological fruitfulness but of total openness to the life of the *couple* and their offspring

In line with several recent writers, M Dominian evaluates adolescent masturbation as a developmental phenomenon and as such completely harmless He even goes to the extent of saying "One way of exploring and accepting a separate sexual identity is through masturbation for in this way the new dimensions of the body are discovered and their intrinsic goodness acknowledged and incorporated in the emerging personality" (p 48) He does not explicitly speak of adult masturbation, but there are some hints that he would explain it as an element of delayed adolescence

Dominian has done well in proposing a new orientation for sexual ethics But one wonders whether what he says is all that new His discussion on the ends of marriage seems to be still caught up in the problematic of the thirties when Doms and others were locked in a bitter struggle with those who made procreation the primary end of marriage Since then Vatican II has given a more synthetic and dynamic view of the ends of marriage and sexuality The author would have profited from paying more attention to this What he says regarding contraception may have wide support in the Church but does not take into account all the very recent writings and experiences regarding the relative merits of artificial and natural methods of family planning His views on masturbation are too one-sided and do not necessarily follow from an inter personal view of sexuality

G LOBO S J

Human Sexuality New Directions in American Thought Edited by Anthony KOSNIK and others *New York Paulist Press*, 1978 Pp xvi-322 $ 8 50

This book is conjointly published by Paulist Press, New York, and Search Press, London It has been reviewed when we first received the English edition (cf VIDYAJYOTI June-July 1978, p 284) The American Edition has now been received While acknowledging the merits of the book, our reviewer made reservations and drew the attention to the precipitate character of some of its positions It may now be mentioned that the American Bishops' Doctrinal

Committee has in an official document declared the book to be in contradiction with some aspects of Catholic doctrine (cf *Doctrine and life*, June-July 1978, pp 370-373) J D

Prayer

Happiness through Prayer By Karl RAHNER *London, Burns and Oates*, 1978 Pp 107 £ 1 95

Rahner intends here to show the relevance of prayer in the life of modern man Taking into account the modern condition of existence he shows that we can attain real happiness only through prayer

Against the dark background of unchristian despair and loneliness, the first chapter explains how prayer opens the heart to God leading to happiness in our very helplessness The materialistic rationalism of the last century and the psycho-analytical discoveries of our age call for reaffirming the presence of the Spirit praying in us and of the life-giving Word transforming into praise the chaos of our hearts (ch 2) Since love is the surrender of our heart to God it is also the essence of true prayer the unselfish prayer of love (ch 3)

We are to pray in everyday life and to make everyday life our prayer — not restricting it to moments of felt devotion — if we want to be ready and watchful at the decisive hours when the Lord comes (ch 4) Chapter 5 strongly argues the validity of the prayer of petition against all modern attempts to discredit it

Rahner examines what he calls ' prayer of dedication' it is an earnest attempt to reach "the moment of eternity in time , when one strives to love and pray with one's whole heart and with one's whole life (ch 6) Chapter 7 on the ' prayer of forgiveness", explains why we all have to say "I am a sinner, o God, have mercy on me ' The last chapter, on ' prayer of decision ', analyses the need of prayer in temptation in the confusion of our age, and in the hour of death

The whole book has a pastoral orientation and seems to have originated from spiritual talks to a cultured laity First written in 1957 and already published in English in 1958, it alludes to the sombre days of the post-war period It excels in showing the restlessness and futility of human life, or of a world, without faith What it says is even more relevant today than it was at the time of writing Except for a few pages, the style is relatively simple, compared to some other works of Rahner, perhaps this is partly due to the excellent translation But we find here the same thoroughness of analysis to which the author has accustomed his readers The book will help for serious meditation and provide material for instructions

G GILLEMAN, S J

Teach Us to Pray. Learning a Little about God By André LOUF Bangalore, *St Paul Publications*, 1978 Pp 140 Rs 7 50

More than a doctrinal treatment of prayer — though it is richly doctrinal — this book is a personal testimony to prayer by a French trappist monk, elected abbot of his monastery in 1963 It was lived before being written Taking into account the contemporary search for, and the techniques of prayer, and written in modern language, the work draws liberally on Sacred Scripture, the ancient monastic tradition, and contemporary experiences of prayer

The author shows the way to the inmost core of our personality, the ' heart" where Christ and his Spirit are at work, but which is prevented from reaching a continuous "state of prayer' by the dross of our ceaseless thoughts, sense impressions and distractions In our striving to recapture the attitude of Jesus as he offered up his sacrifice of prayer and said his "yes" to the Father, we are awakened and nourished by the Word that strikes roots in our hearts A living prayer involves our whole being, body and spirit It gives meaning to our night vigils — our waiting for the Lord to our fasting, sign of our hunger for God to our quest for solitude and silence The author has very personal reflections on the theological meaning of sexuality and, accordingly, on the role of celibacy in opening a path to prayer In the two chapters on the psalms as word of God and response of man, and on the connection between liturgy and contemplation — liturgy inward and out ward, cosmic prayer and the "priesthood of prayer" — he shares with us a wealth of spiritual insights acquired through years of maturation

This outstanding book is not directed to the ordinary reader It needs to be assimilated and translated into life It is demanding as the aim of the author's personal testimony is to lead to the total acceptance of the loving will of the Father in a degree of prayer where

Continued on p. 428

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POPE JOHN-PAUL I 1978

Thirty-three days after his election as the 263rd successor of St Peter on August 26, Pope John-Paul died on September 28. His election had belied human calculations, reached at the end of the first day of the conclave, it took the world by surprise. Yet it immediately aroused in the Church a tide of popular enthusiasm and elicited in the world at large tokens of appreciation and sympathy The new pope seemed to have conquered the good will of all This, no doubt, was due to his humaneness and simplicity: John-Paul I meant to be, first and last, a pastor. High expectations were placed in a pontificate which from the outset seemed to hold great promises. God's designs, however, are unfathomable. While the Church mourns his premature death, she is consoled by the Lord's promise to be with her always.

Albino Luciani was born on October 17, 1912 at Forno di Canale. He joined the local seminary of Belluno and was ordained a priest on July 7, 1935 After completing a doctorate in theology at the Gregorian University in Rome, he was for two years curate in his own village; he then taught theology in the seminary of Belluno for nine years. Having served as Vicar General of the Belluno diocese from 1948 to 1958, he was appointed bishop of Vittorio Veneto by Pope John XXIII on December 15, 1958 Pope Paul transferred him to the See of Venice as Patriarch Archbishop on December 15, 1969 and created him a Cardinal on March 5, 1973 He was elected Pope on August 26, 1978.

May he rest in peace

In This Issue

"The God of Abraham, Isaac and Jacob, not of the philosophers", wrote Pascal If theology is entitled to say that the God who reveals himself to men is the same God whose existence is proved through philosophical reflection, it is no less certain that revelation gives of him a vastly different picture The God of Greek philosophy is cold, distant, wrapped in his transcendence, that of the Bible becomes involved with men, perturbs them by his closeness while he himself becomes vulnerable at their hands And who will deny that the unphilosophical people of Israel experienced more of God than is or will ever be contained in any philosophy ! Fr C A REBEIRO, writing on "God's Way of Declaring Himself", reminds us at least of this His direct, everyday style of expression, brings home the lesson more effectively than would the language of academicians

The current year marks the thirtieth anniversary of the Charter of Human Rights and has been declared by the UNO the International Human Rights Year Where does the Church stand in relation to human rights thirty years after the Charter ? Has her doctrine evolved, and her praxis changed ? There is, of course, no universal pattern observable everywhere Nevertheless, the broadened perspective progressively adopted by the official doctrine helps to arouse the conscience of significant groups of Christians Fr Walter FERNANDES reviews the recent past and outlines the present situation The length of the article forces us to publish it in two instalments, the first is found in this issue

That religious life should sometimes seem to dehumanize men and women is a sign that something has gone wrong with religious If religious life is a closer following of Jesus Christ, it ought to reflect something of the human character of him who, being the God-man, is the most human of men In a short piece on "Homeliness of Religious Life", Fr Paul DOMINIC shows that the home-life of Jesus is the model for a true human face of religious life

Did Peter walk on the Ganges ? The idea seems far-fetched Yet the hypothesis has been made that the Gospel episode of Peter walking on the waters would have been influenced by a similar story in Bhuddist literature hailing from India Fr G GISPERT-SAUCH examines the hypothesis critically

Exodus

GOD'S WAY OF DECLARING HIMSELF

C A REBEIRO, S J

IN THIS ecumenic age, the non-professional reader of the Bible, however he accepts it as a way of life, is time and again puzzled by the ancient Hebrew attitude towards gentile religions, and wonders what the fuss was all about Admittedly, for Roman Catholics this puzzlement is a fairly recent matter Till the outlook of Vatican II came to be widely accepted, the puzzlement usually went in the other direction Catholics, if they thought about other Christian denominations at all, were normally bewildered by the accommodating attitude of the non-Catholic Christian both towards the diversities of belief among the various sects and towards the vastly different beliefs observed among non-Christian religions To put it baldly, tolerance in matters religious had no merits to commend itself to us Nevertheless, we did not, even then, take kindly to fanaticism or bigotry the observed intolerance was confined to the theoretical level its main object being to stiffen the Catholic backbone as we stood up in our beliefs Undeniably, in some countries nominally (that is to say, professedly) Catholic religious intolerance proceeded further by denying equal rights to other sects or religions But one might guess that this was due to feelings of insecurity within the national character infecting, quite impartially the administrators of both Church and State, or because the ruling bodies there (political, commercial and ecclesiastic) were incapable of transcending their long-standing unhappy history

Vatican II has drastically changed that picture of Catholics the world over We can now vie with our other-Christian brethren in placing ourselves within the frame of reference of widely different worlds of belief, observing them and understanding them sympathetically from the inside, and we can now easily point with pride to the Riccis, de Nobilis and Beschis who were engaged in this endeavour long ago But we believe also in the sacred writings of the Old Testament, and would be happy to take justifiable pride in them too No such luck What's more, we share our embarrassment with every Christian

unaidedly familiar with Part I of his Bible. What does one make of a psalm that opens with such touching sensitivity

> Besides the streams of Babylon
> we sat and wept
> at the memory of Zion,
> leaving our harps
> hanging on the poplars there

and is rounded off with the curse in Yahweh's name

> Destructive Daughter of Babel,
> a blessing on the man who treats you
> as you have treated us,
> a blessing on him who takes and dashes
> your babes against the rock ! (*Ps* 137)

I. *Israel's Artless Faith*

Baffling Intolerance

The sentiment recorded in this psalm might still pass muster on the basis of ordinary human, all too human, resentment. Babylon was no kindly society of friends, if you ask the nation which she defeated and made her unwilling guests within her home frontiers; and if the beaten and angry slaves daren't do in their formidably armed masters, there were always unprotected baby-necks to keep a vengeful eye out for Such sentiments, nursed as they might be even at prayer time, needn't merit Yahweh's personal approval It is something else altogether when we come upon an episode like that described in 1 Sam 15 Samuel, announcing that "thus speaks Yahweh", calls Saul to what Muslims would think of as a JIHAD, a holy war against the Amalekites who dwelt in the far south-western districts of the newly acquired Hebrew territories close to the Egyptian frontier These people who, by Hebrew tradition itself (Gen 36, 12), were children of Abraham through Esau, were already in Samuel's time the long-standing enemies of these other, more authentic, children of Abraham, the Chosen People, through the line by way of Jacob; these were they who had snapped like hyenas at Israel's heels while the latter was making its painful way through the Sinai desert en route to the land of promise The anecdote with the fanciful effect, about Aaron and Hur supporting Moses' heavy arms while Joshua and his paladins were giving battle to these raiders, comes from that time. In his briefing Saul is directed to put the Amalekites "under the ban (*herem*)" to be utterly destroyed "Do not spare him, but kill man and woman, babe and suckling, ox and sheep, camel and donkeys" — could there by anything else a pastoral people might be expected to own ? This was no ordinary spine-stiffening intolerance. Saul did not take

these directives too seriously; certainly not literally: he captured King Agag alive and, with an eye to the economy, possessed himself of the best of the livestock. From our end of history we are inclined to approve of Saul's half-hearted engagement in the war of extermination enjoined on him: he was perfectly sensible about the cattle, and towards Agag definitely humane. For this, however, Yahweh was so displeased with Saul that Samuel, passing the message to Saul, told him· "he (Yahweh) has rejected you as King." Excuses were unavailing: if Saul, with sweet reasonableness, pointed out that the booty was captured to be offered by and by in sacrifice to Yahweh, he had better learn that "obedience is better than sacrifice".

This is not an isolated instance, to be set down to some unusually wrongheaded and outrageously misguided reading of the "ways of God" (Is 55, 8). From start to finish we are repeatedly faced with this total and undiluted intransigence in respect to other religions and their gods. If the intolerance did not invariably take the form of an exterminating crusade (mostly, one suspects, not from any want of inclination), it stayed unabated in its sheer disgust for alien gods, in its tireless name-calling, and in its refusal to make the slightest concession to the religious feelings of neighbouring nations, even by way of politeness. And so, though we take pride in the Bible's page upon page of breathless beauty and sheer charm, of profound religious insight and unparalleled ethical sensitivity, and frankly acknowledge the existence too of passages thoroughly banal and as unexciting as laundry lists, we are dismayed at being left the legacy of an unlovely array of rattling skeletons with no handy closets to hide them in.

Religion without Theology

Who is this Yahweh, a God who "is a consuming fire, a jealous God" (Dt 4, 24)? More pertinently, what did ancient Israel make of their God that they should be so uncompromising not only in their attachment to him, but equally in their loathing of gentile religious feelings, let alone gentile gods ? Whatever second-century Marcion (and at least one school of contemporary theologians) may have felt about it, the God of the Old Testament is the same God we worship today; if we are more tolerant in our outlook, that isn't because God himself has changed. What, then, did Israel see herself surrounded by that she felt obliged to take her rigid stand as she confronted the gentile religions ? We are directly concerned with the precise nature of Israel's theology and its consequent demands on life.

Rermarkable as it may appear to us today, the Hebrews had no one word to correspond to our word 'religion', still less anything so

technical as the term 'theology' When they started out as a people in search of a place and when they eventually reached their destination to turn the prior inhabitants into displaced persons, it was a matter of no particular concern to them to have or to develop a systematic science of the nature of God An amorphous assembly of wanderers with no theological preoccupations worth mentioning, and they were about to forge themselves into a nation frankly theocratic ! To an extent they made do with a couple of phrases — the knowledge of God, and the fear of God — that had a religious connotation. But these phrases were more in keeping with religious observance and behaviour than with something so discursive as theology One might feel disinclined to credit these observations about the poverty of Hebrew speculation, and insist, on the contrary, that such a profound expression as I AM WHO AM reflects a high level of intellectual sophistication

To suppose that the Hebrews of the Exodus (or shortly after) could nail down the meaning of YAHWEH in this manner, with all its ontological and metaphysical implications, would be out and out anachronistic Reading the history of those times as it is recorded in the Pentateuch (the first five books of the O T), we have to bear in mind that the events related pertain to something like 1290 B C The oral traditions concerning what happened undeniably start from then But the traditions grew in the telling and, let's face it, incorporated a considerable amount of legendary material (like the anecdote, already referred to, about Aaron and Hur grimly supporting Moses' arms) What's more, these traditions were passed on, perhaps even in some transitory form of writing, in at least three autonomous narrative streams (of frequently conflicting interests), and were not put together into one on-going story, as we have it in the Bible, till about 700 years after the first events, that is, around the year 550 BC when the nation was suffering exile in Babylon [1]

What God Meant by "I am Yahweh" (*Ex* 3, 14)

As one follows the vicissitudes of the name YAHWEH and its meaning, one notices several interesting developments that are likely to have occurred over a thousand years, counting in the time of the Greek trnaslation (Septuagint) made in about 270 BC One reconstruction of events (first proposed in 1862, but still defended) has it that the name YAHWEH was not disclosed to Moses at all, it was a divine name in use among the shepherds of Midian (a people roving

1 ANDERSON, B W, *The Living World of the Old Testament* (London Longman, 1971), pp 378ff

JONES, A (ed), *The Jerusalem Bible* (London Darton, Longman & Todd, 1966), Introduction to Pentateuch

over both shores of the Gulf of Aqabah) with whom Moses had sought asylum when he first fled alone from Egypt with a price upon his head (Ex 2, 15). What meaning these hospitable Kenites attached to the name is discoverable no longer By an inspired 'tour de force', Moses, casting about for a name to identify the Person he encountered in the religious experience of the Burning Bush, took over the Kenite god-name, quite brand new to his fellow-tribesmen back home Much later tradition transformed this emotionally barren bit of pragmatism into a graphic and memorable account. Moses himself, importing the name, had nothing more complex in mind than a means of nominally indentifying his encountered God, providing him with a verbal I D bracelet or with what radio hams refer to as a 'handle' Apparently, doing so was not strictly necessary this God already worshipped by the Hebrews had, if not two or even three, at least one other name among them "God (Elohim) spoke to Moses . 'I am Yahweh. To Abraham and Isaac and Jacob I appeared as El Shaddai I did not make myself known to them by my name Yahweh'" (Ex 6, 3) A new name, however, befitted the new purpose God now intended

If, on the other hand, we accept the Burning Bush episode at its face value, O.T scholarship offers a more plausible reconstruction, one better compatible with Hebrew modes of thought To the Hebrews, God is utterly transcendent he is not part of nature, to be mastered when man takes possession of nature as he had been bidden to do (Gen 1,28), he is not to be manipulated and kept in one's pocket In this respect the Hebrews were outstandingly different from other ancient peoples whose gods were firmly controlled by man's magic or ritual activities Take this in conjunction with the ancient 'philosophy' of names which the Israelites shared with the people of their time Unlike us, people in these primitive ages were accustomed to reify a name, that is, to give it some substantial existence in their view, a name was an important constituent in the make-up of a person, much the same as the soul might be in our view To get hold of a person's name is, in some real sense, to get hold of the 'him' in him, and to be in an advantageous position to exercise mastery over that person For God to reveal his Name might indicate to those who got to know it that they could go on to keep him under their magical control. This he was not prepared to do, and when he said "I am Yahweh", God was not really letting Moses in on anything concerning himself

Keeping these Hebrew modes of thought in mind, one might reconstruct the events that occurred somewhat like this God would have told Moses, not "I AM WHO I AM", but "I AM WHAT I AM". Moses had asked for information concerning the divine nature, but,

because God's nature is not definable, he received an evasive answer. To paraphrase the force of the reply if not quite the words, we could imagine God's saying to Moses: "I am what I am; and it's none of your business. If it makes you (or them) any happier, tell them I AM has sent you. The important thing is the message you are to take." One might irreverently observe that, for being curious about matters too high for him, Moses got a polite but firm brush-off; but that's just about the size of it.

There is a yet better interpretation, still more in accord with the way the Hebrew mind worked A Greek would have relished the philosophical flavour of I AM WHO AM: he delighted in abstractions. Not so the Israelite of 1290 BC; his concerns were more existential — that is to say, where knowledge of another person is in question, he would feel satisfied he knew the other person, not by delving into this person's nature, but by observing how this person behaved, especially how he dealt with him We seem today, in our Group Dynamics and Human encounter movements, to be getting back to this interactional approach to knowing people ! Without embarking on the technicalities of hebrew grammar, we can confidently state that the text is more accurately translated I WILL BE WHAT I WILL BE In expanded form, God's answer would go like this: I will be (on the level of your knowing me) what I will be (to you in my on-going actions on your behalf) The speaker in a modern pop song declares "You'll know who I am by the songs that I sing" "You'll know who I am by the works that I do" is the burden of Yahweh's reply. Dentan expresses this quite aptly· God "asserts that his nature is never entirely comprehensible by men, but is capable of infinite unfoldment as man walks with him in fidelity and obedience 'He will be what he will be' and *exactly* what he will be is something which forever lies beyond the horizons of the future "[2]

None of this impairs the fact that ultimately philosphical speculation did find a place in Biblical writings This sort of intellectual 'sophistication' was set on foot some 300 years after the Exodus when, starting with the golden age of Solomon (c. 961-922 BC), the Hebrews were able to face other nations and cultures on terms equal with theirs Just as, for the building of the Temple, Solomon imported the technical know-how of the Phoenicians (1 K 4; 7, 13), so, for creating his bureaucratic cadres, without which no government worth its salt can function, he imported the 'educational system' of the Egyptians The borrowing process snowballed during the Babylon Exile (587 BC),

2 DENTEN, R C, *The Knowledge of God in Ancient Israel* (New York· Seabury Press, 1968), p 131

the Persian domination (starting 539) and later the pan-Hellenism initiated by Alexander the Great (d 323) And so it came about that a prosperous community of Jews (for so they began to be called when their monarchy was dismantled), well established at Alexandria, commissioned the greek translation of their Bible It was these translators, with their greek habits of thinking, who rendered the name YAHWEH to mean "I am the one who is" In 270 BC that was intellectual sophistication indeed, but the Exodus people of a thousand years earlier were entirely innocent of it So much for their 'theology' then

A God who Cares

How far therefore had they advanced in knowing the God who had called them out of Egypt and settled them in Palestine ? Reading the O T, as it now stands, we are tempted to infer that the Hebrews were quite familiar with the idea of a Creator God who, by his mere word, had fashioned the whole array of the universe, of a God who could only be One, because such is the nature of divinity, of a God distinctively known through the revelations he made to the partiarchs It turns out that none of these ideas was available, ready-made, to Israel emigrating from Egypt All of Genesis is the result of later (9th Cent BC) reflection fleshed out with legends and scattered traditions to form a national religious epic, and back-dated, so to speak, by being set as the prologue to Exodus, indeed, chapter one of Genesis wasn't written into the account till Exilic times So if you dropped in on one of those great liturgical assemblies of Israel s twelve tribes (Jos 24), and watched out for some official Creed, some confession of faith known to every worshipper, you would quite likely hear this

> My father (i e, Jacob alias Israel) was a wandering Aramean He went down into Egypt to find refuge there few in number, but there he became a nation, great, mighty and strong The Egyptians ill treated us, they gave us no peace and inflinted harsh slavery on us But we called on Yahweh the God of our fathers Yahweh heard our voice and saw our misery our toil and our oppression and Yahweh brought us out of Egypt with mighty hand and outstretched arm with great terror, and with signs and wonders He brought us here and gave us this land, a land where milk and honey flows Here then I bring the first fruits of the produce of the soil that you, Yahweh, have given me (*Deuteronomy* 26, 5-10) (JB)

This liturgical formula — the nearest thing to what we would understand by a Creed — has been called the "heart of the Pentateuch",[3] and what it encapsulates is the book of Exodus and its sequel Joshua There is no reference to any knowledge of God prior to the Exodus events

3 ANDERSON, B W, Op cit, p 10

This till-then largely-unknown God revealed himself first and foremost as a God who is "not aloof from the human scene of travail and oppression "[4] The verbs used emphasize this "*I have seen* the miserable state of my people in Egypt" he tells Moses, "*I have heard* their appeal to be free of their slave-drivers Yes, I *am well aware* of their sufferings. I *mean* (*have come down* — RSV) to deliver them out of the hands of the Egyptians" (Ex 3, 7-8) He is above all a compassionate God who, in addition, strongly and personally reacts to injustice He wants it to be clearly recognized from the outset that he is first of all Saviour, that he will liberate his people from the unjust society which held them in thrall Believers in him must get used to seeing him take a hand in human affairs His interventions were not always appreciated as unmixed blessings Even from the start Yahweh became a thorn in Israel's flesh, and his action was resented When Pharaoh, having heard Moses out accelerated his pogrom and further tightened working conditions, Israel cursed Moses "You have made us hated by Pharaoh and his court, you have put a sword into their hand to kill us" (Ex 5, 21) In happier moments, though, their boast and badge of honour was this same busy-body God, by contrast with whom gentile gods were hopelessly ineffectual and without concern for men (Ps 115, and esp Ps 135) So he was always to be, a God discoverable in the stresses of man's history Anderson remarks discerningly "The 'voice of God' did not come literally out of a burning bush, but out of a historical situation that was illumined with new meaning and depth as Moses reflected on it "[5]

What else there was to know about God was not clear, nor even a matter of interest at the time A strict and theoretical monotheism does not show up for a long while Instead the way Israelites spoke of God and gods indicates that they considered these gods as really gods in themselves, but for their sad, sometimes comic (1 Sam 5, 1-5), showing when up against Yahweh's power, as indeed they did not reckon the gentile worshippers as any the less men for capitulating to the Israelite blitz-forces God was Holy too, but holiness was then understood in an objective sense, just as the Ark or the Temple was holy by association with him God was indeed transcendent (they wouldn't have used the word, though), the totally OTHER, not to be mentioned in the same breath with anything or anyone else Yet he was holy not solely for being transcendent, but for being the transcendent who nonetheless dipped into human affairs, causing

4 ANDERSON B W Op cit p 37
5 ANDERSON B W Op cit p 38

consternation and requiring to be treated in a unique way To say that God was holy was less a statement about his nature than a directive on how to conduct oneself in his presence Holiness had no moral connotations yet Dentan remarks

> It was not even clear that his (God's) actions were always good, at least as men understand goodness He was reported to have tried once to kill Moses, without reason (Ex 4, 24), and he was inclined to send terrifying and disproportionate punishments — fire and earthquakes for disagreements about questions of ecclesiastical polity (Num 16, 31 35) and poisonous snakes for petty grumbling (Num 21, 5ss) [6]

We often picture the O T God as an 'angry God', and are not happy to identify him with God 'the Father of our Lord Jesus Christ' Yet it is well to realize that he comes across as angry in O T descriptions at this early stage, not because he was necessarily angry by disposition, but because his worshippers knew so little about him and had no theologically technical terms to describe him in to portray him in crude human dimensions was all they could manage One thing more, though he was a jealous God, a consuming fire (Dt 4, 24, Ex 20, 5) The sense is more exactly 'an impassioned God', and is so rendered in the new translation of the Jewish Torah He is passionate in the intensity of his demands, he acted with force and vitality, and was therefore called also the Living God Israel saw him as her Living God "because she was painfully aware that the heathen gods never impinged upon the lives of their worshippers with such relentless, overpowering energy, and such inexorable demands for loyalty as Yahweh Other gods, whether they 'existed or not, seemed literally lifeless in comparison "[7] He began to be referred to as YAHWEH SABAOTH, the God of 'battles' or of the heavenly forces at his command Perhaps the Hebrews meant militant God[8] or a dynamic God, tireless in his campaigns to destroy, as we shall see, the social evils against which he was dead set

II *A Simple Faith Spawning Revolution*

Simple, undeveloped and unadorned as this faith might appear to us faith in a God who is a this-world saviour, quite unlike other saviour gods who withdrew men into a mystical, timeless world of flesh-liberated existence, it had within it if taken seriously, the germ of world revolution It is the same faith, emptied now of all theology that underpins the Marxian ideology, and for the Marxist to black-ball it as opium of the poor or pie-in-the sky promise is entirely unfair

6 DENTEN R C Op cit, pp 44-45
7 DENTEN, R C Op. cit, p 138
8 DENTEN, R C, Op cit, p 195

What this faith could do to the world did not become apparent until Israel faced the struggle between faith and culture when she began to establish herself in Palestine

Nomads without Technology

During all the ages that preceded their entry into Palestine, the loosely organized tribes of Israel (twelve according to their tradition) were a nomadic or semi-nomadic people What property they possessed was literally movable in the form of herds of livestock — flocks, oxen, donkeys and camels (Gen 12, 16), oddly enough, no horses Permanent dwellings were not to be thought of, for when the herds had stripped an area clean there was nothing to do but move on They were not preoccupied with the cycle of seasons or how to control nature cattle indeed they bred, but cattle 'know' the seasons' cycle and need no encouragement when their time comes Planting and storage, irrigation and farm implements, fertility and crop-failure and marketing, all basic farm technology were not part of their tribal lore As nomads they did not understand and were suspicious of, settled and urban communities Traces of this aversion to a settled form of life survive in the tribal traditions descriptive of this era, which were collected, edited and preserved in the national epic created by the eventually urbanized Hebrew community Depicted in various parts of Genesis is not only this aversion but a rationalizing and romanticizing of the nomadic way of life Cain "who became the builder of a town (Gen 4 17) tilled the soild and "brought some of the produce of the soil as an offering to Yahweh while Abel for his part brought the first born of his flock' (v 3, 4) Cain and his offering were turned down for which he "was very angry and downcast" (v 5) and went off to slay his brother Noah "tiller of the soil" after the flood, cultivated the vine and fell shamefully, nakedly drunk Ham, ancestor of the urbanized Canaanites earned his father s curse for snickering at the sight The tower-builders of Shinar (Babylonia) were stricken with confusion of tongues when "Yahweh came down to see the town and the tower the sons of man had built" (Gen 11,5) Town building led to confusion lack of mutual understanding, and preoccupation with *things* — and these were just for openers "This is but the start of their undertakings ! There will be nothing too hard for them to do was Yahweh s verdict (v 6) The fate of Sodom and Gomorrah of course is familiar to everyone

Israel entering her land of promise did not step into a vacuum She came up against quite sophisticated and aristocratic peoples whose culture made her own look crude, if not silly, by comparison

These residents were city-dwellers, granted, of course, that in such primitive times settled villages devoted to agriculture can be taken for cities Real cities, though, and fortified citadels and outposts dotted the landscape, especially along the trade routes linking places as far-flung as Mesopotamia, Egypt and the East-Mediterranean littoral, to stand guard over the farming hinterland It was this culture that Israel felt compelled to liquidate It is instructive to know the reasons why

The Gods of Ancient Technology

So familiar are we with the laws of nature that govern the workings of the universe that we assume that all advanced civilisations of the past were aware of at least the basic ones Scientific generalizations we don't expect, but the knowledge of physical cause and effect would seem obvious And yet, until the experiments of Pasteur (+ 1895), even educated people held the sun responsible for the appearance of life in decaying matter, and there are even now (or were till quite lately) primitive people who are acquainted with sexual intercourse (well, of course !) but credit fertilization and reproduction to extra-terrestrial forces Anyway, that's about the only kind of causality known to even advanced technological societies 32 centuries ago Fertility in plants, animals and men was the visible, terrestrial manifestation of the cosmic marriages of gods and goddesses Since fertility was not usually a permanent affair, but came and went in cycles, it was not the seasons which had anything to do with it, except concommitantly, but the sleeping (or dying) and subsequent rehabilitation of the fertility gods A quaint and amusing view of the world, one should imagine, but quite harmless The practical sequels, though, were not so harmless Man was not felt to be a mere spectator at these celestial marriages by magical powers and by ritual participation in and re-enactment of these divine goings-on, he could assist the fertility gods in their duty and thus guarantee the timely fertility and ultimate prosperity of the land The ritual dramas were celebrated by the general populace in temples when occasion demanded, besides which there was a permanent staff of sacred prostitutes, recruited through kidnapping, slavery and voluntary 'donation', for round-the-year as well as round-the-clock activities By way of variety, in some Baal cults human sacrifice was *de rigueur* when a publid undertaking was at hand, a new town or temple, for instance, or some extra-solemn celebration, you assured its stability or propitious outcome at the price of something very dear to you, the blood of a relative — a son or daughter might do (1 K 16, 34)

No Co-existence Possible

Despite its effect, in practice, of the sexual exploitation of men and women, Baalism was not a hedonistic expression of sex for the sake of sex Rather, it was the pre-scientific 'theory' that underlay whatever technology was to be had It would be as unthinkable for the primitive farmer to neglect fertility gods as for his modern counterpart to neglect fertilizers But the two religions, Yahwism and Baalism, were incompatible Yahewh was the lord of history, showing his hand in unpredictable, non-recurring events, and untrammelled by the repetitions of nature Baal was part of nature, subject to its cycles and to birth and death He and his fellow-deities were there to be controlled in the interest of men Yahweh, the unmanipulable, was to be obeyed and served disobeyed or betrayed he might be, but not coerced by magic "He is the 'Living God' who reveals himself in the arena of men's history — where human life touches life, where injustices oppress and hopes for deliverance are felt, where men are called to make decisions that alter the course of the future" Baalism's concern with predictable repetition safeguarded the social status-quo, giving rise to the well-known social pyramid Jezebel, Ahab's Phoenician queen of a much later date (9th cent BC) is an excellent example of Baal social cuture, what with her land-grabbing (from Naboth), her Mafia like ruthlessness (the rubbing out of Naboth and is sons), and her lust for power without limitation (1 K 21, 2 K 9, 26)

Between these two ways of life no peaceful co-existence seemed possible in those particular historical circumstances The choice before Israel was to drain the flood or drown in it That choice was at the root of her 'intolerance' For when she came face to face with the social evils linked with Baalism, Yahweh had begun to reveal himself as the God who was holy in the moral sense The Hebrews did not derive their ethics from a deductive consideration of some natural law The concept of natural law was as foreign and unknown to them as that of the laws of nature Right and wrong were not inherent in actions, they were determined at Yahewh's direction through his accredited law givers The elaborate code of laws attributed to Moses was not drawn up in a block and out of the blue, they came piece-meal, as the situations demanded, when people were required to decide what they could rightly accept or reject "I will be what I will be", Yahewh had said, and now he discovered to them his moral holiness and righteousness through the requirements he placed on them As ever, his people's knowledge of him was existential The moral Code,

9 ANDERSON B W Op cit p 108

to be read today in the Bible, is a document back-dated to give it the weight of Moses' authority. Piece by piece the whole of Baalism was rejected as a way of life open to Israel. Yet the temptation to adopt the ways of Canaan was over-whelmingly there. For Israel was a novice in agricultural matters, and had no evidence that her history-God of battles might also be the God of farmers. When war was not called for, she felt the urge to turn to the Baals for "peaceful purposes". This would not be the only time that a nation militarily victorious found itself culturally vanquished To safeguard her identity, Israel was directed to drain the land of that heathen flood She never quite succeeded, however much the often inflated accounts may lead us to suppose so. But under the constant vigilance of her spiritual leaders and the exploits of her military ones, she managed well enough, so that where she did periodically sink, it was only up to the neck (Is 8, 8).

Baalism's Unholy Legacy

But in up to the neck she certainly went, and what she soaked up was unspeakable Again and again, for seven centuries (the 13th to the 6th) her teachers and her prophets kept bringing this home to her. Their appearance became more frequent and their accents more urgent the closer Israel approached the days, before her final downfall, when she did indeed become "like all the other nations" (1 Sam 8, 5). Elijah (c 850), Amos (c 750), Hosea (c 745), Isaiah (c 740), Micah (c 722) — their indignant protests starkly portray the social evils that 'turning to strange gods' brought in its wake (AMOS is a stinging indictment almost from start to finish)

> Woe to those who add house to house and join field to field until everywhere belongs to them, and they are the sole inhabitants of the land Who for a bribe acquit the guilty, and cheat the good man of his due (Is 5, 8 and 22)
>
> Woe to the legislators of infamous laws, to those who issue tyrannical decrees, who refuse justice to the unfortunate, and cheat the poor among my people of their rights, who make widows their prey and rob the orphan (Is 10, 1-2)
>
> There is no fidelity, no tenderness, no knowledge of God in the country, only perjury and lies, slaughter, theft, adultery and violence, murder after murder (Hos 4, 2)
>
> Woe, to those who plot evil, seizing the fields that they covet, they take over houses as well, owner and house they confiscate together, taking both man and inheritance (Mic 2, 2)
>
> Listen now, you princess of the House of Jacob, rulers of the House of Israel Are you not the ones who should know what is right. you, enemies of good and friends of evil ? When (you) have devoured the flesh of my people and torn off their skin and crushed their bones, when (you) have shredded them like flesh in a pot and like meat in a cauldron .(Mic 3, 1-3)

Not by an appeal to some new-found doctrine about God did these prophets attempt to reform the wretched nation Instead, they recalled the Exodus event, reminding Israel of the days of her innocence, of her shepherd existence in the desert, when, with no seductive cultural ambitions, and with no dreams of founding cities at the price of her children, she was glad to become God's People, and he made her into a community of brothers

III. *The New Israel vs Neo-Baalism*

To the committed Christian the whole world is the land of promise today, in which we are invited to establish communities of brothers living by faith in and love for one another under the fathership of God We too find ourselves face to face with Baalism, drained now of its 'theological' content We are fascinated by its technology, and see scant evidence that the God of history might have any competence there "History is bunk", declared a master of this age — and forthwith proceeded to rig up the assembly line The God of history is given no say about assembly lines, ah well, perhaps he too is bunk The deity presiding over the technology that will apparently feed and clothe us and make our life secure is the new Baal, Scientism Like the Baals of old, it is not concerned with the fate and destiny of men as men Human beings are incidental tools, along with a lot of other machinery, to advance commerce and big business, to acquire wealth, status and power, and to set each nation in ruinous competition with the rest To describe all the social evils that derive from this modern myth is superfluous Can the People of God, especially those who might be its leaders and prophets, passively look on in polite and civilized tolerance ? Obviously baalism, without capitals, denoting culture and science (as against Scientism) are, when not deified, a part of Yahweh's programme for man "I it was created the smith who blows on the coal fire" (Is 54, 16) True enough the prophet continues, "and from it takes the weapons to work on" Sickles, though, and ploughshares are no harder to produce (Is 2, 4) Weapon or plough, however, cannon or combine, are turned to but a single destructive purpose when baalism becomes an absolute It is then that a 'herem' is urgently called for, even if the odds seem heavily against us "I also created the destroyer who renders them useless Not a weapon forged against you will succeed (Is 54, 16-17) How remarkable to see an increasing number of men and women, particularly from among the young, determined to scour the world of all such evils Their dynamic God is there to urge them on (2 Cor 5, 14)

Many of these reformers — activists, if you will — are Christians powerfully moved by the vision of advancing the kingdom of God. Unfortunately, they frequently feel themselves looked upon with mistrust by other Christians who claim to be more authentic apostles. The complaint is that Jesus Christ and his message scarcely find utterance where the reformers are active The religion Christ proclaimed is not being taught The place of religion is being usurped by conscientization, social uplift, liberation theology and other such fads ! It is knowledge of the true God and of his Christ that men stand most in need of.

The Lessons of the Exodus

The Exodus events are instructive at this point; what's more, for us they are normative It is clear from the way God directed his people that some prior, theoretical knowledge of him serves no useful purpose towards bringing in his kingdom, it might have the opposite effect of making one religiously conceited and self-satisfied (Is 1, 11-17; Jer 7, 1-15) What is basic and indispensable is that men start out convinced that there is a God who cares, who is not indifferent to their sufferings (Ex 3, 7-8) Knowledge like this is not acquired at the level of the head; men will learn about it not from the mouthings of God's messengers, but by experiencing the personal caring such messengers exercise The caring will carry conviction when the apostle shares the life and suffering and the marginal existence of those he seeks to liberate Then the apostle and the people, who have now become his own, will move out to destroy, piece by piece, the new Baalism that holds them in thrall If the apostle is himself clearly a man of God, his people will discover, in the process of undermining unjust structures and bringing about a just, equitable society, that God is the Righteous One, morally Holy — you will know who I am by the works that I do ! The moral code need not and should not be expounded as an abstract system; it will be learnt and lived through as each social and economic and inter-personal situation is revealed in its moral dimension The God of love is to be sought in loving; the God of truth, through personal integrity, the God of fidelity, through faithfulness to one's brother Too often we have aspired to 'teach' our people the 'Christian doctrine' in a lump and with a bang — and have left them wondering what possible impact it can have upon the life they must live.

"Keep on growing in the grace and in the knowledge of our Lord and Saviour Jesus Christ" (2 Pet 3, 18) Greek-minded as we have been brought up to be, we pounce upon the need for knowledge, quite

unbiblically abstract. Knowledge can be allowed to come practically by itself if our people are first invited and drawn into our experience of God's grace, that loving-kindness, that caring about man's vitiated living conditions, which Yahweh exhibited in the passing over of his people into Palestine, and has willed now to demonstrate the world over by commissioning us to the new Passover under the captaincy of his Son.

The Church and Human Rights

Walter FERNANDES, S.J.*

BY DECLARING 1978 the International Human Rights year, the UNO reminds the world that even on the thirtieth anniversary of the charter of human rights, its implemetation is still a faraway dream. The rich countries that signed the charter of civil rights in 1948 are reticent about extending the same recognition to the socio-economic needs of the poor As a result, the UN covenant on socio-economic rights, approved by the General Assembly in 1966, had to wait for a decade to be ratified by a sufficiently large number of countries.[1] Many poor countries in their turn claim to suspend civil liberties in order to develop the country and make human rights real to all classes of its citizens But oftener than not, the repressive laws they enact only enable their regimes to stay in power, and let the national and multinational business houses make enormous profits at the cost of the poor who are deprived of their basic necessities and their right to live like human beings

It is in this context that many Catholic groups all over the world have taken up the cause of human rights Many others have joined associations like Amnesty International which are in the forefront of the struggle for the liberation of political prisoners Their interpretation of the charter goes beyond civil liberties to include the economic, cultural, social and religious factors required for men to live like human beings.

This paper will therefore take a bird's eye view of the present human rights situation and will study the stand of some Catholic groups and prominent individuals who have taken the initiative in upholding the human rights of their people. It will then discuss the official teaching of the Church during the last two decades, since it has given some of the above groups the theological basis they required. It will end with a reflection on the Indian situation and on the role of the Church in India today.

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1 *The International Covenant of Human Rights and Optional Protocols*, UN OPI/562, November 1976

I. *The Present Human Rights Situation*

Till the early 1960s human rights* were considered an internal affair, and no country dared make it part of its foreign policy. However, recent developments and the pressure of civil rights groups have changed the situation considerably. The repressive military regimes in many countries of Latin America, Africa and Asia, the lack of political liberties in the Communist states, the racial policies of South Africa, Rhodesia and Israel, the repression ensuing upon the occupation of Czechoslovakia by a superpower and that of Viet Nam by the other, the 1977 European anti-terrorist treaty that is open to abuse, and other events have brought the issue into the open. In India itself, the Emergency excesses, and the recent cases of suppression of workers and atrocities on Harijans make it a living issue. Ideological façade added to the power struggle between countries and classes makes repression easier to practise and more difficult to denounce.

> Since the beginning of the century, ideological fanaticism has made more victims than all the religious wars put together. Totalitarian intolerance is added to hypocrisy. Never before has liberty been evoked so much, with the sole purpose of crushing the adversary, never before have vested interests been so ably camouflaged behind the call for equality, never before has the interdependence of peoples and their solidarity been invoked for such narrow-minded designs of political societies [2]

While repression grows, one finds also an encouraging increase in the number of groups fighting for human rights. However, unlike the traditional groups struggling for civil liberties and constitutional guarantees, the new groups have realised that the major problem areas are not necessarily those without a charter. Latin America, for example, has got one of the best charters in the form of the American Convention of Human Rights. But probably no other continent can lay claim to such flagrant violations of human rights. The well-planned kidnappings and murders in Argentina, torture in Brazil and Chile, threat to murder the "Red" Jesuits in El Salvador, are only the best-known examples [3]. Like fascist Italy and nazi Germany before them, the military regimes in the hemisphere are trying to popularize the ideology of national security through which they legitimize the suppression of all opposition or criticism. Like other authoritarian regimes, they too identify national security with the task of keeping themselves in power.

> The citizens have to understand that the security of the state is a higher value than their own economic, social and political well-being. The security

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2 Abel JEANNIERE, "Les droits de l'homme", *Projet*, June 1977, p 647

3 Gonzalo ARROYO, "Pourquoi la répression en Amérique Latine ?", ibid, pp 681-692

of the state can and usually does demand the sacrifice of individual freedoms. The state, not the citizen, is seen as the main economic actor and beneficiary.[4]

A similar trend of making "national security" the pretext for repression exists in all continents. The Russian Gulags are too well known to require mention here. When in January 1977, 240 (now 600) Czech intellectuals published the Charter 77, repression started immediately in the form of arrest and character assassination of the signatories. Harassment such as the withdrawal of their identity cards, driving licences and exile outside the main cities was resorted to. *Izvestia* called them the bourgeois parasites, working against national interests and security[5] Many African countries practise repression in the name of national independence and reconstruction — a principle that is enunciated but not respected. In practice it becomes just one more means of keeping the regime in power and of supporting foreign economic and political interests at the cost of the local population.[6] In South Africa, the journalist Breytenbach was condemned to nine years imprisonment under the anti-terrorist law, for his writings against apartheid. At least 18 Blacks have "committed suicide" in jail in as many months, and hundreds of other "subversive elements" have been killed All the laws leading to the arrests and deaths were part of "national security" required to maintain apartheid.[7] The suppression of the Arab minority in Israel and methodical appropriation of Arab lands in the occupied territories to start new Jewish settlements are on the same pretext[8]

When the European Convention on Human Rights was signed in 1950, it was not thought necessary to include a clause banning torture in what was then considered a civilised continent But subsequent events like torture in Ulster, in French-occupied Algeria, the Cypriot events, fascism in Greece, the events in troubled Turkey, the Baader-Meinhoff "suicides", not to mention the Spanish and Portuguese repressive regimes and the MaCarthyan cold war witch-hunt have proved the assumption wrong In this light, one is apprehensive about the consequences of the European Anti-Terrorist Treaty of Jan. 27, 1977, signed under the smell of terrorist gun powder, when public opinion was prepared to accept many repressive measures for

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4 "The Church in Latin America· A Continuing Struggle for Human Freedom", *Impact*, Feb 1977, p 62

5 "Un combat pour la liberté La Charte 77 en Tchécoslovaquie", *Projet*, June 1977, pp 656-657

6 Cléophas KAMTATU MASSAMBI, "En Afrique, violation des droits de l'homme", ibid, pp 692-702

7 Adrian HASTINGS, "New Theological Light on Apartheid ?" *Crucible*, Jan-Mar 1977, pp 16-19.

8 Nathan WEINSTOCK, "Sur la société israelienne", *La revue nouvelle*, April 1973, pp. 391-393.

"national security" that it would have rejected under normal circumstances. Like the original treaty of Nov. 16, 1937 (not ratified by parliaments), the new part too, presented as essential to national security, does not define terrorism, but deprives terrorists of the right of political asylum. The safeguards against abuses are only nominal, especially since, unlike the 1937 treaty that intended also to *prevent* terrorism by studying the circumstances that led to it, the 1977 version only wants to *suppress* it.[9]

Nearer home, in the Philippines, Korea and Vietnam, torture and oppression continued under the same principle.[10] In our own country, the Emergency under the previous regime, and the nearly successful attempt of the present government to include preventive detention in the penal code (and the successful attempt to retain it in another form) were under the same umbrella The killing of hundreds of young men and women in pseudo police encounters on the pretext of their being Naxalites and the silence and even encouragement of a section of the press that have prevented the country from knowing the enormity of the crime, is another case in point.

II. *The Regional Church Groups*

However, amid what may appear to be a sombre picture, are the groups struggling against repression Many of them are aware that civil liberties and legal safeguards alone do not suffice, since the poor do not have access to the expensive legal system. Their main thrust has been to educate the people about those rights that are required to safeguard their civil liberties, and to enable them to live like human beings

Prominent among them are some unofficial Church organisations, and even some hierarchies, especially the Latin American groupings of priests and lay persons and sections of the hierarchy, important sections of the Church in South Korea, South Africa and Rhodesia, and religious orders like the White Fathers in colonial Mozambique and Jesuits in military-ruled El Salvador Among the semi-official groups are found two international organisations, the Catholic Institute for International Relations (CIIR) and the Conference of International Catholic Organisations, which have been in the forefront of the fight for civil rights Among other things they published the report of the Rhodesian Justice and Peace Commission that detailed the violations in the while-minority-ruled British colony. It was censored in

9 Pierre MERTENS, "Du terrorisme à la terreur légale ?" *La revue nouvelle*, Dec 1977, pp. 574-580

10 Benjamin MCCLOSKEY, "Les Philippines une révolution dans l'impasse ?" *Etudes*, April 1978, pp 437-453

Rhodesia itself, but was instrumental in mobilising sections of public world opinion against the crimes perpetrated in the name of national security.[11] Finally, we have to mention Amnesty International for the yeoman service it has rendered in favour of political prisoners. Though it is not a Catholic agency, many prominent Catholics have joined it, and have found in it a rallying point to struggle for the rights of citizens to be free.

In many cases the movement for liberty has started at the grass-roots level and has infiltrated upwards. In Latin America for example, the "basic communities" have been in the forefront of the struggle for the rights of the oppressed. They have in their turn often influenced the Church authorities, including the hierarchy, as is evident from the recent statements of some bishop's conferences. On Feb. 24, 1977, the Brazilian Bishops' Conference marked its 25th anniversary, and the 10th of *Populorum Progressio*, by publishing a communication on human rights. In it the bishops claimed that it was the Church's duty to proclaim the redemption of Christ, and as such, they could not tolerate oppressive regimes, that repressed "all reforms beyond those they themselves instigate". These regimes marginalised the majority, particularly the poor, and they contended that it was the duty of the Church to condemn the abortive attempts of the masses to liberate themselves from repression. By suppressing their liberty, the regimes refused to let the people grow in the freedom that God had bestowed on them. Two months earlier, the executive committee of the Conference had, in a "pastoral message to the people of God", condemned cruelty perpetrated in the name of national security. On May 7, 1977, the Argentinian bishops issued a similar letter condemning cruelty, detention and kidnapping practised on the same pretext. They insisted that any abridgement had to be according to the law. The bishops of Chile, Peru, Nicaragua and El Salvador have issued similar statements, though in a more subdued form.[12]

A similar example can be noticed in Southern Africa. Though in South Africa apartheid was a reality in all the churches for three long centuries before the State made it its official dogma, and today the Dutch Reformed Church to which 42% of Whites and 36 out of 40 ministers belong, tries to find a theological defence of the crime, yet the Catholic Church is slowly beginning to emerge out of these dark days. In 1976, in the wake of the Soweto riots and the massacre of 187 innocent school children, the Catholic hierarchy decided to end

11 Alan FALCONER, "The Churches and Human Rights", *One in Christ*, Dec 1977, pp 321-322.
12. Richard A McCORMICK, S J, "Notes on Moral Theology 1977: The Church in Dispute", *Theological Studies*, March 1978, pp. 120-121.

segregation in all its schools.[13] In a common letter written on Feb. 10, 1977, the hierarchy expressed solidarity with the oppressed majority of their country and committed themselves to work for peace and justice, in collaboration with other Christian groups.

> With these reports coming in as the accompaniment of confirmed accounts of the many deaths of persons in detention, we cannot but harbour the gravest misgivings about police action and behaviour No temporary suppression by violence, but only a just sharing of citizenship can give hope of any safety for the children, black or white, now growing up in the republic, and prevent the horrors of civil war in the future [14]

As already mentioned, the Rhodesian hierarchy's Justice and Peace Commission detailed the violations of human rights in Zimbabwe.

III. *Individual Efforts*

Every country has got some individuals fighting for the rights of the oppressed, and often they have made an impact on their society, though they themselves have suffered for it The super-powers have got their Berrigans, Martin Luther Kings, Solzenitsyns and Sakharovs. Prominent among the Church dignitaries are Dom Helder Camara of Brazil, bishop Pinto of colonial Mozambique, bishop Kim of South Korea and Capucci of Jerusalem Some like Capucci have been imprisoned or otherwise silenced Some like Pinto have been expelled. Others like Camara have been isolated by assassinating all those who surrounded them (including his private secretary), but they themselves have not been harmed physically for fear of public opinion be turned in their favour Character assassination has been resorted to as in the case of the 38 bishops and priests from all over Latin America, arrested and expelled at Riobamba in August 1976, during a pastoral consultation, on the pretext of their being communists[15] Some priests like Camillo Torres have died as guerillas while others like the Jesuit Rutilio Grande of Aguilares, El Salvador, have been assassinated by the landlords' agents in order to prevent them from performing their pastoral duty of supporting their peoples' struggle for justice Four priests were killed in Chile during the first year of the military regime, over 150 imprisoned and 300 expelled from the country.

Their ideologies differed Though attempts are made to present them as votaries of one or the other ideology, mainly of communism, their lives indicate that their commitment is to the poor, and to changing the system that marginalises the majority. Dom Helder

13 Joseph LIMAGNE, "Les Eglises et l'apartheid en Afrique du Sud", *Etudes*, Oct 1977, pp 311-324

14 The South African bishops' statement on "The Current Situation", published in *Impact*, June 1977, p 214

15 As reported and commented upon in *Le Monde*, Aug 14, 15-16 & 17, 1976

Camara for example, speaking at the 41st Eucharistic Congress at Philadelphia in August 1976, made it quite clear that he considered Marxism a wrong path to freedom. But in equally vehement terms he deplored neo-nazism that ruled the hemisphere under the guise of anti-communism:

> this internal colonialism of the rich that exploits the poor, and brands all attempts to change as communist subversion We do not need to fight communism with nazism — one evil solution with another evil [16]

Despite their differences, in some form or the other all of them felt with Rutilio Grande who said in his last homily a few days before his assassination on March 12, 1977:

> It is dangerous to be Christians in our milieu, to be truly Catholic In practice it is illegal to be authentically Christian in our country Since the world around us is radically founded on an established disorder, the very proclamation of the Gospel is subversive [17]

The most prominent among recent individuals to stand up for the human rights of the oppressed is the late Pope Paul VI, who was known as the workers' cardinal when he was archbishop of Milan He alienated many industrialists through his homilies against the inhuman conditions in which the workers were forced to live When the western world that had forced millions of Asians and Africans to fight for what they were told was the "liberty of nations" in World War I and II condemned India's action in integrating Goa, the Milanese archdiocesan daily, *L'Italia*, was among the few exceptions that upheld the right of every people to decide their own destiny [18] A few months later the future pope condemned the execution of two Spaniards accused of being communists, even at the risk of alienating what was considered a Catholic country [19] (He would do the same in 1975 when four others were executed) In 1964 the daily was among the few European non-Communist papers that felt that the Brazilian army take-over was part of the super-power game, and that the concerted propaganda against those who disagreed with the junta was a sign of oppression to come [20] Later events proved the paper and Paul VI right (It was commonly thought that the paper still followed his line of thought though he had been elected pope ten months earlier.) But at that time Latin America was in the midst of guerilla wars. Any means to suppress the revolutionary movements were considered acceptable in view of safeguarding "national security".

16. As reported ibid, Aug 6, 1976
17. As quoted in Gonzalo ARROYO, "El Salvador les risques de l'Evangile", *Etudes*, March 1978, p 293
18. *L'Italia*, Dec. 23, 1961
19. As reported in *La Corriere della Sera*, Aug 23, 1962 & July 1, 1963.
20. *L'Italia*, April 10, 1964.

Hence, those who opposed the coup d'Etat were branded crypto-communists. It was clear from the pope's intervention at Bogota in 1968, that he did not support violence but only upheld the human right of every people to run their own affairs without making them pawns in the super-power game, or marginalising the majority in a country to the profit of a few industrialists.

Paul VI enunciated a similar principle when on July 1, 1970, he gave a private audience to three Angolan freedom fighters, Agostinho Neto, Amilcar Cabral and Marcellino Dos Santos. The civil war was on for six years, and the public in Europe was slowly turning against the colonising power A few priests were beginning to join the freedom fighters, and repression was on the increase. The freedom fighters, though winning the war on the ground, did not have a decisive advantage in public opinion The papal audience coming at this decisive moment, very clearly proclaimed the right of every people to rule or misrule their own country He enunciated this principle, without necessarily accepting their ideology [21]

The Palestinians who had been made refugees in order to give a "promised land" to the Jews who had suffered in Europe for a thousand years, were condemned as terrorists Few questions were asked about the methods used to eliminate them But in his Christmas message to the Cardinals on Dec 22, 1975, Paul VI upheld their rights He purposely used the ambiguous Italian word "gente palestinese" which can mean either "people" or nation, thus he did not commit himself on the question of a Palestinian State But he made it clear that the injustice done to a whole people in order to pay for the sins of another continent had to be undone [22]

(to be continued)

21 As reported in Arslan HUMBARACI and Nicole MUCSNIK, *Portugal's African Wars* (London 1974), pp 202-209

22 As reported in *Le Monde*, Dec 24, 1975

Homeliness of Religious Life

A Paul Dominic, S.J.

RELIGIOUS life is a mode of Christian life, and something else besides. It is different from, and perhaps even more than, the general following of Jesus. While Jesus wants and welcomes everyone to follow him, walking in his light (cf. Jn 8, 12), he allows only some persons to follow him in order to be with him and to live very much like him (cf. Mk 3, 14). He who lovingly calls an inquiring rich young man to come and follow him (cf. Mk 10, 17-22), coaxes a ready and eager follower to leave him and go home (cf. Lk 8, 38-39) Those who are given the privilege by the Lord of living the life that he lived, are the religious men and women Religious life therefore is a specific reproduction of the life of Jesus

Understood thus, religious life must admit of various modes and styles. For one thing, the life of Jesus, which is the exemplar of religious life, projects many facets Jesus himself lived out his span of life passing through the many changes of his all round growth. In every way the child Jesus was different from the boy Jesus, and the boy Jesus from the man Jesus. Though all through his life the person of Jesus remained the same, yet the style of his life changed markedly with the different stages of his life Therefore the close following of Jesus, which all religious profess, must take shape in various forms, according to the many possible choices of special imitation of one or the other facet of the life of Jesus

The hidden life of Jesus that covered almost his entire life, has been the inspiration for cloistered religious, and in general, from the time of Trent, for women religious who had to be enclosed even if their calling was apostolic,[1] and also for all young religious secluded during their formation. The hidden life of Jesus however was less hidden than what came to be cherished or compulsorily practiced by religious. Jesus' life till he reached thirty or so can be called hidden only if compared to his itinerant public life in Palestine. In fact he lived no more hiddenly than his countrymen at Nazareth. He evidently associated himself with the Nazareth dwellers in the normal

1. Cf. M. St Paul Evans, "The Apostolic Religious Community", *The Way* 1976, p. 31.

work of a carpenter. This aspect of his "hidden" life, and, what is more general, his home life, have been missed by the organised forms of religious life till this century when two religious congregations, called the Little Brothers of Jesus and the Little Sisters of Jesus, came into existence.

The Home Life of Jesus

The home life of Jesus is a fundamental aspect of his hidden life. We must ponder over the fact that Jesus dwelt in a home, in a real home He led a real home life in the company of a woman who bore him and of a man who cared for him as his own son. His home life has been considered as an example set for the so-called life in the world, namely the life of observance of the commandments in the married state. In whatever way this may be viewed, the home of Jesus was no ordinary home of a couple exercising their right of marriage and bringing up children. It was a singular home with everyone choosing to remain celibate Therefore the life Jesus lived in such a home must have tremendous significance for all those who lead a life of celibacy in religious communities.

The most obvious and imaginable trait of Jesus' home life is the immense intimate love in the spontaneity of his home circle. There was more love in the virginal home than ever a home has known, because the three were remarkably free from any obstacle to give and receive love Though the holy family had no natural ties, or rather rose above their normal expression and experience, they were drawn together by genuine love because they were taught by the Spirit. Jesus therefore grew up in the warmth of the love of his natural mother and putative father However little his parents understood his real identity, they knew he was special, more special than any child to its parents, and so they adored him in more senses than one It is unthinkable, from what we know of him later (cf. Mk 7, 9-13), that Jesus did not return all the love he received at home.

This love, so close because so pure, was not closed. Jesus, like Mary at Cana (cf Jn 2, 1-5), reached out to others in love, so that he, as a boy, gained the good pleasure of his countrymen (cf. Lk 2, 52) He knew no enclosure at home except of course the confines of Nazareth As a young adult, he sought to express his love for others in service. The trade he learnt from his father fitted him for this His service of love was not devised according to his need of doing something, but according to the people's need that he could fulfil He never pleased himself and acted selfishly, as St Paul says (cf. Rom 15, 3) His love was kind, that is of a kind that makes itself useful to

others (cf. 1 Cor 13, 4a).[2] In other words he loved others by doing something helpful and useful for them.

Doing something meant for Jesus the physical labour of a carpenter. His labour was not only a labour of love for others, but also — even primarily — a labour of sweat for his daily bread. His small family was poor and depended on the money he made If trade was slack they had to go without. So earning an honest livelihood was very much part of Jesus' workaday life at home. That home is best where the best and only treasures its members cherish are they themselves ! In such homes, generally of slender means, people have to work necessarily and make their living Such simple plain living, bereft of luxury, enhances the enjoyment of their small possessions, fills them with gratitude and leads them to fulfilment in life. It is not without experiencing these that Jesus proclaimed so spontaneously and convincingly to his disciples. "How happy are you who are poor. yours is the kingdom of God" (Lk 6, 20).

Jesus' occupation was certainly humble, though not the humblest. His countrymen referred to his craft when they meant to disparage him on his sudden rise in public life (cf Mk 6, 2-3) His work was such that he was dependent on others, sometimes even at the mercy of his customers Not only was his work thus humble but even the place of his work was he was hidden away in a town undistinguished even in insignificant Galilee (cf Jn 1, 46) All this squared with his whole life: he was humbly born (cf. Lk 2, 12, 24), and humbly bred (cf Mt 13, 55-56), and, dying humble between two criminals (cf Is 53, 2-3, 12), he was humbly buried in a borrowed grave (cf Mt 27, 59-60)

The humble life that Jesus led in his Nazareth home did not cut him off from society He knew he only shared the lot of the majority So his humble status only helped him to establish rapport with most of his neighbours No wonder then that later in his public life he was sure of a following by presenting himself as truly humble in spirit (cf Mt 11, 29), and that once he actually received the acclaim of the people, while riding on a donkey (cf. Mt 21, 1-11). He also felt called to proclaim the good news to the poor (cf Lk 4, 18, 7, 22), because he knew he himself belonged to them (cf Lk 9, 58) This sense of solidarity with the humble and the lowly developed in Jesus certainly in his home life at Nazareth

In and through his home life, he lived another life, his hidden life with God. As one of the lowly poor (*anawim*) he laid himself open to God's communication as his mother Mary herself did (cf Lk 1, 48-54)

2 Cf J. VOLCKAERT-P MEAGHER, *Breaking the Word* (Ranchi, Catholic Press, 1975), p. 780.

She who submitted herself to the will of God (cf Lk 1, 38), did surely inculcate the same spirit in her son. He was presented by her once for all to the Lord at the time of her purification; and he grew in his consecration (cf. Lk 2, 52) as he learnt from her to ponder the ways of God. She was however in the dark about her son's interior growth. He revealed unawares a high point of his relationship to God when he spoke once to his anxious mother about the affairs of his Father that had kept him away from her for three days (cf Lk 2, 49). He deepened in the knowledge and love of his Father as he spent long hidden hours with him contemplatively all through his retreat at Nazareth. The depth of his religious life lived in his home surroundings was his secret, an inkling of which may be had when we catch sight of him several times praying alone during his public life.

The Human Face of Religious Life

All these different characteristics of Jesus' home life may contribute to a new spirit in religious life Religious life organised as an institution with cut and dried regulations has acquired several forbidding traits one of which is certainly the loss of human touch Religious life cannot be true to its calling, unless it vibrates again with genuine humanity Jesus spent almost all his life — his religious life, we should say, which the religious wish to imitate — in a small home cultivating homely virtues This lesson should not be lost on the religious Their life should cultivate not only an ethereal, universal love which can hardly be felt, but develop personal experiences and relationships of love — shall we say, particular love ?— between two or three that will in due course, after much struggle perhaps, open out to others too Then it will wear a human face where Jesus can make his divine presence felt.

Religious life, which has thriven in seclusion from the people, can discover the possibility of a new expression from the mode of life of Jesus in his Nazareth home His home was not a solitary abode. He lived contiguous to his countrymen, and he further identified himself with them in every possible way He felt one with them and was involved with them In fact he 'became as men are' (Phil 2, 7), being of the same stock as they (cf Heb 2, 11). Such a life-style cannot be alien to true religious life modelled on Jesus. Religious life stands to gain by embarking on a new form of life in complete solidarity with the actual milieu.

Religious life that keeps contact with people will be surely deterred from continuing zealously its so-called proper works and be slowly oriented to the fulfilment of the urgent needs of the people, just as

Jesus served Nazareth as a carpenter. In this way religious life acquires the actuality of the present and vibrates with ever fresh life, enjoying and at the same time contributing to the life around.

Religious life has all along dwelt on the religious life of Jesus in his hidden life; and so this needs no further emphasis. One caution however is in order. The religious life of Jesus should not be presented apart from other real happenings in his daily home life. If religious life is to flourish, and not merely to last, it must become real home life like the one Jesus lived during most of his own life-time.

Kill or Care? by John SEARLE and **Christians and Homosexuality** by Roger MOSS. *Exeter, The Paternoster Press*, 1977 Pp 35 and 48 45p and 55p

These are two remarkably well written pamphlets on important current issues While breathing the Gospel spirit, they make good use of the findings of behavioural sciences They deserve to be widely disseminated in still cheaper editions

Voluntary euthanasia at first sight may look compassionate But Searle brings out the hidden implications for the patient, the family, the doctor and wider society which are far from compassionate So from the Christian standpoint of the sacredness of life, it is not killing but caring for the incurably sick that is called for However, switching off a respirator when brain death has already taken place, withholding extraordinary treatment in certain cases and the indirect hastening of death through drugs meant for relieving the distress of the patient should not be classified under euthanasia

Moss finds that the will of God found in Scripture is clearly against homosexual behaviour At the same time he suggests that the Christian is not called to exercise condemnation or discrimination of the homosexual Positive approval of homosexual action is not helpful, neither is inducing guilt feelings in an unfortunate person Hence the Christian is called upon to exercise great understanding There is no easy solution to the plight of one who has a uniquely homosexual orientation. There is need for help in bearing with a difficult situation The whole topic is treated very well But some passing remarks on the morality of masturbation are rather hasty Something could have been said about the treatment of homosexuality

G L.

The Trinity and Me by CHHOTEBHAI (*Allahabad, St Paul Publications*, 1978, pp 69, Rs 3) deals with the relations which the Christian must entertain with the three divine persons, the Father, the Son and the Holy Spirit In developing his theme, the author makes ingenious use of Transactional analysis, according to which in every human person there is a threefold tendency of parent, adult and child This enables him to show, naturally enough, how the child in us interacts with God the Father, and the adult with the Son The interaction of the parent in us with the Spirit is, the author admits, less obvious, it is, perhaps, also less convincing

Formation of Asian Religious by VANDANA, R S C J (*Delhi, Conference of Religious in India*, pp 48) contains talks given by the author to Asian Religious Women at Bangkok in December 1975 Sister Vandana was well placed to present the case for inculturation of the Asian Church and the ensuing implications for the formation of Religious She shows convincingly, against the background of Asian realities, the various dimensions which inculturation would entail

Facts of Life by VIJAY P. S and KRIPAKUMARI (*Mangalore, Sallak Books*, 1978, pp 75, Rs 2) is a booklet on sex education for teenagers. It is written straightforwardly, is a simple narrative. It can confidently be placed in the hands of the young, whom it will enlighten on matters of sex in a wholesome, human perspective.

J. D.

Note

St Peter Walking on the Ganges ?

Ralph Stehly had some tıme ago poınted out that an Upanıshadic prayer mıght well be found transposed ınto Greek Jewısh literature.[1] He has more recently revıved an old hypothesıs accordıng to whıch the N T account of Peter walkıng on the waters (Mt 14, 28-33) would have ıts orıgıns ın Buddhıst lıterature[2] The hypothesıs ıs nearly a century old proposed specıfically by Seydel ın 1884 and H Wenzel ın 1889, ıt was taken up agaın by F Max Muller ın 1896 and G A. Van den Bergh van Eysınga ın 1901, ıt has, sınce, contınued to crop up ın studıes of hıstorıcal sources of the New Testament[3]

Stehly adds to the old hypothesıs a convıctıon that a certaın pattern emerges ın recent studıes about the ınfluence of Indıa on Israelıte relıgıons The story of Ahıkar, one of the sources of the book of Tobıt, was shown by Phılonenko ın 1972 to depend on Indıan sources,[4] the book of Jubılees has a marrıage law apparently borrowed from the Taıttırıya Brāhmana 3 2 3, as shown by J D M Derret ın 1962[5] These two Jewısh works, as well as the story of Joseph and Asceneth studıed earlıer by Stehly,[6] belong, accordıng to hım, to the Essenıan mılıeu Stehly surmıses therefore that the same mılıeu ıs the source of the story of Peter walkıng on the water, and that ıt was the channel through whıch Indıan ınfluence reached the Jewısh tradıtıons. There ıs, however, a very deep adaptatıon ın each case of a partıcular legend of tradıtıon to a new relıgıous background, thıs ıs why such borrowıngs pass largely unperceıved

The parallel story to Mt 14,28-33 ıs found ın the Sīlānısamsa Jātaka The followıng ıs the translatıon from Palı by W H D Rouse

> Thıs story the Master told whılst stayıng ın Jetavana, about a belıevıng layman (*saddham upsāsakam*) Thıs was a faıthful, pıous soul, an elect dıscıple (*arıya sāvako*) One evenıng, on hıs way to Jetavana, he came to the bank

1 Cf my note, "*Brhadāranyaka Upanıṣad* 1 3 28 ın Greek Lıterature ?" ın VIDYAJYOTI, 40 (1976), pp 177-180 and 230

2 Cf "Boudhısme et Nouveau Testament À propos de la marche de Pıerre sur l'eau (Matthıeu 14, 28)" ın *Revue d'hıstoıre et de phılosophıe relıgıeuses* 57 (1977), pp 433-437

3 For detaıls cf R GARBF, *Indıcn und das Chrıstentum* (Tubıngen 1914), p 56, and C CLEMEN, *Prımıtıve Chrıstıanıty and ıts Non-Jewısh Sources* (Edınburgh, 1912), pp 325-326 Stehly refers to a book on the subject not avaılable to me W N BROWN, *The Indıan and Chrıstıan Mıracle of Walkıng on the Water* (London 1928)

4 "Un écho de la predıcatıon d'Asoka dans l'épıtre de Jacques", ın *Ex orbe Relıgıonum I* (Leyden 1972), pp 254-265, as cıted by Stehly

5 "A problem ın the Book of Jubılees and an Indıan Doctrıne" ın *Zeltschrift fur Relıgıons- und Geıstesgeschıchte* 14 (1962), pp. 247-62, as cıted by Stehly

6 "Une cıtatıon des Upanıshads dans Joseph et Aséneth", ın *Rev hıst phıl rel* 55 (1975), pp 209-213.

of the river Aciravati,[7] when the ferrymen had pulled up their boat on the shore in order to attend service, as no boat could be seen at the landing-stage, and our friend's mind being full of delightful thoughts of the Buddha,[8] he walked into the river His feet did not sink below the water He got as far as mid-river walking as though he were on dry land, but there he noticed the waves Then his ecstasy subsided, and his feet began to sink Again he strung himself up to high tension (*buddhārammaṇam pītim dalham katvā*) and walked on over the water So he arrived at Jetavana, greeted the Master, and took a seat on the side The Master entered into conversation with him pleasantly "I hope, good layman (*upasaka*)', said he, "you had no mishap on your way" "Oh, Sir", he replied, "on my way I was so absorbed in thoughts of the Buddha (*buddhārammaṇam pītim gahetvā*) that I set foot upon the river, but I walked over it as though it had been dry ground!" 'Ah, friend layman", said the Master, "you are not the only one who kept safe by remembering the virtues of the Buddha (*buddhagune anussaritva patiṭṭham laddho*) In olden days pious laymen have been shipwrecked in mid-ocean, and saved themselves by remembering the Buddha's virtues Then, at the man's request, he told an old-world tale [9]

The points of similarity between the two stories are thus enumerated by Stehly

	Jātaka	*St Matthew*
Time	evening	night
Main actor	elect disciple	Peter
Action	walking on water	walking on water
Cause	*buddharammana piti*	*pistis* (faith)
Subsequent action	sinking in water	sinking in water
Its cause	a) sight of waves	perception of wind
	h) lack of *buddharammana piti*	lack of *pistis*

The list looks quite impressive, specially in its basic elements the walking on the water, based on a personal relationship with the Master, the sinking and the coming out of it One could add that 'salvation' is found through a renewed relationship Stehly also makes a point of the phonetic similarity between *piti* and *pistis*

One cannot deny a priori the plausibility of the theory First of all, the idea of walking on the waters does not seem to have a Jewish background The Israelites, Elijah, etc, walked *through* the waters, not on them The transition from one idea to the other is, perhaps, not so difficult, but the idea remains different One could argue that we do come across the concept of walking on the waters where it is applied to God in *Wisdom* literature Thus, in Job "(he) trampled

7 This river is generally identified with the Rapti a tributary of the Ghaghara and through it of the Ganges This is the basis for the somewhat facetious title of this note

8 More literally "having entered into the pleasure based on the Buddha' — *buddharammanam pitim gahetva*

9 Translation from E B COWELL (ed), *The Jataka or Stories of the Buddha's Former Births*, Vol II (Cambridge 1895), Jātaka n 190, p 77

on the waves of the sea" (9,8),[10] and he enters into the "springs of the sea" and walks "in the recesses of the deep "(38,16); and again in Sir-ach, he alone has "made the circuit of the vault of heaven and . walked in the depth of the abyss" and has in his dominion the waves of the sea and the whole earth (24,5-6) But these expressions refer always to God, and the waters on which he walks are the cosmic waters of the abyss; the expressions never refer to man walking on earthly waters There is also some likelihood that the account of Peter's incident has linguistic contacts with the canticle in Exodus 14, after the crossing of the Red Sea [11] In spite of these references and contacts, however, it seems a fact that the idea of men walking on the waters is less at home in Jewish literature, while it is commonplace in Indian culture cf e g Akancheyya Sutta 14,[12] and the Majjhima Nikāya 6, a very old Pali work The Buddha is said often to have walked on the waters, and in the Mahābhārata King Dilīpa and King Prthu are also said to do the same [13] It is therefore a legitimate hypothesis to suppose that the idea of Peter walking on the water came from India

One could then argue that this pericope is clearly not in the original account of the scene of Jesus walking on the waters, as it is absent both in Mark (perhaps a disciple of Peter) and in John Both these evangelists narrate the epiphany of Jesus on the waters, which according to some modern authors represents a resurrection experience probably linked to a background miracle of the calming of the storm [14] So it could well be that the Christian community came to symbolise, through a story current in the Essene milieu, the relationship of Peter to Jesus, or the story of his faith, firm at the beginning, passing through a deep crisis at the time of the Passion, and revived and made strong by the apparition of the Lord One could not but admire the aptness of the story chosen to portray the relation of Peter to Jesus

Plausibility apart, there are severe problems that make me hesitate about the hypothesis One is the chronological factor except for their song sections (*gāthā*), the Jātakas are relatively late works (4th cent A D ?), and the story quoted above is an introduc ion to the main narrative (the *dūre-nidāna*), probably pos erior to it S ehly, who is

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10 A more literal translation however, should be "(he) trod on the *back* of the sea" where the reference is less to the waves than to a mythical monster, the sea-god Yamm on whose back the victorious Baal walked as on a fallen enemy This ancient myth is the background of the poetic expression in Job Cf M H POPE, *Job* (The Anchor Bible), p 69

11 Cf A M DANIS, 'La marche de Jesus sur les eaux", in I DE LA POTTERIE (éd) *De Jésus aux évangiles*, pp 233-247 He mentions the following contacts sinking in the sea (v 4) the waters and the waves (v 8) the extended hand (v 12), the fear and terror (v 16), and the "I am" of Ex 14, 18 (p 242)

12 *Sacred Books of the East*, Vol 11, p 214

13 King Dilipa's battle cars never sank in the waters during the fight, according to the *Dronaparvan* of the Mahābhārata, 7, in Critical Ed (BORI), Appendix I, n 8, line 520, p 1100 For Prthu cf *ibid*, line 779, p 1115 The stories of these kings are repeated in the main body of the narrative in the Rājadharmaparvan of the Śantiparvan, Crit Ed 12 29, but here the feat of Dilipa's war-cars floating in the waters is omitted (cf v 70) Pṛthu's feat, on the other hand, is stated more forcefully (cf v 134) Cf also *Viṣnu Purana*, 1 13 49

14 Cf X LÉON-DUFOUR, *Études d'évangile* (Paris 1965), pp 241-243 and A-M DANIS, art cit in note 11

aware of this difficulty, argues (rightly) that many of the Jātakas precede the literary composition of the work, in fact, he says, the Buddhist art of the first century B C represents the walking on the waters I have not been able to ascertain this nor to find out whether such representations would refer to the disciple of the jātaka or to some event in the life of the Bodhisattva

Second, the Matthean insertion is so well sewn to the original text that it is difficult to make of it a pre-existing story To the revelatory words of Jesus, "It is I" (*ego eimi*), Peter responds 'If it is you ', this leads to the final confession and act of worship in v 33, a foretaste of Peter's confession at Caesarea, two chapters later Besides, the story is very representative of the Lord's direct saving action, not so clear in the Jātaka tale, and of his special relation to Peter, a pattern of his action and his relation to the whole Church It is difficult to imagine that such a story would have been borrowed from a different tradition, even if we leave room for a deep adaptation Further, the reaction of Peter can be said to be of a piece with his character as it emerges from the Gospels [15]

There are also many divergences between the two accounts The Pali story speaks repeatedly of a lay person — a noble one, indeed, but still an *upāsaka*, not a monk, while Peter is the foremost of the disciples of the Lord who have left everything to follow him Second the context of the two stories is clearly different in one case the focus of the story is the manifestation of Jesus to the disciples, in the other it is the disciple and the power of his meditation on the Buddha that holds the centre of interest — the Master hardly enters into the picture The Buddhist devotee wishes to go to listen to the Master, while the disciples of Jesus have just been with him and have been sent away by him The walking of Peter takes places in fact "in the fourth vigil of the night", i e quite close to the morning, not in the evening Stehly stresses the basic parallelism between *piti* and *pistis*, but the two ideas are really different *Piti* (*priti* in Sanskrit) is joy, here probably the thrilling joy or ecstasy (*ubbegā piti*), the fourth kind of joy, that finds its support or basis in the Buddha, through contemplation of him [16] *Pistis* is really dedication, acceptance it is volitional with little or no emotional content Besides, the word *pistis* as such does not occur in the Gospel text, but only the adjective *oligopistos* (man of little faith) This makes the parallelism both ideologically and phonetically far more distant than it seems to be in Stehly's analysis In fact Matthew makes it clear that the reason for Peter's sinking is *fear*, while in the Jātaka the reason is loss of concentration This is why Stehly is forced to stress the deep adaptation of the Buddhist story to the Christian milieu

One is therefore led to the following conclusions

1 There is no likelihood of a literary dependence of the Matthean account on the Jātaka story The chronology of the Buddhist lite-

15 Cf e g three chapters later, in Mat 17 4, Peter's spontaneous and action-oriented intervention at the Transfiguration scene

16 Cp *Visuddhimagga*, 143

rature goes against it, and there is in the two accounts no evidence of literary contacts, not even the word *pīti*;

2. There is a clear possibility that the story of Matthew was indirectly influenced by an early form of the Indian story that may have percolated into the Jewish milieu, probably through intermediary cultures and languages,

3 However, even such a dependence does not appear to me proved or even very probable, for the main orientation of the two stories seems very different Although the common elements are quite clear (walking on, sinking into, and being saved from the waters) and seem more connatural to the Indian cultural milieu, yet it is not difficult to think that such a basically simple account could arise independently in the two cultures

For many Christians, perhaps, the hypothesis in question will be rejected a priori in virtue of dogmatic positions Personally I do not think that there is any point of faith involved in it, and readily admit the possibility that the waters on which Peter originally walked flowed from India, but I do not find the evidence sufficiently conclusive

G GISPERT-SAUCH, S J

Dhortorevoili Sundori By A PEREIRA, S J *Pilar-Goa, Xaverian Press*, 1977 Pp viii-196 (No price given)

This excellent book is the tenth in succession to flow from the pen of the famed Goan Konkani writer, preacher and scholar, Fr Antonio Pereira, S J Written in his characteristic style that combines erudition with simplicity the book reflects a conscious effort on the part of the author to couch his message in a language that is easily understandable in order to make the book accessible to all sections of Konkani readers

Marian devotion occupies a central place in the centuries old Catholic faith of the Goans Set against the background of this religious heritage of his land, Fr A Pereira has attempted a compact and systematic theologico-historico-meditative treatise on Mary which much as it is the fruit of his deep personal reflection can indeed, as the author himself has pointed out in his introduction, serve a very good catechetical and pastoral purpose as a source-book for a genuine catechesis on Mary

As is evident from the title, *Dhortorevoili Sundori* (Earthly Beauty), the author, in the light of the Mariology' laid down by the Second Vatican Council and the teaching of world renowned theologians of today like Karl Rahner, Edward Schillebeeckx, René Laurentin, Joseph Neuner and others, seeks to expound theologically Mary's role in the mystery of Christ and the economy of salvation, and consequently to establish her relationship to and her place in the Church

The book is divided into two sections The first section, entitled "Marie Xastr" (Marian Doctrine) and consisting of nine chapters, explores the scriptural and patristic foundations of the Marian doctrine in their historico-cultural perspective and leads the reader to a step-by-tep unfolding of the Marian mystery in its manifold aspects

The second section under the title Marie Nihall" (Meditations on Mary) offers a series of 25 meditations on Mary under specific headings These meditations touch upon the two facets of Mary's person, the historical and the supra-historical, and as such are in direct continuity with the theological exposition of the first section

Theology cannot be the monopoly of a few languages With the publication of the present work Fr Pereira responds to the vision and the hope of the Church in India today towards 'regionalizing and 'localizing' theology and its teaching, he proves himself a pioneer in the task of building up an adequate regional theology in Konkani that will lay the base for the eventual formation and functioning of a full-fledged regional theologate in Goa

A COUTO

Correspondence

Dear Editor,

The August issue of VIDYAJYOTI carries an article by Fr Xavier IRUDYARAJ, entitled "Hindu Communion-Sacrifice" The author writes as follows (p 314) "We would suggest that our Indian Eucharist be celebrated not only as Deva Yajna (communion with God) and manusya Yajna (communion with man), but also as *Bhuta Yajna* (cosmic offerings) and Brahma Yajna (advaitic contemplation) " (italics mine)

Besides this citation from the writer himself, I would like to draw attention to p 309 where a quotation from the Manusmriti tradition of the Hindus gives a description of the Bali Sacrifice as an offering that is offered to the Bhutas

The suggestion of the author (p 314) and the actual usage of the term Bali in the present Hindi translation of the Liturgical rites gives rise to confusion and doubt in my mind as I try to reconcile this Hindu custom and the recommendation made by the author with the present Popular Religious practice and understanding of the Hindus of *Bali* and *Bhutas* Do these two concepts convey the mystery of the Eucharist and the meaning of consecration when used in the sacramental formula ? When a Hindu or neo-convert hears these words in the Eucharistic Prayer what images arise in his mind or feelings in his heart as he recalls the past Bhuta pujas and Balis in which he has participated and which he, in his profession of faith in Jesus and his Sacrifice, is asked, now, to relinquish ?

Let me try to explain and clarify how my confusion arises taking the term *Bali* or *Bali-Dan* as an offering to the Bhutas

In the Hindi translation of the prayer of Consecration we read, in the First Eucharistic Prayer *Tum sub ise lo aur khao, yah mera sharir hai, Jo tumhare liye BALI carhaya Jaega*

In the offertory prayer we read *Bali-Dan*, and twice in the Anamnesis we read *Nirmal Bali* and *Is Bali* So Father Xavier's appeal for usage of this Hindu concept of sacrifice is already fulfilled in the present Hindi version of the Eucharistic Rite

But, then it is here where my conscience begins to disturb me Ram Chandra Verma, Varanasi, in his *Pramanik Hindi Kosh* writes in his word list under *Bhuta* (p 975) "The primary elements from which Creation is composed Also, the popular meaning of Bhuta is the spirit or ghost of a dead person The devil (*shaitan*) disembodied spirit (*prate*)" Again under *Bhuta Yajna* Verma writes "One of the five great Sacrifices in which *Bali* is ritually used"

My questions in this context of Hindu thought and popular worship are as follows

1 Can *Bali* be used to denote the Eucharist either as a sacrifice or as a memorial meal when it has the connotation of *Bhuta Puja* attached to it ?

2 Even though I can make an intention to do what Christ did and use the word *Bali*, purging it in my mind of any occult connotation, can I expect new converts from Hinduism who have spent their lives placating Bhutas, and those Hindus in Good Faith who may be present at the Eucharist, to understand this purged and purified meaning which I give to it during the consecration rite ?

3 How can the popular notion of Bhutas as ghosts, devils, evil spirits, be dissociated in the minds of the people and made to refer only to the Cosmic Forces and primary elements of the Universe in the Teilhardian sense, as advocated by Fr Xavier in this article ?

4 Are we priests justified with such a superficial usage of the word *Bali* as now made when it is applied to the Eucharist in our Hindi version of the Eucharist Prayer ? Are we scandalizing 'little ones' by conveying to new and would be converts that we Christians too worship and placate Bhutas and evil spirits ?

In conclusion I must say I liked Father Xavier's Study and think that what he has brought to light about the notion of *Bali* and *Bhuta Puja* should be taken seriously as we in the Hindi speaking, Bhuta worshipping area, carry on the liturgical renewal through inculturation I, for one, am now very self-conscious in the use of *Bali* and *Bali-Dan* during the Eucharistic prayer, and wonder what kind of an image I, a Catholic Priest and Missionary, am projecting to the simple tribals and Harijans whose lives have been plagued with the powers of darkness, the cosmic forces, the Bhutas As Paul reminds us, our fight is NOT against flesh and blood but against powers and principalities Do these concepts convey the notion that we are fighting these spirits or joining hands with them ?

Cordially,

Sokho,
P O Jamui Garhi,
Dt Monghyr, Bihar

Dan T Rice, Baba

Dear Editor,

I would like to thank Father P D'Souza for his thought-provoking article, "And Now I Don't Attend Mass on Sundays" (Aug 1978 issue of VIDYAJYOTI), and add some comments on the points he raises

In general, I agree with his sentiments regarding the legalism, formalism and excessive ceremonial that existed in the Church of the past, and to some extent, still exists today But, I feel that some of his views require further discussion

It is very likely that the Church has overstressed the legal aspect of a physical presence at Mass on Sundays, thereby bringing about an attendance, in some cases through fear of God, rather than inviting people to come together to worship, praise and thank God, in a communal spirit of responsive love, one in mind and heart It is the task of us priests to correct this situation by educating the faithful, to understand and appreciate the obligation as a means for encountering Christ and an opportunity of spiritual nourishment and growth, and to realise that the necessity for the obligation remains, because being human, we are often apt to forgo the spiritual benefits of a regular Eucharistic assembly, to the detriment of our faith The Church would not be fulfilling its mission if it did not protect the faith of its people in this respect

Father D'Souza mentions the passage from the Acts of the Apostles about the gathering of the believers While this is the kind of spirit the Church must always try to foster, we should not forget that Luke has painted a rather idealistic picture in order to make his point St Paul, on the other hand, had some harsh things to say to the Corinthians about their celebrations of the Eucharist (1 Cor 11, 17ff) If this is how Paul reacted towards those who attended, one can imagine how he treated those who did not attend ! ! ! Human nature being what it is, I think the Early Church(es ?) experienced problems similar to those of today, although on a smaller scale In those times it was practical and even necessary to hold small gatherings especially as many had to be held in secret But times change, and we have to live in the twentieth century, with all its pressures and problems Small communities or gatherings may well be more intimate and meaningful, but that is not the only factor to be considered Economically, the Church would find it very difficult to staff and maintain such a variety of places of worship

The 'ideal' celebration of Mass would involve the Bishop, his priests, and all the faithful of the diocese in one great family gathering For obvious reasons this is impractical, so the next best approach should be used, viz Parish Masses for as large a congregation as possible so that the feeling and understanding of the whole parish community (or great parts of it), witnessing to its faith as a united family, is manifested to each member and the world around Here too, there are some practical problems, but the situation is not helped by celebrating a lot of Masses for half-full Churches Proper education and discussion will help the faithful to understand the true meaning of unity and oneness in Christ, which is borne out by Eucharistic celebrations for large gatherings Contrary to Fr D'Souza's view, I feel that regular large community celebrations should be the norm, with provision for the occasional smaller celebration

Father D'Souza does not elaborate on his proposal of having a zealous and exemplary Christian presiding at Mass One wonders precisely what other functions he has in mind for this person's ministry ? Presumably, Father takes it for granted that this person would be an ordained minister, of some sort If so, this would necessitate the standard study any priest undergoes Has this person, with a wife and family, the time to devote to such study ? Is not a priest, as much, or supposed to be, a zealous and exemplary Christian ? Has not the single priest the great advantage of total dedication and service to the community, without a clash of priorities ? Many of these points have been the subjects of recent debates within the Church But, the signs are that the Church is not intending to change its view, regarding the married priest

I am surprised to read Father's view that "in the Church's sacramental and liturgical life we still preserve and practise rites and rituals which first saw the light of day in the dark ages" I feel he is incorrect in holding this view One has only to study the new rites and listen to the criticisms of the more traditionally minded to realise that changes have taken place A great deal of flexibility is permitted for adaptation to cultures and situations With this new approach, more changes will surely be incorporated into the Liturgy — as necessary But, every change has to be studied, and its effects evaluated by the Church, with a view not just to a particular time and place, but to the world and into the future

The sad case of Father D'Souza's friend only serves to show his poor understanding of the benefits obtained in a Eucharistic celebration However, his case highlights the urgent need for the re-education of the faithful to understand appreciate and respond in a mature manner to the obligation of the Sunday Mass

Yours sincerely in Our Lord,

Church of Christ the King,
Calcutta-700 017

Fr Emile BELLETTY

Jezuchim Komllam Jezuit Sant-Bhokt By A PEREIRA S J *Pilar Goa, Xaverian Press*, 1976 Pp 179 (No price given)

The word 'Jesuit' is almost synonymous with learning and scholarship History testifies to the immense contribution the Society of Jesus has made during the past four centuries to the world at large and the Church in particular in areas that pertain to man's integral development

In the present book, the title of which could literally be translated as 'The Lotuses of Jesus Jesuit Saints, Fr A Pereira aims at uncovering a very important fact in respect of the Jesuits, namely that the dominant aspect of their contribution has always been a personal witness of dynamic Christian faith and sanctity This could well be said to be the fundamental element in their charism Hence they can be identified as much with intense apostolic zeal and Christian holiness as with learning and scholarship

The book contains short life-histories of over 40 prominent Jesuit Saints and Martyrs It makes interesting and inspiring reading and as such could prove very useful to priests and catechists in their efforts to bring out the full significance of and the need for an authentic Christian witness

ANIL COUTO

Book Reviews

The Historical Jesus

Jesus in Contemporary Historical Research. By Gustaf AULÉN Translated from the Swedish by Ingalil H Hjelm *London, SPCK,* 1976 Pp vii-167 £ 8 50

The author clearly indicates his approach to the subject "I have concentrated my examination on the historical-critical Jesus research of the last decades Since I am not myself an exegete my intention is not to make pronouncements on the basis of my own study of the sources as to the historical trustworthiness of the gospels' descriptions of Jesus The task I have set for myself is rather to examine the results which a few representative scholars have arrived at in their attempts at mastering the sources" (p vii) Aulén examines the works of seventeen scholars, published in the 1960s in England, Germany, America and Scandinavia Among these the following are more frequently quoted H Braun, C H Dodd, J Jeremias, N Perrin E Gerhardsson

Aulén centers his study round five points 1 Jesus' ethical teaching which is marked by a radical interpretation of the command of love, and is accompanied by a radical, free and unconditional forgiveness granted to sinners, 2 the accusations made against Jesus and his self-defence as well as his condemnation of the religious attitude of his opponents, 3 Jesus and those around him, his life-style and appeal, 4 the proclamation of the Kingdom of God and Jesus' protestation to be God's authenticated representative of the Kingdom, 5 the earthly Jesus and the early Church s faith in the risen Christ, i e the question of the continuity between the earthly Jesus and the Jesus of the post-resurrection faith A final chapter re-affirms the importance of the Jesus-research

As a systematic theologian Aulén's aim is only to show how the NT scholars agree at least on three important points (1, 4 and 5 enumerated above), and this in spite of the fact that their methods may be far apart, even opposite One wonders, however, whether that remarkable agreement is not obtained at the cost of softening somewhat the hedges of disagreement among the scholars As one might expect, the picture of Christ which emerges from this study is not an absolute one nor a full one, rather a composite portrait made of overlays, something like a kaleidoscope, yet interesting At times the reading is hampered by the fact that in places it is difficult to make out where the scholars' views stop and Aulén's reflections begin It is striking that only two Catholic names occur, and only once, viz Daniélou and Légaut Finally one regrets that there is no index besides the one of biblical references

The succinct and comprehensive review of present-day critical trends makes of the book an invaluable tool for students and for all readers who are interested in the 'quest" of the historical Jesus Aulén firmly believes that the historical Jesus is beginning to emerge from the scepticism of the first half of the century Concluding his book he protrays Jesus in two words "the one who *reveals* and the one who *liberates*" (p 162) Jesus' revelation is radical, censuring human illusions, selfishness etc, at the same time showing that life becomes meaningful through mutual care and service, in the face of all human need Jesus is the great liberator and restorer

It is not without interest to note that when the original work was published in 1974, the author was already 95 years old J VOLCKAERT, S J

Medical Ethics

Dictionary of Medical Ethics. Edited by A S DUNCAN, G R DUNSTAN and R B WELBOURN *London, Darton, Longman and Todd,* 1977 Pp xv-336 £ 4 90

Medical Ethics is essentially a reflection on the moral aspects of medical practice However, the advances in medicine in recent times have been so rapid and complex that the ethician, or for that matter the medical practitioner, could hardly be able to cope with the developments Besides, the very conception of health and health care is radically chang-

ing and people familiar only with the Western system of medicine are now becoming acquainted with other systems. Hence this compendium providing brief descriptions of medical procedures, discussion of ethical issues and the ethical views of various traditions is most welcome There is a formidable array of 116 contributors, although all of them might not be so 'eminent' as the cover claims

The vast effort involved in such a publication is really commendable There is here a mine of valuable information Abstracts of many Church documents and international ethical codes are given The bibliography should be useful, although not always as selective as one might have wished There are entries on Buddhist, Chinese, Hippocratic, Hindu, Jewish and Shinto traditions. The great absent is the African tradition Homeopathy could have been treated more elaborately

From the strictly ethical angle, a lot of considerations are provided which should be of help in making concrete decisions On the whole, there is a great sensitivity to the ethical values involved in an area or procedure But the dictionary should not be understood as a source of ready made answers to ethical problems Besides, it is inevitable in a work of this kind that the personal views of a particular contributor occasionally show up More inexcusable is the thorough ignorance of the writer on contraception regarding natural family planning methods He seems to be aware only of the so called 'rhythm method' This entry is a big blot on an otherwise excellent work While there is room for improvement, many will be grateful to the editors and publishers for this handy and useful reference tool

G Lobo, S J

Spirituality

The Truth Will Make You Free. Letters to the Little Brothers By René Voillaume *London, Darton, Longman and Todd*, 1976 Pp 152 £ 2 25

René Voillaume's *Seeds of the Desert* was one of the books that I read and re-read during my pre-Vatican II novitiate That book, too, consisted mostly of letters from Voillaume, the Prior-General, to the Little Brothers of Jesus In it, Voillaume traced the double strand of de Foucauld's "legacy" to his followers contemplation in the midst of total solidarity with the poor Its tone was by and large peaceful, confident and unambiguous.

The present collection of letters is post-Vatican II and spans the turbulent period between the mid-sixties and mid-seventies. The author grapples with the problems of renewal within the fraternities, the growing social awareness and polarisation of forces in the world and what that portends for the Little Brothers and their vocation, and, finally, a question that must be faced by any Christians truly committed to the justice struggle, the rôle of the Gospel in the political arena. As a consequence, unlike the former volume, *The Truth Will Make You Free* is troubling, groping and, especially in the author's extended letter on "The Gospel and Politics", ambiguous.

Voillaume addresses himself to the apparent tension in many of the fraternities between fidelity to the charism of the founder and the demands of the times. This is the essence of renewal, and the struggle faced by many religious communities today What remains constant is de Foucauld's form of life which, in its prayer and varied apostolate, is "the outward consequence of an immense, ardent, total love for the person of Jesus" This was the vision of de Foucauld, and is ageless At the same time, temperaments, needs and environment call for interpretation of that love in ways different from those of the founder Voillaume encourages the Little Brothers constantly to engage in this "re-filtering" and re-interpreting the essence of de Foucauld's message lest they "droop like flowers artificially preserved" by over-literal fidelity.

Voillaume's contacts with his Fraternities take him around the world, and he therefore knows whereof he speaks in commenting on the disturbing signs of the times in the sixties and seventies He is deeply troubled by the poverty of spirit that he notices in rich and poor countries alike (p 124) It is in Varanasi, where the author feels "closest to the mystery of life and human destiny", that he compares the poverty he experiences in that city with that of the barrios and slums surrounding the cities of so-called more progressive countries (p 80) In Saigon, on Christmas Eve 1972, in the midst of bombings in the north and the assorted violence of war, he confesses to sadness and confusion, anger and impotence (p 84)

For all his troubled reflections, however, Voillaume exhibits more emotion — even passion — than before And perhaps this, at least in part, is the fruit

of Vatican II, of the Spirit at work in authentic Christian witnesses in the past decade It has become more difficult to compromise and evade the issues If one is to be faithful to the love of Jesus in solidarity with the poor then he must take a stand make an option even an heroic commitment to the Gospel message in today s world

But it is not always easy as is clear when the author anguishes over the question of the Little Brothers involvement in politics as part of their sharing the lot and life of the poor and oppressed Try as he might to lay down some practical guidelines for the present Voillaume is less than clear and decisive here He believes that the Little Brothers should be a Gospel leaven in men s political activity and like the Church both distant and present transcendent and yet supremely active in politics They must be clear that the real task of liberation is a great leap *upward* and not just *forward* While he condemns silence and inaction his basic position nonetheless seems to hedge on *total* commitment (p 125) Yet in the end much is left to the individual Fraternities to determine their own response to a particular situation in the light of their understanding of and fidelity to the Lord s message of love

An interesting book and an honest testimony of faith by an insightful and sensitive Christian Good for reflection and sure to arouse your own Christian conscience J CURRIE S J

Saint Francis Xavier By Xavier LÉON DUFOUR S J *Bombay St Paul Publications* 1978 Pp 402 Rs 1[illegible] (Available from Examiner Press Bookshop 35 Dalal Street Bombay 400001)

The French original of this book prepared by the French Jesuit and well known exegete Fr Léon Dufour was first and foremost a personal tribute to his own patron saint It is now rendered into commendable English by Fr H P Oz a member of the Bombay Jesuit province

The work is divided into three parts and concludes with an epilogue As its sub title indicates it describes within the historical setting The Mystical Progress of the Apostle The author wrote it on the original sources already available in print at the time though he could not consult the recently published German life of the Saint by the late Fr G Schurhammer S J

Besides giving an accurate account of the various periods and apostolic adventures of the Navarrese son of St Ignatius of Loyola Léon-Dufour describes with much insight the various stages of his spiritual pilgrimage This brings in many extracts from Francis' writings, particularly his famous letters which, when received and circulated in Europe, stirred the heart of so many of his contemporaries

The vivid style of the author makes us realize once more how closely bound and interwoven with Xavier s immense apostolate and ceaseless labours were his prayer life mystical graces and intimate union with the Holy Trinity His example shows that successful action in and for the Church and contemplation go hand in hand

E R HAMBYE S J

From East to West Man in Search of the Absolute By Dom Mayeul DE DREUILLE O S B *Bangalore Theological Publications in India* 1978 Pp 207 Rs 10

Hosts of books have been published on the origins and early developments of the monastic life in both Eastern and Western Christianity Yet the work of Fr Mayeul a French Benedictine who lived for several years in the Asirvanam monastery of Kengeri near Bangalore does indeed make a fresh contribution to the topic

The first fifty four pages are devoted to a short yet fairly complete and accurate survey of the traditional Hindu and Buddhist search of the absolute under the various forms it has assumed and still continues to assume This section provides the Indian background for the rest of the story

This consists of seventeen chapters surveying the whole evolution of Christian monasticism with its Jewish and Egyptian antecedents The abiding influence of the Alexandrian saints and scholars i e Clement and Origen is well explained Then come up on the horizon the great monastic personalities of the East from St Anthony down to Evagrius Ponticus We pass finally to the beginnings of Christian monasticism in the west and its deep seated connections with eastern foundations The last chapter shows clearly the convergences that exist between the Christian and non Christian forms of monasticism There is a short appendix (a bit jejune in my opinion) on non Christian doctrines and heresies that influenced to some extent at least the early Christian monasticism

The author is thoroughly acquainted with many original sources particularly

those related to Christian monasticism, he also draws from his own experience of the monastic life That is what makes the true value of the book Published as it is in India, it will be a great help to those in charge of the formation of monks or who try to live up to the monastic ideal

E R HAMBYE, S J

Christian Spirituality for India. A Symposium on Patristic and Indian Spirituality Edited by Mayeul DE DREUILLE, O S B *Bangalore, Asirvanam Benedictine Monastery* and *St Peter's Pontifical Institute of Theology*, 1978 Pp 130 Rs 8

This is the first volume of *Supplements to Indian Theological Studies* It is a reprint, from the March 1978 of the review, of the papers of a Seminar on Patristics and Indian theology, held at Asirvanam in 1976 On the side of the Fathers of the Church there are papers on the Desert Fathers Origen, Gregory of Nyssa and the early Syrian Church Indian studies touch on the Bhagavata Purana, the early Vedanta, and Mediaeval Shaivism In the one model discussion printed after the paper on Gregory of Nyssa we get an idea of the rich dynamics of the Seminar Asirvanam Monastery must be congratulated for taking this initiative to promote in the Indian Church a new interest in the Patristic tradition so far sadly neglected, probably to our loss

G GISPERT-SAUCH, S J

Prayer

Sadhana. A Way to God By Anthony DE MELLO S J *Anand, Gujarat Sahitya Prakash*, 1978 Pp 134 Rs 8 50 (paperback) Rs 10 (clothbound)

This challenging book has its source in the author's personal experience as spiritual director organizer of prayer seminars, of "contemplation groups" and therapy courses during the past fifteen years It is a rich collection of some 47 concrete exercises or methods devised to create interior silence awareness, psychological quietness disposing for contemplation (Part I, Awareness), to making use of our imagination in order to release untapped sources of psychic and spiritual energy and thereby, to uncover God's hidden presence to "the heart" by intuitional contemplation (Part II Fantasy) The third part (Devotion) is more directly devotional and contains many precious methods of prayer

The first two groups of exercises (Parts I & II) concentrate on body sensations, thought control, breathing sensations, sounds, on the touch of God, God's presence in all things, etc, on past joys and sorrows, the healing of hurtful memories, death, etc They are mainly psychological, aiming directly at self-awareness or the awareness of things and of others, at relaxation from distractions or emotional tensions, at peace and concentration — all of which improve the quality of life and can even release from psycho-somatic illnesses On that account they certainly are a preparation for a life of prayer

The author thinks that the exercises can already, in themselves, be taken as a kind of communication with God, a contemplation without words He even compares them with the "dark night of the senses" or the "prayer of quiet" (p 25) He is aware that not all will share his view (p 24), that some will argue that no psychological effort can cause a mystical state (cf p 27) which is a gratuitous gift beyond mere psychological awareness

In order to avoid misunderstanding the author s mind, could we not say that in every person living in the grace of God, the deep core of personality — what the author calls 'the heart" — is the "place' where God abides and continually calls to union with himself ? This heart is too often dormant, covered with the dross of our thoughts, sensations, distractions The psychological methods, while temporarily concentrating the mind on the self (sensations, breathing etc) do not finally aim at self-consciousness (which is a means) but at making the self transparent to God's presence deep down in the 'heart" If God alone gives mystical graces (prayer of quiet, night of senses, etc) the exercises do help to remove the obstacles, in this sense, they are a first step in seeking union with God in which God may already communicate himself through faith

We think that the book is meant for spiritually balanced and mature persons, who will not take the abundant means for the aim, and who will be able to choose the exercises adapted to their needs Even they may need the help of a spiritual guide to balance the preparation of "exercises" and of more formal prayer, for the exercises require time and cannot succeed in a hurry Their value can be properly gauged only by those who have made use of them, and in the last analysis is a matter of personal experience

G GILLEMAN, S J

Short Prayers for the Long Day. Compiled by Giles and Melville HARCOURT. *London, Collins*, 1978. Pp. 142. £ 1.

Add this slim volume of *Short Prayers* to the growing number of such prayer compilations today, which point toward a desire in many to pray, *somehow* As Cardinal Hume writes in his Foreword, these prayers, gathered from Scripture and folklore, churchmen and statesmen, saints and poets and children, can at the very least be a "starting point" for your own *personal* prayer And the compilers want nothing more "The important thing is to *pray* !"

In keeping with the title, the "long day" provides the backdrop for the division of selected prayers "Morning" is filled with evergreen hope and youth and idealism, and within this first part are contained prayers on such things as God and Nature, Animals and Childhood, Fellowship and Work, Travel and Leisure, Nations and Church "Noon" is the time for adult doing and Vocation and Love are the main themes in this part Finally, "Night", symbolically connected with aging and scripturally with sin, offers themes for reflection and meditation, like sickness and suffering, Deepening in Wisdom, Redeeming the Time, and Reaching Perfection in Age and Peace

Tastefully printed and small enough to fit into your pocket or purse, the book would make a nice *vade mecum* on those otherwise boring bus or train journeys

J CURRIE, S J

The Words of Jesus. Arranged for Meditation with a Commentary by Louis MICHAELS *London, Sheed and Ward*, 1977 Pp 125 £ 1 95 (Available from Examiner Press Bookshop, Bombay 400001, for Rs 31 60)

Another aid to prayer and reflection is the little book of Louis Michaels But instead of giving a selection of prayers, he arranges "the words of Jesus" for meditative reading under various headings, such as "The Mission of Jesus", "Tales of the Kingdom", and "The Hard Sayings" The commentary on the texts is devotional rather than exegetical

This scissors-and-paste approach to the Gospel has its obvious critical shortcomings And although the author presumes a familiarity on the part of the reader with the four gospels, I still found the arrangement of the texts, taken out of context, somewhat confusing and even misleading I could not help but feel that the selection and the commentary told me more about the author than about Jesus.

There is really no short-cut to meeting Christ in the gospels *themselves*. And with ample Scripture commentaries available to the general reader today, there would seem to be little demand for a book such as this Still, devotional works seem to rest upon a very *pragmatic* criterion (that may or may not be acceptable to exegetes and theologians) if they help us come into contact with the living Christ today, then use them Some readers, therefore, may find *The Words of Jesus* devotionally effective

J CURRIE, S J.

Missiology

The Open Door. By Hans STAFFNER, S J *Bangalore, Asian Trading Corporation*, 1978 Pp 174 Rs 10

This book is the work of a veteran missionary with a wide experience and a broad reading of theology and Indian religious and social texts, from the Vedas to J P ! Subtitled "A Christian Approach to the World Religions", it is really a work of missiology Its basic thrust is to show, very concretely and with many instances drawn from life, the open character of the Christian faith and the way in which the high values, specially of Hinduism, are a preparation for the acceptance of Christ Brahmabandhav Upadhyay's distinction between *samāj*, *dharma* and *sādhana dharma* and the consequent possibility of "Hindu Christians" are amply discussed, both in their theoretical and practical aspects Though the work starts with the dialogue experiences of the WCRP and of the Roman Secretariate for Non-Christian Religions, it is more orientated towards Christian witness, intending as it does to offer an effective help for "people to find their way to Christ" (p 10) The few pages devoted to the history of the missionary enterprise are, perhaps, somewhat negative "Christianity came as a hostile force", asserts the author (p 17), while, on the contrary, the picture which he gives of Gandhiji's religion is somewhat idealised In particular, the success of his campaign against untouchability is exaggerated to say that untouchability is not yet abolished "everywhere in fact" (p 62) is quite an understatement in 1978 ! Muslims may resent being called Mohammedans (p 85); to say that to love God is presumptuous in Orthodox Islam,

and that there cannot be any communication between the Creator and the creature (what about the Qu'ran ?) (p. 167), is certainly inaccurate But such flaws are rare. This valuable book should certainly find its place in the reading list for every missiology course, at least in India G GISPERT-SAUCH, S.J

Man and Society

A Vision for Man. Essays on Faith, Theology and Society in honour of Joshua Russell Chandran. Edited by Samuel AMIRTHAM *Madras, The Christian Literature Society*, 1978 Pp 416. Rs 17 50

On the 27th of August, a large gathering including many members of the Faith and Order Commission, then holding its general assembly at Whitefield, Bangalore, filled the hall of the United Theological College They were called to take part in the celebrations held in honour of the 60th birthday of the Principal, Dr J R Chandran, who was also holding the silver jubilee of his principalship

It was then and there that the present volume was officially released A first section is meant to be a tribute to the leadership, theological achievements and ecumenical interest of J R Chandran His deep sense of democratic values and his attachment to the cause of unity among Asian Christians are not overlooked A select bibliography of his own writings ably brings this first part to a close

The second part takes up the theme "Theology and Theological Education", with contributions on theology and indigenization (G Kaufman), on death (J Macquarrie), and on some aspects of Bible studies

"Church and Mission" studies the problems of unity and diversity, mission and evangelization, dialogue and world-religions, church and injustice, etc

The last part is made up of nine papers on "Faith and Society" They survey social ethics, politics, the economic order, revolution and marxism, all viewed from a certain Christian viewpoint Authors include Philip Potter, Bishop Newbigin, J Mbiti (S Africa), Mathai Zachariah (N C.C I.)

Most of the articles are of high quality and are written by well-known personalities The volume offers a vision of what the Church should be today and tomorrow in the Asian and Indian context. For this and many other things we should be grateful to Dr J. Chandran himself. E. R. HAMBYE, S.J.

Tomorrow's Society: Marcuse and Freud on Civilization. By Thomas VELLILAMTHADAM, Ph.D. (Oriental Institute of Religious Studies, India: No 26) *Kottayam, St Thomas Apostolic Seminary*, 1978 Pp. xvi-212. Rs 16

The first thing that one encounters upon picking up this book is the rather jarring discrepancy between the blurb on the book's jacket and the actual contents The Oriental Institute, we are told, aims at resisting a tendency in Indian theological thought to be over-dependent upon "the theological categories and thought patterns of the western philosophico-theological world", by encouraging the development of an identity and theological vision of its own Then, for the next two hundred pages, one is treated to a scholarly development of the work of Freud and Marcuse, hardly among "the saints and sages of India". In fact, neither India nor any Indian appears in the extensive index, and the *Collected Works* of Sri Aurobindo is the sole Indian source included in an otherwise exhaustive bibliography that has mostly English and German titles, with a few French and one or two Italian But perhaps this is the inevitable fate of doctoral dissertations written abroad (This one was successfully submitted some five years ago at Louvain)

Without attempting a critique of the author's thesis (what is good enough for Louvain is good enough for me), let me try briefly to highlight the main ideas of the book and let the reader decide for himself whether he would like to pursue them further

Herbert Marcuse, the guru of many a young activist in the turbulent late sixties and early seventies in the U S and Germany, believes like Freud (and Marx) before him that man's freedom and happiness are effectively *repressed* in advanced urban-industrial societies For these affluent nations (of the first world), an individual's happiness is sacrificed on the altar of cultural progress But Marcuse goes beyond Freud (and here he is more like Marx) in postulating a theory that a *non-repressive* civilisation is possible at a later and higher stage of progress, where "sensuousness ('Eros') and reason, happiness and freedom can be brought into harmony"

After tracing Marcuse's intellectual odyssey, from Germany to the United States, via Geneva and Paris, and from Heidegger to Freud, with Max Weber, Hegel and Marx encountered along the way, the author (in part one) presents the "repressive reality principle", an

example of Freud's later excursion into metapsychology i e, his application of psychoanalytical insights to the historical structure of civilisation (There seems to be a tendency in all of us to turn philosophical in our later years) Marcuse interprets and transforms Freud's reality principle into a performance principle and goes on to point out how individual instincts (to freedom and happiness) are anaesthetised and for all practical purposes extinguished in affluent societies so that individuals no longer control their own lives even though they seem satisfied at all levels The individual instead of fighting against 'the system *accepts* domination quite to the contrary of what Marx thought and taught The proletariate instead of be oming catalysts for social change are one of the greatest reactionary elements in affluent soc eties The hard hat organised labour unions of the west are the perfect example They proclaim — in fact if not in rhetoric — the legitimisation of domination

Are these principles observed to be at work in affluent societies inevitable and predetermined by social forces above and beyond man's control ? Or can man reassert himself and alter these forces for his own liberation ? Can he for example use precisely some of those scientific and technological insights and inventions like automation to *free* him self instead of allowing them to enslave him ? Marcuse thinks he *can* and parts two and three of this study trace his thinking in this direction

When man can use the instruments of his affluence to enable him to do hings because he *wants* to and not because he *has* to then work becomes play technology is joined to free expression in art and sensuousness is wedded to reason It is this happy marriage of *Eros* and *Logos* instead of the i constant quarrelling (and ultimate submission of *Eros*) that Freud observed that marks Marcu e s vision of the new societ where man and not the im personal forces found in a culture holds first place

Tomorrow's Society is clearly presented and amply documented but is intended more for the spe ialist or one interested in the history of ideas than for the general reader And in conclusion I cannot but hope that the author will use his valuable study to address himself to problems within our own country Would similar concepts for example help to explain and perhaps manage better some of the phenomena of our time ? Although India is not affluent it is becoming increasingly "consumerist" to the cost of traditional values and conceptions of life And what is the role of modern-day gurus whose vocation, with deep roots in our culture seems to be to release the *Eros* in man ? Finally, I wonder what the author's opinion would be of such works as V S Naipaul's *India A Wounded Civilisation* which speaks of the collective repression at work in Hindu culture

J CURRIE S J

Indian History

The United Front Government in Kerala (1967 1969) A Study of the Marxist led Coalition By K V VARUGHESE *Madras, The Christian Literature Society* 1978 Pp vii 247 Rs 15

The coalition government led by the C P I M leaders in Kerala for nearly three years was the first attempt in Independent India at such a coalition If it finally failed it was due to a maze of circumstances which the author unravels with great competence

It is quite clear that he himself is not a Marxist but he has certainly acquired an excellent knowledge of its ideology not only under its Leninist form but also as regards the interpretation given it by Indian communist leaders

There are of course several reasons why the United Front did not succeed for long One of the chief ones is that the class struggle envisaged by its Marxist promoters either failed to take the right turn or even to develop However the Marxist drive did produce some positive and lasting results In particular it organized the liberation of agricultural labour which led in more recent years to some of the best laws on land holding Another far reaching consequence was to awaken other parties including the Congress especially its Youth organisation to the need for radical changes

Perhaps the learned author does not take sufficient account of the intricate problems arising from the strong and abiding sense of community among his own compatriots But he rightly points out that the fall of the United Front was due to a great extent at least, to the combined forces of an adverse government in New Delhi and of the C P I always ready to tarnish the image projected by their enemy brothers the Marxists Disunity among the Indian communists brought to naught the ideal represented by the saying Unity makes strong

E R HAMBYE S J

Muslim Thought

Family Planning. The Muslim Viewpoint. By Tahir MAHMOOD *New Delhi, Vikas*, 1977 Pp viii-152. Rs 40 (cloth)

There is no dearth of Muslim writing in India on the subject of family planning Yet such writing is mostly confined to periodical literature and pamphlets and uses Urdu or one of the regional languages The attempt of Dr T Mahmood of Delhi University to present in English a more comprehensive statement of what he calls "*the* Muslim viewpoint" on family planning, will therefore be welcomed by many

The author has made himself a name in recent years by numerous publications dealing with Muslim law in modern society One merit of his work is to have consistently broadened the debate in India by placing the problems discussed in the wider context of the ongoing interpretation and reform of Muslim law throughout the Muslim world

The present study first examines the data of Qur'ān and Tradition (*hadith*) Then it discusses the opinions of the famous classical jurists These are of special importance in India since the vast majority of Indian Muslims subscribe to the principle of *taqlid*, that is, they follow or at least are taught to follow closely the teachings of one or the other school of (religious law) founded by those jurists The principles and policies in family planning adopted in various contemporary Muslim states provide the background on which the author then depicts the present-day attitudes of the various sections of Indian Muslims Only at this late stage of the study do we find some fundamental definitions of terms and a point by point refutation of the arguments of the opposition

In conclusion T Mahmood states Islam always had "an outstanding law of family planning, amazingly meticulous and refreshingly humane" (p 128) Whether a Muslim follows the teaching of only one school of law or feels free to select from various schools or even evolves solutions directly from the evidence of Qur'ān and Tradition (i e by way of ijtihad), he can arrive at the following attitude towards family planning· "Under the Islamic code of life one may have recourse to planned parenthood voluntarily if one finds it advantageous Also those who cannot decide for themselves . may be persuasively told about this permissive and extremely humane law of Islam. However, no duress, coercion, force, fraud, compulsion, imposition of undue influence is allowed or even tolerated in Islam in respect of any of its permissive laws; and family planning is no exception" (p 137)

The study in other places knows of a more precise terminology It discusses some distinctions, for instance, as to the broad principle of planned parenthood and the various "devices" that are adopted "natural", "obstructive", "medicinal", "surgical", "pre-conception" and "post-conception" devices But unfortunately, the definitions which, as mentioned earlier, appear late in the study, are brought in only to strengthen the assertion of the author that Islam authorizes all these various forms of what is harmlessly termed family planning or birth control, abortion upto the twentieth week of pregnancy not excluded

The arguments of the 'opposition' to this permissive view and the wider theological-anthropological considerations behind such opposition are hardly given a hearing Furthermore, the principles and mode of reasoning in Islamic law which the debate on birth control involves, are not even touched upon The language of the book seems to lack, in places, scholarly detachment and approaches the exhortative style of the traditionalists' pamphlets The general presentation, documentation in the footnotes, and the (useful and comprehensive) bibliography show signs of hurried work Nevertheless, anyone interested to know what educated contemporary Muslims hold Islam to teach on family planning, will find the study of Dr Mahmood enlightening and informative, as it provides many of the current arguments on the subject C TROLL, S J

Miscellaneous

The Forgiveness of Sins. By Edward MATTHEWS *London, Collins*, 1978 Pp 94 £ 1 25

This is an attractively written introduction to the renewal of the Sacrament of Reconciliation Sin and sorrow are explained very well in their personal and communitarian dimensions The author manifests remarkable understanding and compassion for the penitents He answers the more common objections and difficulties in a lively style

It was useful to trace the development of the practice of penance down the ages

But the assertion that 'private penance' was unknown in the early centuries is too sweeping. It would have been helpful if some definite lessons were drawn from past history for the present times The author mentions that some bishops in England and elsewhere have authorized the use of general absolution without individual confession in order to reconcile lapsed Catholics But he does not mention the negative reaction of the S C for the Doctrine of the Faith (cf *Notitiae*, Jan 1978, pp 6-7) Perhaps this document was not available at the time of writing

G LOBO, S J

The Basic Ecclesial Community and **The Space for God Prayer Today.** *Bangalore, Movement for a Better World* Pp 69 and 99 Rs 4 75 and unmarked

These are Book 5 and Book 10 of the Presence Series prepared by the Post-Conciliar Institute of Spirituality of the Movement for a Better World Today it is well recognized that small groups or basic communities are of capital importance for the life and renewal of the Church Many such groups have more or less spontaneously arisen in many parts of the world The MBW has had a special role in stimulating and guiding this kind of communities A wealth of experience and reflection has gone into the preparation of the sort of handbook, presented now for initiating and developing such groups An ideal image of the ecclesial community for 1982 is projected, not so much as a rigid blueprint but as a focus for development, allowing wide variation in actual realization All who are in some way connected with MBW, Christian Life communities and other such movements, will find the first book very handy

Prayer is the soul of any renewal Hence it was natural for the MBW to prepare a book on prayer according to the personal and community perspectives of the movement The second book under review is a good theological exposition of prayer today It makes use of scriptural sources and takes into account the situation of man today But the style is somewhat dry sharing some experiences of prayer would have made the treatment more lively The first part of the title, *Space for God*, is not too happy It might seem to imply that some space should be made for God in our life, when our whole life should be permeated by God

G LOBO, S.J

So You're Lonely. By ROY TREVIVIAN *Glasgow, Collins* (Fount Paperbacks), 1978 Pp 190 95 p

Just the other day, a young married couple described for me with great pain their growing distance from one another even in the midst of their frustrated efforts to reach out to each other's troubled world Each wanted privacy to handle his or her considerable and different stress, and blocked the other from coming close Both were lonely people, even though they shared tight living space with two rambunctious children

This is the stuff of which *So You're Lonely* is written The author was for nine years a BBC radio producer, and so the style is popular and anecdotal, he was three times hospitalised himself for depression and loneliness, and so, if the man who has been under the knife many times makes the best surgeon, he knows whereof he speaks finally, Trevivian is an ordained minister, and so his somewhat autobiographical account of loneliness is in fact a testimony of faith (p 67)

There is much to recommend to the layman in the book's wholesome honesty and unsophisticated wisdom Especially worthy of attention are the author's personal accounts of his own failure to escape loneliness in alcohol (pp 81-82) and of his own hospitalisation (chapter 17 "Adventure into Loneliness") Anyone who has experienced or dealt with similar situations will catch a resonant chord here, I am sure

While the author's faith is admirable and inspiring, let us still hope that society — you and I — will heed an increasingly urgent call from Trevivian and many others, today, and do *our* part, too, to offer our brothers and sisters, and sons and daughters, an environment that is more than just a "lonely crowd'

J CURRIE, S J

See also pp 467, 472, 475

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Editorial

The premature and sudden death of Pope John Paul I, 33 days after his election, has plunged the whole Church in grief. Papa Luciani, whose engaging smile had conquered the hearts of all, was dead. What consoled the Church in her grief was the Lord's promise to be with her always. This promise has not been in vain. On October 16, at the end of the second day of the Conclave, the Cardinal electors chose Cardinal Karol Wojtyla, Archbishop of Cracow, as the 264th successor of Peter. In memory of his immediate predecessor, and to show his own determination to continue the Church renewal initiated by John XXIII and consistently pursued by Paul VI, the new Pope took the name of John Paul II.

The election of Cardinal Karol Wojtyla to the See of Peter was, humanly speaking, even more unexpected than that of Cardinal Albino Luciani It showed with evidence that the main agent in the Conclave of electors is the Holy Spirit himself whose action enlivens the Church always The election of the first non-Italian Pope after more than 450 years demonstrates, at a time when the sign is especially welcome, the universality of the Church. Pope John Paul II is, as his immediate predecessor, essentially a pastor No curialist, he nevertheless has a good knowledge of the Vatican Curia, having served on three Sacred Congregations, for Clergy, Catholic Education, Sacraments and Divine worship No diplomat, he has, as a respected Church leader of suffering Poland, acquired a deeper experience of the relationship Church-State under oppressive regimes, than Vatican diplomacy can give His main contribution at the Second Vatican Council has been to the Pastoral Constitution on the Church in the Modern World; but he emerged as a pastor-theologian mostly at the last two Synods of Bishops on Evangelization (1974) and Catechetics (1977). He combines in his person the traditions of East and West, which fits him for ecumenical understanding and action. A brilliant intellect, sensitive to the problems of justice and peace, of human rights and dignity, he is moreover endowed with an enormous capacity for work. There is every reason to believe that God has provided his Church with a Supreme Pastor eminently able to lead her at a crucial stage of her history. May Jesus Christ and his Spirit accompany the new Pope throughout his Pontificate.

Paul VI, Pope of a New Era

J. Neuner, S.J.

THE Pontificate of Paul VI marks the beginning of a new era in the history of the Church. There are, of course, parallels with the reign of earlier popes. Paul VI himself occasionally pointed to such parallels, e.g., to Gregory XIII who 400 years ago "gave impetus to the forces of renewal. Today as then, a few years after the celebration of great ecumenical Councils as Trent and Vatican II, the needs and tasks of the Church are similar: faith is sometimes endangered; the priesthood ranks first among the values to be sustained and promoted...; and more than ever is felt the necessity of staunch loyalty to the Magisterium of the Church, and, in the first place, to Peter's See."[1] Yet the differences between the post-reformation situation and our time are more striking than the parallels

Different is the *situation*. At the time of Trent and the counter-Reformation the Church was confronted with the onslaught of the Reformers who revolted against its hierarchical institution and theological positions, while faith in God and in Jesus Christ remained intact.— Today the confrontation is total: the Church faces atheistic humanism (theoretical and practical) and the secular culture of a 'post-Christian era'.

Different is the *reaction* of the Church: In Trent the Church rallied its resources of theological tradition and set the accepted doctrines of Catholic theology against the positions of the Reformers. — Vatican II did not limit itself to the presentation of traditional doctrine but took the bold step to examine its own traditional positions. It re-interpreted them in the light of the Bible and attempted a renewed understanding of the whole of revelation, of Church, world and history, in loyal faithfulness to the word of God and in a

1 Address to professors and students of the Gregorian University at the occasion of the 400th anniversary of the election of Pope Gregory XIII.

courageous effort to come to a coherent understanding of the Christian message for men of today.[2]

Different is, most of all, the *positive approach* to the situation, adopted by Vatican II. It is not enough to state errors and to reject them. The word of God must be addressed to modern man, to people who live in situations different from those of the Apostles or of any period of history. In Vatican II the Church opened itself to the world of today. It did so explicitly in the Pastoral Constitution on the Church in the Modern World, and in the Declarations on Religious Freedom and on Non-Christian Religions. The same trend, however, underlies the entire work of the Council. The Church of today lives in a world where religious pluralism has become more pronounced than ever before; where man is more conscious of the dignity of the human person and of his unalienable rights; in modern society with the ever increasing complexity of social, economic, political, cultural relations. The Church has received God's word, but it has to proclaim it in this modern world with its unprecedented problems. It knows that there is one God and one final destiny for all men, but the realization of this destiny is infinitely varied and complex. Can the Church still fulfil its mission in this world ? The Council has taken the irrevocable decision not to withdraw into an inner circle of spiritual isolation, but to accept the Church's mission in the modern world. It has proposed principles and outlines for this task; but to translate them into actual reality is the burden of the post-conciliar era This is the inheritance which Paul VI has received from the Council.

Heir to Vatican II

He has accepted the inheritance. In the allocution during the coronation ceremony he pledged himself to continue the Council and to work for its goals — the renewal of the Church, the re-union of Christians, the Church's mission in the modern world: "We beg of God that this great event (of the Council) may confirm the Church

2 To understand the disturbances after the Council, it is necessary to be aware of the depth with which Vatican II rethought problems which in the past had been covered up or delayed, but not solved The problem of the priestly ministry may serve as an example In its study entitled *The Priestly Ministry* the International Theological Commission states "For a large part the crisis (of the priestly ministry) has resulted from the rebirth, at the heart of the Catholic Church, of the problems posed by the Reformation These problems were themselves only the consequence of great deficiencies in the theology of the priestly ministry and its concrete exercise during many centuries These problems were not, moreover, tackled at their roots by the Council of Trent They were adjourned and underestimated rather than truly overcome and solved" (edition Theological Publications in India, p. 16).

in its faith, regenerate its moral energies, renew and adapt its various forms to the needs of the times." He expressed ecumenical hopes for a renewed Church, that the "re-assembling in truth and charity of the Mystical Body, the Catholic Church, may appear to them appealing, easy and happy". Finally he spoke of dialogue with the modern world. While modern man "may seem to get estranged more and more from all that pertains to the religious and spiritual sphere", there are still "deeper voices". man "aspires for justice, for a progress that is not only technical but also human, for a peace that is not merely suspension of hostilities between nations or social classes but which allows the expansion and collaboration of individuals and of nations in an atmosphere of mutual trust.... We shall listen to these deeper voices. With the help of God, after the example of our predecessors, we shall go on untiringly to offer to mankind of today the remedy to its ills, the answer to its appeals: Christ and his unsearchable riches Will our voice be heard ?"[3]

This is the wide frame within which Pope Paul embarked on his untiring work It includes also his struggles, disappointments and agonies. The time has long passed when the Church was in a position to control human affairs Vatican II has acknowledged the "autonomy of earthly affairs" in the sense that "created things and societies themselves enjoy their own laws and values which must be gradually decyphered".[4] Pope Paul was conscious that the Church's relation to the modern world can no longer consist in control and command but in dialogue which implies listening, learning, common search, often inconclusiveness in concrete issues But while he cannot demand and impose, he is totally filled with the vision of the Christian faith as the only salvation of the world He suffers agonizing pain when he realizes the impossibility to bridge the gulf between the divine message and earthly realities The Council gave principles and perspectives, but the actual problems must be tackled in a day to day effort for which there exists even no adequate methodology.

The term with which John XXIII had expressed the new relation to the world was *aggiornamento* Paul VI adopted it but was careful to define it clearly. When outlining the measures to be taken for the continuation of the Council he wrote to Cardinal Tisserant. "The word indicates the relation of the eternal values of the Christian truth and their introduction into the dynamic and ever changing reality of human life as it is shaping today. The word points at the relative and experimental aspect of the ministry of salvation" He is aware

3 The Clergy Monthly 1963, p 303f
4 *Gaudium et Spes*, n 36

that it can be misinterpreted as adjustment to "whimsical and ephemeral fashions, to an existentialism that does not believe in transcendent objective values". Still, he preserves the term: "It is a word that we must welcome willingly, almost as the expression of a charity anxious to bear witness to the perennial and modern vitality of the ecclesiastical ministry."[5] When two years later he addressed the general chapter of the Salesians he was still more explicit. He called *aggiornamento* "a delicate task". It supposes a distinction between the essential and the contingent forms of the Church's mission; but he warned: "It would be a mistake to see in the Council a sort of complicity with the frail and inconstant relativist mentality of a world without principles and without transcendent goals, a trend towards a more facile and less exacting Christianity No doubt the Council is looking for a wider discipline, a more modern way for the Church to enter into contact with the minds and hearts of the men in the society of today But what it intends is not a weakening but a strengthening of the Church's generous witnessing and of her deep loyalty to Christ."[6] For Pope Paul the Council consists in the realisation that the Church has to offer the message of Jesus Christ in its fulness to our times as the saving power for human society.

The Church

Thus, in line with the Council, the Church becomes the central theme of his teaching There is a consistent pattern in which he sees and presents the Church In the opening address of the second session — the first session had been opened by John XXIII — he outlines the task of the Council as consisting first in deepening the knowledge of the Church "It is the Church's desire, need and duty to give a more thorough definition of herself" This task was realized in *Lumen Gentium*. The second task lies in the renewal of the Church: it is the "re-awakening of the mighty spiritual and moral forces which at present lie dormant, a rejuvenation of the Church's interior forces". Speaking about renewal the Pope already shows himself sensitive to the persistent threat of the following years, the negative criticism which puts into question the basic soundness of the existing Church: The Church "cannot be accused of substantial infidelity to the mind of her divine founder. Rather the deep realization of her substantial faithfulness fills her with gratitude and

5 Letter to Cardinal Tisserant, September 1963, see THE CLERGY MONTHLY 1963, p. 387

6 THE CLERGY MONTHLY 1965, p. 306.

humility and inspires her with the courage to correct the imperfections springing from human weakness. The renewal at which the Council aims is not, then, a turning upside down of the Church's way of life or a breaking with what is essential and worthy of veneration in her tradition; it is rather an honouring of tradition by stripping it of what is outdated and defective."[7] The third objective is Christian unity; finally the Pope speaks of dialogue with the world of today

The same pattern of self-awareness, renewal and dialogue is unfolded in Pope Paul's first Encyclical *Ecclesiam Suam* of 6th August 1964, the last part of which unfolds the dialogue in concentric circles with all men, including atheists, with believers in God, followers of Jesus Christ, Catholic Christians. In this fashion Paul VI proceeds from the ideal, eternal truth of the Church to its realization in the world; this represents the unsurmountable tension of his life: the divine mystery to be realized in the earthly reality.

It is characteristic of Pope Paul that this complex reality of the Church is for him more than doctrine, discipline and mission. It is his personal concern After the promulgation of *Lumen Gentium* he addressed a letter to all the bishops, inviting them to meditate with him on the collegiality of the episcopal office and its deep significance for the Church. Our time, "divided and confused on the doctrinal plane", is "in need of an example of true and complete spiritual concord". In the new Constitution the Church "appears as a sign for the nations, resplendent with a wonderful unity proclaimed anew, strong in the union of faith, love and discipline which binds together the episcopate and with it the holy people of God... It is necessary for the Church that each one of us should feel responsible for the good of all In each one should shine an authentic faith, and fidelity to the sacred canonical laws "[8]

Thus the Church was the Pope's great concern and, perhaps too much, his personal responsibility. Its weight was laid on his shoulders. Already in the coronation address he spoke of "the mysterious designs of God who has imposed on our weak forces a heavy burden of unequalled value, viz, the Catholic Church, the like of which in greatness and holiness does not exist in this world .. She is the light and hope of all nations. This is the Church God has entrusted to us that we may not only keep her holy and prosperous, but also dedicate our thoughts, our attention, and, if needed, even our life to spreading ever more among men her action, her light

7 THE CLERGY MONTHLY 1963, p 406

8 The letter is dated 18 December 1964, but was made public only in May 1965 See THE CLERGY MONTHLY 1965, p 305

and her riches — divine and infinite treasures. The burden imposed on us is very great."[9] Whatever happened in the Church and to the Church happened to him. Never was he simply teacher or judge; he was always intimately involved, being drawn into problems and conflicts with his very deep sensitivity. This concern brought him many joys, but many more sorrows. It made him the Pope who in his person would go through all the agonies of the post conciliar era.

The Struggle for the Purity of Faith

The greatest of these anxieties was caused by the crisis of faith. Paul VI had adopted Pope John's desire to express the Christian message in a language which would be understood by the people of our age. But he was deeply distressed when he observed bold attempts to find not only new expressions but often a new understanding of the Christian faith, quite different from the traditional meaning. At the occasion of the 19th centenary of the martyrdom of the Apostles Peter and Paul he invited the Christian world to celebrate the occasion by a year of faith. He concluded it with a solemn profession of faith on June 30th 1968. His Creed included along with formulas of Nicaea and other doctrinal texts passages directed against modern theories.[10]

His growing anxiety is forcefully expressed in the Apostolic Exhortation on the 5th anniversary of the closing of the Council. He invites the bishops "to make together an examination as to our fidelity to the commitment which we bishops undertook in our Message to humankind at the beginning of the Council: 'We shall take pains so to present to the men of this age God's truth in its integrity that they may understand it and gladly assent to it'." In our time there is urgent need to exercise the episcopal charism to teach: "Many of the faithful are troubled in their faith by an accumulation of ambiguities, uncertainties, and doubts about essentials. Such are the Trinitarian and Christological dogmas, the mystery of the Eucharist and the real presence, the Church as the institution of salvation, the priestly ministry in the midst of the people of God, the value of prayer and the sacraments and the moral requirements concerning, e.g., the indissolubility of marriage or respect for life. Even the divine authority of Scripture is not left unquestioned by radical demythologization." There are, to be sure, serious questions

9 THE CLERGY MONTHLY 1963, p 302

10. See NEUNER-DUPUIS, *The Christian Faith*, nn 39/1-23 (*AAS* 1968, pp. 433-445).

arising from modern sciences and sociological surveys; "we must lend an ear to these questions." Yet "these questions are so many invitations to us to proclaim better, in its incarnate transcendence, the good news of Christ the Saviour, a message which in no way contradicts the discoveries of the human mind."[11] It remains the Pope's firm conviction that the Church also in our age must be able to bring into harmony the vastness of creation and history with the transcendent truth in its incarnate actuality

This task to express the harmony of faith and world falls on theology In the above-mentioned address to the professors and students of the Gregorian university the Pope describes the task of a Catholic university Its first task is the service of faith· "We come to the central core, the fundamental *raison d'être* that guides your daily toil. If the atmosphere that must reign in your university is that of faith, of the Christian and Catholic *Weltanschauung*,. . . .the theological sphere of the university must be first and foremost in the service of faith The university must ensure the orthodoxy of faith which the Magisterium guarantees" This faith, however, must be related to the branches of human knowledge. The university "exercises the function of forming men in all branches of knowledge in the light of faith, which, like the sun, illumines things and makes them visible. . ., but does not for that reason abolish their autonomy. . . . On the contrary it enhances and ennobles them incomparably."[12] The address expresses, on the one hand, the deep concern that the Christian message be preserved in its integrity, it insists forcefully that "there can be no teacher whose thought is not perfectly faithful to the mind of the Church Hence the necessity of an orthodoxy jealously guarded and taught by the professors" (ibid.). On the other hand, it expresses the optimistic view that theology is able to include into the vision of faith all spheres of human existence in a coherent grasp The underlying idea of this optimistic view is still that of a *Summa* which would be able to synthetize the entirety of human sciences and culture as was possible in the Middle Ages, a goal which must always be aimed at, but for ever will elude the Church once it has acknowledged the autonomy of earthly realities. It was hard for Paul VI to face the concrete situation created by the Council through the new relation to the world He spoke of "dialogue" with the world, but his mind was still filled with the lingering hope for a comprehensive Christian vision of cosmos and history. In his anxiety about modern doctrines he could, perhaps, have been helped

11 *Osserv Rom* (*Osservatore Romano*, English Edition), 1971, 14 January, pp. 1ff

12 *Osserv Rom.* 1972, 25 May, pp. 3f

by more contacts with theologians who were themselves involved in the dialogue with the modern world. Surely, the insecurity of the faithful in questions of faith was among the heavy burdens of his office.

Ecumenism

The tension between absolute faithfulness to God's word and the openness to men and world marks also Pope Paul's ecumenical efforts. Already in the coronation address he accepted "with deep emotion" the legacy of John XXIII: "We consider it a duty and an honour not to disappoint these hopes." But he added: "No more than he do we have any illusions about the magnitude of the problems to be solved and the gravity of the obstacles to be overcome."[13] The journey to Jerusalem, the meeting with Patriarch Athenagoras, the withdrawal of the mutual excommunications of the Latin and Greek Churches are milestones on the way to closer union with the Eastern Churches. The new relation to Protestants was fostered mostly through the presence of observers at the Vatican Council. Due to the constant efforts of the Secretariate for Christian Unity, their presence became a constructive factor in the work of the Council so that in his farewell address to them the Pope could speak of the historic significance of their presence and assure them that through their presence the Catholic Church had become different.

The basic principles of ecumenism are stressed in the Encyclical *Ecclesiam Suam*: It is more important to look at what we have in common than at what divides us. Paul VI expresses his readiness to study how to meet the legitimate desires of the other Churches, and he promises that "the Catholic Church will not cease to make herself, in prayer and penance, more capable and worthy of the desired reconciliation".[14]

Still, during the Unity Octave of 1965 he feels that the goal is still distant: "A long time, perhaps, and certainly a special, almost miraculous intervention of divine grace will be needed" to achieve real unity. It would be wrong "to set aside the controversial points; to hide, to weaken, to modify, to 'futilize', or to deny, if need be, those teachings of the Catholic Church which today are not accepted by the separated brethren.... Christianity is divine truth which we cannot change." Any such attempt is an ill service because, on the part of the Protestants, it creates diffidence and suspicion, and in the Church insecurity.[15]

13. THE CLERGY MONTHLY 1963, p 303.
14. THE CLERGY MONTHLY 1964, pp 341f.
15. THE CLERGY MONTHLY 1965, p. 226.

Thus the actual results of the ecumenical movement were limited and slow, not on account of the Pope's lack of interest but because of the actual situation. The picture presented in the last year of his pontificate, during the Union Octave, is dark: "We must feel uneasiness, sorrow, anxiety for the state in which Christ's followers, his Church finds itself today. But the difficulties to re-establishing a real unitarian fusion of the various Christian denominations are such as to paralyse all human hope that it can be historically realized."[16] His vision seems defeated by hard realities.

This holds good also for the Church's relation to the world religions The Council Declaration *Nostra Aetate* opened an entirely new horizon for Christian thinking and new spheres for action. It found institutional expression in the Secretariate for non-Christian Religions. The spirit of the new relationship was symbolized in an impressive manner in the Pope's visit to India at the occasion of the 38th Eucharistic Congress in Bombay, December 1964. To representatives of various religions he spoke of the growing unity of mankind which demands that "we come together with our hearts, in mutual understanding, esteem and love We must meet not merely as tourists but as pilgrims who set out to find God not in buildings of stone but in human hearts."[17]

It is obvious that the inter-religious dialogue is still in its initial stage Even its organisation is difficult as the social structure of these religions is different from that of the Church. Fruitful contacts have taken place in small groups and in some major meetings, and a new spirit has been created. But even the new, positive attitude towards the world religions is not without problems. If it is not based on deep faith in Jesus Christ, it leads to an attitude of relativism and to the weakening of the Christian commitment

The Family

The opening of the Church to the modern world included also the concern for life and the ethics of marriage and family. It is in this sphere that Paul VI realized most intensely the gulf between the divine law, which, he felt, he had to defend with the full authority of his office, and the actual situation of modern society *Humanae Vitae* (25th July 1968) became the heaviest cross of his reign When the commission, which he had set up, got stuck in the discussion of bewildering problems, he exhorted them "not to lose sight of the

16 *Osserv Rom* 1978, 26 January, p 1.
17 NEUNER-DUPUIS, *The Christian Faith*, n 1032.

urgency of a situation, which demands of the Church and her highest authority unambigous directions". He is aware that here two worlds meet: "on the one hand a better knowledge of the physiological and medical data, of demographic movements and social upheavels; on the other, and above all, the higher light thrown on the facts by the data of the faith and the traditional teaching of the Church. The Church, as a watchful mother, seeks in every epoch to give an adapted answer to the great problems asked by men."[18]

When finally the encyclical appeared, the hierarchy accepted it at least in substance, but there could be no illusion about the fact that the position of the Church stood in sharp contrast to the thinking and practice of wide sections of modern society and was silently ignored even by many members of the Church. The Pope stood for the faithfulness to God's plan in the creation of man and for the dignity of the human person, but similar arguments were raised on the other side

The conflict became most conspicuous at the international conference on population problems in Bucharest (1974), where the Vatican was represented by a delegation of ten members The trend of the Congress was not at all a drive for birth control; on the contrary, it revealed the immense complexity of the problems involved in the harmonious progress of all nations. The Vatican rightly insisted on the need for universal planning which would take into account the many aspects of human prosperity: education, economic systems, trade, etc The working out of such plans, however, had to be left to experts Of this comprehensive approach the limitation of births was an integral part. As the ethical demands, mostly concerning abortion, were not formulated with sufficient clarity, the Vatican had finally to refuse to sign the resolutions These are the risks and disappointments of dialogue[19]

Dialogue with All Men

In the Constitution on the Church in the Modern World the Church opened itself to all nations and to all spheres of life. Thus Paul VI felt the duty to take up the "dialogue with all men" In his address to the Cardinals at the occasion of the 10th anniversary of his coronation he reviewed his efforts. "Dialogue with all men, this has been the programme of our Pontificate as stated in our first Encyclical *Ecclesiam Suam*, and carried forward until now in the name of the Lord, both within the Church and in her contacts

18 THE CLERGY MONTHLY 1965, p 228.
19 Cf *Herder Korrespondenz* 1974, pp 507-509.

with the world, with non-believers, non-Christians, non-Catholics, for the setting up of human relationships based on reciprocal collaboration, constructive sincerity, meekness and prudence." This endeavour grows from "the awareness of a duty, or at least a title that involves the Church precisely because of her spiritual and religious vocation". In this effort Pope Paul has nearly doubled the official relations of the Holy See with the nations of the world. On the ground of this mission he also accepted full participation in the Helsinki conference on security and cooperation in Europe [20]

In this dialogue the two main concerns of the Pope were social justice and peace, indissolubly intertwined. The scope of social justice had widened over the last decades, including the great concerns of the nations There are still problems of just wages and of more human working conditions for labourers in many countries. But Pope Paul's documents *Populorum Progressio* (1967) and *Octogesimo Adveniens* (1971), deal mostly with justice between nations to secure the possibility of growth for all. The Synod of 1971 also dealt with "Justice in the World"; the Pope heard the voices and appeals of bishops from many nations, including those of the third world.

The actual results of the Pope's teaching are limited. In an assessment of the impact of *Populorum Progressio* after five years, the *Osservatore Romano* states that the Encyclical "has not yet exercised much direct influence for the redressing of the glaring inequalities and institutionalized injustices among peoples, which Pope Paul VI so strongly attacked" [21] Still, "the key concept urged by Pope Paul, 'integral human development', has entered into the language of mankind." People know today that he was right with his statement: "Development cannot be limited to mere economic growth. In order to be authentic it must be complete, integral; that is, it has to promote the good of every man and the whole man." [22]

Just as social justice in the modern world is a matter not merely of organization but of conscientization, of education to a new awareness, so is also peace a goal which must be achieved through a comprehensive effort. The entire Pontificate of Pope Paul was overshadowed by wars (Vietnam, Middle East, Angola) or the fear of war through the unchecked growth of armaments. Innumerable are the occasions when he entreated the nations to remove the threat of destruction from mankind. The most impressive gesture of this

20. *Osserv Rom* 1973, 5 July, pp 7f.
21 *Osserv Rom* 1972, 13 April, pp. 3f.
22 From *Populorum Progressio*, n 14

persistent appeal was his journey to the United Nations (4th October 1965), where he expressed his high appreciation for the efforts to build bridges between the nations, so that they may live together as brothers with equal rights, and "for the education of mankind in ways of peace".[23]

For Paul VI peace is not a static condition or an idyllic dream for which we hopefully wait; "peace is a duty" imposed on us. It "involves an effort which we are not always prepared to make; it demands a power for which we often lack the courage". Peace "has its active source in ideas, in minds and moral attitudes.... Before being a policy, peace is a spirit..., formed and asserted in our consciences." Hence "peace demands education". It is not weakness or cowardice, but "it means to be capable of breaking the sad logical chain of evil by patience and forgiveness".[24]

In the extension of diplomatic relations the Pope's contacts with countries under communist regimes become particularly problematic. The motive of these contacts was not prestige or power, but the realization that a total confrontation with these countries and the complete isolation of their Christian communities would be destructive for the Christian life that remained in them. It was the Pope's intention to preserve or gain for these communities the minimum of freedom required for survival. At times it was critically observed that in the effort to please these governments wider interests of other countries were neglected, that the suppression of freedom, human and religious, was passed over in silence, that personal injustice was done, e g., in the case of Cardinal Mindszenty who was deposed as primate of Hungary on 5th February 1974 and whose memoirs found wide circulation The Pope suffered under such suspicions and defended his procedure at the end of the Holy Year 1975 before the Cardinals: "If in some cases the results of the dialogue seem scanty, insufficient or slow in coming, and if others see in that a sufficient reason for interrupting it, we consider it, on the contrary, our important duty to proceed with enlightened constancy along the way that seems to us, in the first place, exquisitely evangelical: the way of forbearance, understanding and charity " He does not, of course, hide his bitterness and concern over the continued violations of human rights, and admonishes people "not to misunderstand this responsible attitude of ours, as if it were a question of acquiescence or resigned acceptance of similar situations".[25]

23 THE CLERGY MONTHLY 1965, p 461.
24 *Osserv Rom* 1970, 8 January, p 1
25. *Osserv Rom* 1976, 8 January, p 2.

Pope Paul VI

Such was the era of Paul VI: the opening of the Church to the world in every sphere. His reign had to keep the middle path between two powerful trends: those who pushed ahead forcefully and too far and were in danger of losing the centre of Christian life; and those who shrunk from the venture of involvement and deplored in it the downfall of the Church. The extreme expression of this latter attitude was represented by Bishop Lefebvre who caused so much anxiety to the ageing Pope. What had come as a new Pentecost over the Church in the Council had to stand the test of social and historical realities The euphoric enthusiasm of the reign of John XXIII, of the Council and of the beginning of Pope Paul's Pontificate could not last. Critical eyes examined the words and decisions of the Pope. At Easter 1972 a manifesto signed by 33 theologians deplored the alarming sagging of confidence in the Church which during the Council had reached a height never known during the preceding 500 years.[26]

Was Paul VI the man to face the immense task of leading the Church into a new era, to bear the growing tensions involved in that task? The clarity of his vision was unique and his commitment total; the volume of the work he actually did is immense Still, he suffered much Already in 1965 he spoke of the problems which "are growing in complexity and number in every field in the life of the Church and of the world today" He felt that "these problems grew more acute as we cannot but remain faithful to the concept of the world and to the body of doctrines and precepts that are not only changeless but ever timely and therefore fertile of ever new and coherent expression" He experienced the tragedy of a situation where his services to the world "are all the more needed as they are less desired"[27] His speeches reflected the deep anxiety that weighed on him, and the press, onesidedly, presented him as depressed and pessimistic But persistently he balanced the feelings of depression with a firm hope in the Risen Lord. When closing the door of St Peter's basilica at the end of the Holy Year 1975 he reflected on the sense of gloom with which he had opened it: "Spiritually we have experienced an absolute incapacity on our own to reconstruct in friendship this indispensable vital relationship (to God) In staggering fear we have come to the abyss of total ruin We have dared, we people of this confused world — fearful and courageous — to

26 *Herder Korrespondenz* 1972, pp 230f

27 Allocution to the Cardinals on his feastday, 24 June 1965. See THE CLERGY MONTHLY 1965, p 341

knock again at the Father's house that we ourselves had abandoned."[28] But in the same Holy Year, into which he entered with such anxiety, he wrote the Encyclical on Christian Joy: "It would be very strange if the Good News which evokes the Alleluia of the Church did not give us the look of those who are saved. The joy of being Christian, of being united with the Church, of being in Christ and in the state of grace is truly able to fill the human heart .. Let the agitated members of various groups, therefore, reject the excesses of systematic and destructive criticism Without departing from a realistic viewpoint, let Christian communities become centres of optimism where all the members resolutely endeavour to perceive the positive aspect of people and events. Love does not rejoice in what is wrong. . . ."[29]

If asked what kind of Pope the Church would need in this time of conflict, we would, perhaps, opt for a more robust personality, for one who could clearly keep the trends of events and the reins of government in his hands without being personally too deeply involved and shaken. In Paul VI the Pope's office became identified with his personal life In a rare self-disclosure, on the occasion of the 9th anniversary of his election, he referred to a personal note which he had taken down at the time when he accepted his office· "Perhaps the Lord has called me to this service not because of any aptitude of mine, not to govern and save the Church from her present difficulties, but to suffer something for the Church, and to make it clear that he, and no one else, guides her and saves her " When he entered the Vatican as Pope, he felt the distance which his office would put between him and the people But "we must thank the Lord that he has given us a feeling of immense sympathy for those whom we had been appointed to serve We seemed to hear Christ's own voice Do you love me more than these ? Authority and charity became in an inner vision one thing; a thing so great as to spread to the ends of the world and to be extended to all the needs of mankind, to the unity of the Church and even, in some way, of the world " He made Jesus' prayer his own. "That they may be one as we are one "[30]

In his testament we read: "I feel the Church all around me. O holy Church, one, catholic, apostolic, receive with my final blessing and greeting my final act of love "[31]

28 *Osserv Rom* 1976, 1 January, p 1
29. *Osserv Rom* 1975, 29 May, p. 1
30 *Osserv Rom* 1972, 29 June, p 1
31 *Osserv. Rom* 1978, 24 August, p 2

The Church and Human Rights

(Continued)

Walter FERNANDES, S.J.

IV. *The Church Documents*

Though many of these groups and individuals disagree with some aspects of the official teaching, they have, by and large, been inspired by some recent documents, mainly those of Vatican II. During the Human Rights Year itself concentration has been mainly on civil rights Pope Paul VI for example, replying to the New Year greetings of the diplomatic corps of the Holy See, on January 14 1978, enunciated the three rights that alone can give to governments the moral right to govern their country· (a) religious liberty; (b) equality of all men; (c) physical and psychic integrity, and the consequent banning of all forms of torture.[23] Other prominent prelates have made similar interventions. Card. Giovanni Colombo of Milan, for example, discussed the role of man as the central value of human rights and the abuses of civil liberties that can ensue if God were not accepted as the fulfilment of man-centred rights[24] Card. Hume of Britain has called on individuals and groups to put pressure on Governments that violate human rights and force their own government to give priority in their foreign policy to elimination of torture[25]

However, these statements need to be understood in the light of the recent Church documents that have gone beyond civil liberties to uphold the socio-economic, cultural, religious rights of all men

The Historical Background

The opposition of many men committed to the poor is not to these documents. It originates from the fact that in the past the Church has not always been committed to human rights As a Vatican Justice and Peace Commission paper humbly confesses·

23. PAUL VI, "Hope of a More Just Society in Regard to Human Rights", *Osservatore Romano* (English Weekly Edition), Jan. 26, 1978, p. 6
24 Giovanni COLOMBO, "Man and his Rights", Jan 26, p. 5 and Feb. 2, pp 8-9.
25 Card. HUME, "Human Rights", *One In Christ* Dec. 1977, pp. 351-356.

> The Church's attitude towards human rights during the last two centuries too frequently has been characterized by hesitations, objections, reservations and, on occasion, even vehement reaction on the Catholic side to any declaration of human rights made from the standpoint of liberalism and laicism.[26]

The main reason for such an attitude was that the very concept of human rights is of non-religious origin, and was appropriated by the official Church at a much later date. It was the Renaissance that valorised the "natural" in opposition to the "spiritual". It proclaimed the civil liberties of the individual as a right conferred by nature in opposition to religion and priests, who "throttled the liberty in which man was born". Hence, acquisition of freedom involved rejection of religion. It would lead to the birth of nationalism, which, together with the hundred years' war, would weaken the papacy then installed at Avignon.

The religious outcome of these developments was the Reformation that proclaimed the priority of the Spirit and the Scriptures present in the community of prayer. In that sense it devalued the rights and authority of the hierarchy. The economic and political offshoots were capitalism and the 18th century political revolutions that transferred power from the landed aristocracy to the new bourgeoisie.[27] In the international sphere it led to the birth of mercantile colonialism that legitimised economic exploitation of the occupied territories in the name of its "civilising mission" as against the "evangelising mission" of the Portuguese and Spanish conquerors, and the "padroado" conferred on them.

As Thomas O'Dea states, these movements were a threat to the very authority of the Church — the "spiritual". They questioned the "right of truth" which had functioned as the justification for the Crusades, and later, the colonisation of the Americas and parts of Asia. The right of the Pope to divide the world among the "Catholic" countries, to confer on them the right of "padroado" for the spread of the Church, to rule over Europe in his capacity as the spiritual head, taken for granted till then, was questioned by the new Renaissance thought of the supremacy of the "natural".[28] Capitalism questioned some other underlying assumptions of Catholic teaching. Industrialisation and mercantilism required the credit and banking systems which were till then practised only by the Jews, and

26 Pontifical Commission for Justice and Peace, "*The Church and Human Rights*", Working Paper No. 1 (Vatican City 1975), n 18.
27. E. Beau de Loménie, *L'Eglise et l'état: Un problème permanent* (Paris 1956), pp. 73-79; 104-111.
28. Thomas O'Dea, "Church Reform and Society in Evolutionary Perspective", *Concilium* March 1972, pp. 11-23.

were condemned by the Church as usury. The monarchical state and the Estates system, considered natural by the official teaching, was undermined by the political revolutions and the concept of private property and individual liberties. Besides, the primitive European socialism and the workers' movements of the 19th and 20th century industrial age were of atheistic inspiration.

Little wonder then that reaction set in. The crusading spirit succeeded by counter-reformation, the anti-rationalist atmosphere, and the anti-socialist feeling prevented the Church from distinguishing the various aspects involved. Only the religious wars would lead to religious pluralism in some countries. The official Church would recognize the principle of religious pluralism only in the Declaration on Religious Liberty in Vatican II.

However, the religious changes themselves were only a symptom of other major changes that had occurred in the world during the last centuries. The political revolutions had led to radical change in the power structure of European societies. The working class movements in the industrial age had led to a new concept of the dignity of the human person. The totalitarian states and the massacres in Europe had raised many questions about the rights of the state.[29] Finally, colonial occupation that had been considered natural in the 19th century was coming to an end. Independence had led to the questioning of many 19th century assumptions. The economy of the colonised countries had been destroyed to provide raw materials and capital for the industrialisation of the colonising countries and market for their finished product. Their culture had been denigrated to legitimise their economic exploitation in the name of the "civilising mission" of the occupation forces. A new local elite, educated in the language and culture of the colonial powers, had been created to control the local population, thus accentuating already existing inequalities. The concept of superior and inferior races had developed. Independence of these countries was accompanied by cultural revival and demand for an opportunity to develop and help their peoples to live in human dignity.

Religious Liberty

The post-World War II Church had to face all these problems. However, its interest in human rights started not with a demand for civil liberties, but with the struggle for religious rights for Catholics

29 Pontifical Commission for Justice and Peace, op. cit., n. 30

wherever liberty to practise and preach their faith was threatened. From there, during the last two decades the Church has gone on to uphold what can be called human rights in the proper sense of the term. The initial demand was not a struggle for human rights properly speaking but for "Catholic" rights, i.e., what was called the "right of truth". Catholics were to be given rights in countries like those of Eastern Europe where these rights were denied, or in newly independent countries like India where Catholics were in a minority, without having to reciprocate the same rights where they were in a majority, as for example in Spain and Portugal where all non-Catholic religious denominations were denied public activity. Concordates signed with "Catholic" countries like Italy, the Iberian and Latin American states, made Catholicism the official religion and conferred many rights and privileges on its clergy.

Recent Documents

It was re-thinking on these issues and the final acceptance of the reality of pluralism in Europe, that led to the Council document on religious liberty. However, the major breakthrough came not with Vatican II, but with John XXIII who addressed his encyclical *Pacem in Terris* to "all men of good will", not merely to Catholics. The encyclical stated that human rights, while being enhanced by the Image of God in which man was created, fundamentally belonged to him because of his very existence as a human being. The economic rights of man did not have to be based on an atheistic concept of the world as the 19th century movements had claimed. If there has to be genuine order in the world, it must be man-centred — centred, that is, on man created in the image of God.[30]

Vatican II would explicitate this trend, and remind Catholics that God is present in the world around them and that it is their duty to read the "signs of the times". In a spirit of faith they must listen to the Word of God, not merely as it "comes from above" but as it is lived in everyday life. They must interpret it in the Spirit, and respond to the love of God as it is found in the world around them.[31]

Much more than John XXIII, the Council documents would insist that man in communion with God is the centre of creation and that man and society are interdependent.

30 *Pacem in Terris*, n. 36.
31. *GS*, n 4.

> Man's social nature makes it evident that the progress of the human person and the advance of society itself hinge on each other. For the beginning, the subject and the goal of all social institutions is and must be the human person, which for its part and by its very nature stands completely in need of social life[32]

Unlike the older thought that had presented the State as a "perfect society", John XXIII and, more explicitly, Vatican II make it dependent on the good of man. The concept of rights and duties is extended to speak of mutual responsibility. The paternalistic concept of the state is replaced with a political system where the human person, not the maintenance of order, is the central theme.[33]

Another major feature is the extension of the concept of human rights to include not merely civil liberties as the UN charter, based on the political revolutions, had done, but also the economic rights that were an outcome of European socialism and working class movements, and the cultural rights — an offshoot of the independence movements and cultural revival in the third world.[34] In other words, human rights cannot be limited to political liberties and to constitutional guarantees. Nor can they be limited to economic equality. The whole man and all his aspects — cultural, economic, political, religious and social — have to be catered to.

Paul VI would extend the concept to the international arena. The Council documents had insisted that *every man* has a right to participate in decisions affecting his future, and that the goods of the world are for all men. *Populorum Progressio* would add that *all peoples* have a right to participate in the decisions affecting the international community. The rich countries cannot impose a political and economic order on the rest of the world. The economy of the poor countries is for the good of their citizens, not for the luxury of a few rich nations. Development is another word for peace — and genuine development requires the participation of people, and the use of the world's resources for the good of the disinherited.[35]

The 1971 Synod would take another important step forward, when stating in unmistakable terms that it was part of the Church's mission to defend human rights.

> The Church has received from Christ the mission of preaching the Gospel message, which codtains a call to man to turn away from sin to the

32. *GS*, n 25
33. *Dignitatis Humanae*, nn 6 & 7.
34. Pontifical Commission for Justice and Peace, op. cit, n 34.
35. *Populorum Progressio*, nn 54-55

love of the Father, universal brotherhood and a consequent demand for justice in the world Of itself it does not belong to the Church, in so far as she is a religious and hierarchical community, to offer concrete solutions in the social, economic and political spheres for justice in the world Her mission involves defending and promoting the dignity and fundamental rights of the human person [36]

Right to Live

The present writer prefers to term this new trend in the teaching of the Church, the "*right to live*", as against the "*right to life*" which the Church has upheld for many centuries Rome has been consistent in its condemnation of abortion and euthanasia, but, till recently, it said very little on the quality of life itself It declared that human life in its physical sense had to be defended at all costs The social encyclicals, starting from *Rerum Novarum*, had proclaimed the rights of the workers to be treated like human beings, and *Quadragesimo Anno* had mentioned the social aspect of private property But these rights were counterbalanced by the stress laid on the rights of the state, considered a perfect society, and the importance given to private property Without giving up these rights, for the first time the Church documents make man and his *right to live like a human being* the centre of all decision No right to property is valid if accumulation of wealth in a few hands deprives others of their basic needs, and the consequent right to live like human beings The political and economic systems that maintain such inequalities need to be changed [37]

It is this new concept of liberty, Christian vocation and commitment that gave the Latin American liberation theologians the religious basis required to develop the foundations of a new social system that would not be atheistic like the Marxist theory, or individualistic like capitalism Some like Camillo Torres felt that their social conscience did not allow them to stay in the official church Others like Rutilio Grande felt the need to react against the technological fatalism and world-view which made man subject to the machine and to those who can afford to own it They thought it an un-Christian view of the world to stop at reason and technology, without going to him who surrendered on the cross instead of being arrogant The result of such a world-view is egoism which renders human community impossible It forgets the personal calling of the God of fidelity, and

36 Synod of Bishops *'Justice in the World*" (Vatican 1971), pp 14-15
37 *Populorum Progressio*, nn 43-55

often sees commitment as denial of freedom, since it understands it in an individualistic, technological sense. Those, on the contrary, who get their inspiration from the Church documents view their struggle for human rights as creative fidelity to the One who is faithful to his Covenant.[38]

V. *Implications for India*

This perhaps is the major implication for India. Far too often human rights are given an ethnocentric western interpretation which limits them to civil liberties. This tendency is greater in India after recent experiences However, the relevance of such an approach needs to be questioned in a country of chronic misery where 40% of the population lives below the poverty line. Despite the constitutional guarantees, for the vast majority of our countrymen, democracy and civil liberties are an unattainable dream within their state of subjugation and even bondage to the landlord and to the moneylender. Even in towns, chronic unemployment makes any organisation to fight for political freedoms a risk which few can afford to take. Hence, civil liberties and constitutional guarantees have become an urban upper class phenomenon.

Within this context, the absoluteness of civil liberties needs to be questioned. The historical overview presented above should suffice to show that they are an offshoot of the Renaissance and the political revolutions, and cannot be real unless they go hand in hand with other rights. Even economic rights make no sense without other liberties.

In a poor country like India it may be much more important to reflect and act on the "quality of life" both from the "*right to life*" and "*right to live*" aspects In a country where 25% of all children die before they are six years old — and among the poorer sections of our population the rate is over 400 per 1000 children — the concept of *right to life* needs to be extended to include the basic right of the poorest sections to have children who will live, and will be healthy Human dignity, civil liberties, even evangelisation can make little sense within this situation where some are not given the possibility of living like human beings.

This may be an opportunity for us to re-think our educational, health and other forms of apostolate, and start acting. Much has

38 Georges CHANTRAINE, "Called to Freedom", *Theology Digest*, Summer 1977, pp 139-143

been said about the need of closing down our institutions, and many more battles have been fought for the ownership of these institutions. Time might have come to take a more detached view of the situation, and to think not merely in terms of running them or closing them down, or of defending our minority rights by retaining their ownership, but to start reflecting and acting on their real purpose. They may have to be adapted to the present needs of the Indian society, in order to make the basic human rights real to those who can never hope to acquire them.

A case in point is the hospital system whose achievements are impressive and services praiseworthy. However, like the rest of the development programme of the country, the health system too adopted a western model that had grown in a different set of circumstances. As J. P. Naik says, today we are not sure that the model we adopted is really suited to our situation, for, in spite of our achievements we realise that its benefits reach only about 10% of our population. The poorer sections cannot hope to profit from a curative-approach system when little is done about education in hygiene, nutrition and in the causes of the commonest diseases. Similar statements can be made about many other aspects of our development approach such as education and investment, from which only a few seem to profit while the situation of the others deteriorates.

> Earlier, the assumption at least was that we were on the right track and that all that was needed was a good deal more of the same thing, and that we will be able to achieve our goals if more funds were provided and the quality of our implementation were improved. Today, there is a growing awareness that what we need is not 'more of the same', but something 'qualitatively different'. This is what I mean by a search for an alternative.[39]

If the fundamental *right to life* has to become real to 40% of our population who die before they are six years old, if the human right to health, i.e. the *right to live* as human beings, has to be made real to a very big section of those who survive but live in a state of morbidity and illiteracy, then it has become necessary to re-think our aims. Closing down institutions may be an easy way out. The real challenge to our health system, our educational system and the rest of our apostolate, may not be to close down, but to sit back, reflect on their aims, find out why only a few have profited from them, and give them a new orientation.

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39. J. P. NAIK, *An Alternative System of Health Care Service in India. Some Proposals*, (New Delhi 1977), pp. 5-6.

The Schedueld Castes

The situation becomes clearer when one realises that the immense majority of the disinherited groups belongs to the scheduled castes and tribes It is in this connection that the current agitation for the extension of the privileges to the Christians of scheduled caste origin has to be viewed It certainly is a case of religious discrimination While moving the first amendment in 1951 (on the SC privileges), prime minister Nehru stated that this type of inverse discrimination was necessary A strict interpretation of equality has to be given up at times in favour of those classes who would not be able to compete on equal terms with other groups Hence he proposed the SC privileges [40]

It should be clear from this that the privileges were granted because they were disinherited groups, not because they were Hindus belonging to a given caste Hence, reservation only to Hindus smacks of rewards for remaining faithful to their ancestral religion despite all the advantages they could have gained by joining Christianity or Islam

Once that is said, our attention is drawn to the situation inside the Church The Harijans are around 15% of the Indian population, among Christians, scheduled castes and tribals account for nearly 50% [41] After conceding that injustice is being done to them, one may wonder whether in some parts of India these same Christians are not treated like sub-human beings by other Christians One notices for example, churches, formerly open only to Europeans, where even today only those belonging to the upper classes sit on benches and chairs, while the others have to sit on the ground In some parts of Tamilnadu, 'de facto separation of castes within the church buildings seems to continue Readers of our weeklies are probably aware of the case in Trichy in 1976, where two priests joined a section of the faithful in pulling down the wall of the cemetery separating two castes The priests were arrested, and the wall has been restored

Similar incidents are reported from elsewhere Caste division still exists among Catholics on the Konkan coast — among the East Indians, Goans and Mangaloreans The Christians of Scheduled Caste Origin converted at the turn of the century, are even today

40 As quoted in D E SMITH *The Indian Secular State* (New Jersey 1962) p 314

41 As reported in *The Examiner* Aug 10, 1974 (Editorial)

referred to as "new Christians", and not integrated with the rest of the community In Kerala, K C Alexander states that

> converts from lower castes are treated more like Pulayas and Parayan rather than as 'Christians' by Syrian Christians, even though with conversion the former ceased to be untouchable according to the law The Pulaya Christians have to address the Syrian Christians by honorific titles such as Tampuram , whereas the Syrian Christians add the suffix Pulaya while addressing a Pulaya Christian [42]

This being the case, our Christian vocation demands that we examine our own institution before asking for privileges which may in reality make the position of the Christians of Scheduled Caste Origin worse than before It is obvious that those who are agitating for them hope that the benefits will enable those Christians to improve their economic standing, and possibly even their social status But, as many recent studies have shown, it is equally true that the conversion movement among the Harijans was not a matter of material allurements ("rice Christians"), as some allege Rather, it was, among other things including the grace of God, part of their search for upward mobility in the social system They hoped to get out of their state of abject rejection and total marginalisation by embracing a religion that preached equality of all men, and rejected caste [43]

By encouraging them to ask for privileges, the Christian community, without realising it, is asking them to re-assert the low social status attached to their former caste, for the sake of economic advantages This can involve losing their self respect, and can be a humiliating experience liable to perpetuate the separation of castes within the Church, since they will be obliged to identify themselves with their own caste group in order to gain the privileges It is the odium and very low status attached to their caste that they were trying to escape by joining Christianity that preached equality But, ironically, the divisions have been maintained within the church institution, and now they are asked to re-assert their caste belonging

Moreover, even if and when these privileges are granted, it is not certain that social or even economic uplift will follow Many studies

42 K C ALEXANDER, The Problem of the Neo-Christians of Kerala", *Man in India* Oct Dec 1967, p 328

43 See among others, the following works Robert HARDGRAVE, *The Nadars of Tamilnad The Political Culture of a Community in Change* (Berkeley & Los Angeles 1969), G A ODDIE (Ed), *Religion in South Asia Religious Conversion and Revival Movements in Medieval and Modern Times* (Delhi 1977) Id, "Protestant Missions, Caste and Social Change in India", *Indian Economic and Social History Review* July-Oct 1969, pp 259 293, J C B WEBSTER, *The Christian Community and Change in Nineteenth Century North India* (Delhi 1976)

have shown that the situation of the scheduled castes has not changed appreciably even after three decades of the privileges and the schedule Recent studies indicate that a new elite has risen among them and, like any elite belonging to other social groups, they corner all the benefits arising out of the schedule The majority of the scheduled castes may not get much out of it, other than the re-assertion of the low social status attached to their caste A recent book demonstrates that the Harijan elite that has emerged out of this system does not devote any time to uplifting their own masses Simultaneously, the upper castes that feel threatened because of their emergence put up stubborn resistance to every Harijan improvement move Hence efforts to eradicate untouchability meet with greater resistance than they would otherwise [44]

As a result of this trend, some, including a few Harijans, think that the elite that wants to enjoy forever the privileges, can easily turn the privileges themselves into a vested interest They feel that caste consciousness is bound to increase because of this As a pointer to their view they mention the fact that the privileges which were originally meant only for ten years had to be extended twice through constitutional amendments C Parvathamma for example states

> Backwardness has become a symbol and an ideal to cherish to reach a bargaining position for privileges Probably the original implication of constitutional protection has lost much of its meaning [45]

The recent increase in atrocities against Harijans may be an indication of the hardening of the upper caste attitudes The unrest in Bihar and the spate of reservations in states like Karnataka may be symbolic of a vested interest in caste reservation developing among many groups However, whether the privileges themselves should be given up or not is a difficult question to answer The fact that the scheduled castes' situation remains practically unchanged after thirty years would indicate that some sort of inverse discrimination is required even today But the fact that the schedule and the privileges have not changed their status substantially may mean that an alternative should be found to the present system

Within this situation one may justifiably have misgivings about the present clamour for the extension of the privileges, when it seems clear that they can go against the very self-respect of those concerned,

44 SACHCHIDANANDA *The Harijan Elite* (Delhi 1977) pp 163 167
45 C PARVATHAMMA Ambedkar and After The Position of Indian Scheduled Castes Classes and Masses *The Eastern Anthropologist* July Sept 1973 p 222

their basic human right It might be better to agitate for the extension of special privileges according to economic criteria rather than work towards the continuation of a system of extreme inequality and injustice The alternative is not yet clear But what seems obvious is that concerted efforts have to be made to eradicate caste from the Church Struggle for the privileges can be counterproductive from this point of view If it is true that "the Christian understands that the ultimate basis for the dignity of the human person lies in the truth that man is of value to God, a v God loves man — and by man is meant each individual person",[46] there cannot be much justification for Christians to treat 50% of their brethren as inferior beings, and agitate for the continuation of the system This may be one instance where all Christians have to find ways of living the liberation proclaimed by the Gospels

> If the Church fails here its witness will be ineffective One man lording it over the other, or one group dominating another or one segment exploiting the other—all result in alienation from God Mission loses its flavour in a situation where the Church supports even semblance of such an inequitable order [47]

Hence, struggle for human rights may involve re-thinking this situation, and fighting for all the have-nots, not merely for Christians After all, we are part of the same society and cannot develop independently of the rest of our national community But we have the advantage of a strong hierarchical organisation that can mobilise the entire Christian community when necessary This may be an occasion for us to look beyond our community, and as a group join all those who are prepared to struggle for the most disinherited sections Joining with others, we must be prepared to help all, not only the Christians, acquire their *right to live*

> From concern for certain privileges for a particular group within a denominational minority community we should move to the larger, Catholic issue of justice for all the deprived dispossessed and downtrodden masses of the people of the sub-continent It will be more consonant with our faith to take up or to join those who have taken up the cause of all the under privileged and exploited. The basis of the struggle will be the rights of the millions who belong to that class which has been working the hardest for generations and

46 Kevin T KELLY, "Human and Christian Values', *The Month* Nov 1976, p 378

47 M A THOMAS Mission in the Context of India's Socio-Economic and Political Situation", *National Christian Council Review* April 1978, p 186

centuries and remained the poorest, also for centuries and generations ... The concern of the Church is not Christians but the poor, its struggle is not for itself but for the liberation of all men and women who are held captive[48]

Conclusion

As this paper has pointed out, human rights do not mean only civil liberties or constitutional guarantees, but should extend to the whole man — his cultural, economic, religious and social aspects. In India this would mean to work in order that the *right to life* be stretched to include 25% of our children who die before the age of six, and that the *right to live* be extended to the millions who cannot hope to live like human beings It would involve paying special attention to the plight of the scheduled castes This cannot be treated only as a Christian problem but as a national emergency Hence struggle for the human rights of the weakest sections of our population may require us to join all groups in the country that are committed to the uplift of the downtrodden

48 Samuel RAYAN, "The Churches and Justice to Christians of Scheduled Caste Origin", *Word and Worship* July 1978, pp 237 238

Continued from p 529

vital areas like magic and superstition The virtues of faith and hope are well treated, although Peschke does not seem to perceive sufficiently the difficulties involved in the former and has not adequately utilized the thought of Moltmann whom he cites The treatment on prayer and the sacraments seems to be too duty-bound The sacramental dimension of Christian morality could have been better brought out, as this has not been done in the first volume Occasionally the excess of old casuistry shows forth as in the distinction between meat and meat-broth for abstinence The relationship between love and justice could have been shown more clearly

There is some confusion between 'indirect sterilization' and 'permissible sterilization as a lesser evil' in some conflict situations It is true that this confusion has been made by some other authors earlier But indirect sterilization has a clearly defined meaning in traditional morality, and it does not help clarity to change it Perhaps the main shortcoming of the book is the total neglect of newer forms of natural family planning some of which are well developed in the Philippines where the author has been teaching All his discussion turns round the outdated form of the rhythm method In trying to show that artificial contraception is not necessarily gravely sinful he cites the opinion of some bishops that one who has recourse to it 'need not necessarily feel himself separated from God's love" Here the distinction between the objective and subjective aspects is not clear

Finally, a last remark In dealing with the Christian idea of property, according to patristic teaching and the latest Church documents, the common destination of material goods should have been exposed before coming to the right of private property This approach is vital to bringing about a more just social order

The observations just made are not meant in any way to lessen the undoubted worth of this excellent work It deserves enthusiastic welcome and appreciation

G LOBO, S.J.

Faith and Order Bangalore Meeting

(16th to 30th August 1978)

E. R. HAMBYE, S.J.

DURING the two last weeks of August, in the pleasant surroundings of the Ecumenical Christian Centre of Whitefield, Bangalore, the 140 odd members and consultants of the Commission on Faith and Order (CFO) of the World Council of Churches (WCC) gathered under the chairmanship of Dr N Nissiotis (Athens, Greek Orthodox) and the ever active leadership of its director, Dr Lukàs Vischer (Reformed Church, Switzerland). The devoted and unassuming director of the Whitefield centre, the Rev. M A Thomas played host to this most varied assembly (56 nations) to the complete satisfaction of all. The majority of the delegates were accommodated in the Kristu Jyoti College of the Salesian Fathers.

It was the first time the CFO gathered in Asia, its last meeting having taken place at Accra (Ghana, Africa) in 1974 Members represented most of the Christian denominations; among them were fifteen Catholic theologians, exegetes and pastors No less than eighteen participants represented official members who could not come to Bangalore [1] I would surmise that the average age of the participants was around forty-five; there were a good number of young people Women belonging to various continents took a very active part, some of them being professors of theology.

Two main themes inspired and directed the daily work of the assembly The first focussed on 'Giving an account of the Hope that is in us'; the second more closely related to the usual concerns of the CFO, on 'Growing together in and towards Unity', with special emphasis on Faith, on consensus on Baptism, Eucharist and Ministry, all geared to the achievement of 'conciliar fellowship' Conciliar

1 I was one of them, deputing for Dom Emmanuel Lanne O S B, a well-known ecumenist theologian, who belongs to the Monastery of Unity at Chevetogne (Belgium).

Fellowship is proposed as model for that visible unity, which is more clearly than ever before the goal of the WCC The CFO has pursued for the last fifty years the task of creating a doctrinal and sacramental rapprochement without which there can be no hope for real unity in diversity. Its meetings, between the WCC general assemblies, have helped considerably to bring about a deeper awareness of what already unites the diverse Christian Churches. This sustained reflection challenges the Churches to move closer to that visible unity which cannot be obtained without consensus on doctrinal matters.

Dr N. Nissiotis remarked in his opening speech on the morning of the 16th of August. "A Commission gathering comes closer to a pentecostal event than to a representative conference. It is more a kerygmatic, liturgical and eschatological gathering than a research group" And further he said: "We gather as the image of the perfect community which is to be realised at the end of times, but is already present now through the earnest and the promise of the Spirit we have invoked together."

It cannot be doubted that the fifteen days spent in Bangalore were days of spiritual communion at the deepest level They were marked by daily morning worship and midday intercessions for various lands. Liturgical celebrations included an Indian Mass at the National Biblical Catechetical and Liturgical Centre, a liturgy of the Church of S. India, and a Eucharistic Liturgy of the Syrian Orthodox Church Visits were paid to various churches and their congregations, not only in Bangalore but also at the Kolar Gold Field The atmosphere was prayerful all through. Short of Eucharistic intercommunion, there was a deep feeling of fellowship in faith, hope and love, in service and aspirations, a sincere desire and earnest determination to speed up the process of union.

Giving an Account of the Hope that Is in Us (1 Pet 3, 15)

To speak of Christian hope today, or rather of the hope the Church's message offers to humankind, seems both challenging and dangerous Challenging, because today the shrinking world is caught up between great hopes and equally great despairs; dangerous, because Christian hope claims to be not only eschatological but actual, offering a positive vision of interhuman relations and of total liberation.

The CFO has taken up the challenge since its Louvain assembly in 1971 In 1974, at Accra, Hope was chosen as major theme and

developed in many different contexts.[2] The same theme was further deepened and enlarged upon in two consultations that took place in 1977 and in Spring of this year.

Thus the participants did not come to discuss and express their Christian hope in isolation. Voices speaking of hope and crying for hope were behind them, coming from all sides, from continents and subcontinents, from scientists, from women, from the youth, from various Churches.[3] Despite objections raised by certain quarters, such a pastoral concern or kerygmatic activity is not outside the purview of the CFO. For it is fundamentally related to expressing our common faith and rooted in worship. The basic fellowship which already exists among Christians enables them, in different contexts, to give expression to a common, though diversified, Christian hope.

The drawing up of a statement or declaration on hope took the best of the first week Outside the plenary sessions, the theme was taken up by no less than nine groups (six of which were set up according to continents or regions, the other three according to topics, such as 'Faith and Science', 'Women and Men', 'Youth' and 'Ultimate Hope')

The acute need for a hope that would reach out to concrete human, social, even economic problems was felt by all In the section on Africa, to which I belonged, much was said about inculturation, authenticity and liberation, while facing such problems as those of the traditional African religions, relations with Islam, polygamy (better called polygeny). On Eastern Europe it was said that Christian hope should assume there a more prophetical character, avoiding the dangers of conformism On the question of women, it was demanded that all forms of inequality be suppressed; even a renewed approach to the figure and role of Mary was required. The section on Youth spoke strongly of their hopes for a new society, which often take the shape of 'confessing communities' cutting across denominational divisions.

Quite enlightening was the report of the group dealing with Faith and Science. It was further enriched by a plenary panel discussion. One of the four speakers of the panel, Professor L Morren

2. *Accra* 1974, *Uniting in Hope*, Geneva 1975, CFO Paper n 72, pp. 25-80

3 Two 1978 publications were distributed to all members in order to facilitate group discussions: *Giving Account of the Hope Together*, CFO Paper n 86 (a collection of various reflections, accounts and declarations about Hope), *Giving Account of the Hope*, CFO Paper n 78, 6, which consist of ten appendices

of the Catholic University of Louvain, proposed a welcome factor of hope He showed "how an important scientific achievement can play the role of parable in order to help us overcome what we think to be obstacles on our way to unity, and also pull down walls, not only between ourselves, but equally between a religious vision and a scientific vision of the world which too often stand against each other" This scientific achievement is called 'complementarity' "the conjunction in the same entity of two aspects which apparently are contradictory" Prof Morren then cites the case of light and electron, formerly thought to belong to totally different realities, the waves and the corpuscules In fact it is generally admitted today that both light and electron possess at the same time the qualities of wave and corpuscule "This two-faced structure seems to belong to all levels of being" Without indulging in any concordism, but reflecting as a Christian on that scientific discovery, Prof Morren puts on record that it obliges us to admit at the level of profane realities "the conjunction of concepts, contradictory at first sight, which are subsumed under a superior truth of a more encompassing unity" Such a complementarity cuts to the roots of any scientific rejection of the religious mystery Also "it gives us a glimpse of the Creator in the creature", this is, the 'image' theme so dear to the Eastern Christian tradition

Out of all those discussions, sustained by prayer and meditation, there came an important document, entitled "An Account of Hope" It saw no less than three successive drafts before being approved by the assembly

Beginning with a thanksgiving doxology, the document reviews the basis and foundation of our hope in an ecumenical vision it is grounded in the working of the Triune God in history and centred on Jesus Christ The document goes on to explain how the Church is and must be a communion of hope, despite the stiffling influence of existing divisions Going into more concrete realities, it exposes the interplay between hope and despair in today s world all the assaults on peace, humanity, human dignity and equality are reviewed in the process But prevailing over much meaninglessness that would lead to despair and revolt, there is the hope for justice, for new forms of human associations, for the conversion of oppressors and the liberation of the oppressed All this is authentic because it is based on the continuous action of the Spirit Even our small achievements have value In fine, Christian hope gives to death its true meaning fate has been broken, 'Christ is risen'

"To live in hope is never to have reached our goal, but always to be on a risk-laden journey". risk of struggle and of taking sides; risk of the use of power, risk of affirming the new and re-affirming the old, risk of self-criticism, risk involved in dialogue, more particularly with the Jewish People, risk of cooperating with those from whom we differ, risk of scorn in evangelizing, risk of death for the sake of our hope — a costly witnessing[4]

The document, the style of which is not devoid of *élan*, constantly endeavours to be relevant to concrete situations It has, I think, overcome the much spoken-of dichotomy between universality and contextuality When re-reading it, one is reminded of the images we saw in Bangalore city, e g, the glaring contrast between the affluence of the few and the poverty, if not the beggary, of the many It also echoes to some extent the vigorous plea made by Shri George Fernandes in his speech to the assembly, to which I will return later The document, of course, will need to be applied by the Churches concerned to the various situations in which they find themselves

Growing Together into Unity

Equally well prepared by previous assemblies and consultations[5] was the second topic to which the Bangalore meeting of the CFO devoted its second week It was the difficult question of reaching a consensus on such basic issues as faith and the main sacraments, which is a requisite for Church union Which are the conditions for the much spoken of 'conciliar fellowship'? Can they be described as consensus in the Apostolic Faith, mutual recognition of baptism, eucharist and ministry, and the setting up of appropriate structures for common deliberation and common decisions ? Unity as a lived communion must overcome such tensions as those caused by racism, the plight of the disabled and the handicapped, the dialogue with other faiths, the distinction between women and men, even the relation between Church and State

4 The group on 'Ultimate Hope' brought out a French paper entitled 'Witness even unto Martyrdom', it is one of the finest and most inspiring documents written during this CFO assembly

5 The assembly members had at their disposal two main publications 1) The lay-out of the discussion papers published under the title *Growing Together into Unity*, made of twelve appendices, the last one including the outlines of an 'Ecumenical Prayer Cycle' soon to be published by the CFO, 2) A collection of texts on 'conciliar fellowship' emanating from the CFO under the title *Growing Together into Unity* It contains all the statements and accounts made available since the Louvain CFO assembly in 1971, and also a series of five articles signed by P Duprey, J Moltmann, L Newbigin, N Nissiotis and L Vischer It was published by the C L S, Madras, and released just in time for the Bangalore assembly

Possible answers to these questions were worked out in five committees. The first dealt with 'conciliar fellowship'; it asked for further clarifications on the relation between such a fellowship and organic unity on the one hand, and, on the other, between unity and diversity. The 'local Church' came up for new descriptions and identifications.[6] Can we describe the present state of ecumenical relations as a 'pre-conciliar' period'? Perhaps, but not in the sense which the Byzantine Orthodox Churches give to the preparatory stage for the universal Orthodox synod that has been going on for some years. True, 'conciliar fellowship' will almost necessarily imply the gathering of a truly ecumenical council; but the Churches have still a long way to go before this can be envisaged.

Thanks to much hard work, the second committee, on the Apostolic Faith, succeeded in publishing 'A Common Account of our Faith'. It is not built by reducing the content of faith to a common denominator, but by deepening what the Churches hold together as the 'basis' of the WCC: the confession of Jesus Christ, God and Saviour, according to the Scriptures, and the common Christian calling to the glory of the one God, Father, Son and Holy Spirit. The Epistle to the Ephesians (1, 3-15) serves as its web, while the ancient creeds provide its essential content. Its emphasis on the Trinitarian expression of the Christian Faith and on the visible Church are especially commendable. Yet, it remains somewhat stammering; a certain vagueness continues to betray fundamental differences.

This second committee studied also the teaching authority of the Church and the various factors that enter into the transmission of Christian truth. the Spirit is the basic authority; the teaching of the Church is rooted in the Scriptures, and the whole Christian community is responsible for this teaching. Many questions remained to be studied, e g. the relation between scriptural and conciliar authority, the role of leadership, the reception by the communities, even the function of prophecy in the Church.

In the third committee, the discussions and final recommendations bore on ways and means through which in view of its next

6 Nicolas Lossky (St Sergius Orthodox Faculty of Theology, Paris) read a paper in French entitled "The Church as Eucharistic Community at the Local Level" at the Plenary Panel Session, which was meant to introduce the members to the work of the second week Lossky's short communication explains how the local Church is the euchatistic community gathered around its president (called 'bishop' in many Churches) The communion it realizes is an historical and eschatological reality, where relations between members are both personal and social. It embraces all time, all aspects of life, even all men Moreover it impels the local Church to free itself from any narrow and unecumenical attitude, while waiting in pain for the fullness of communion between all Churches.

general assembly planned for 1981, the CFO could prepare a revision of the existing consensus texts on baptism, eucharist and the ministry. These were circulated among the Churches in 1975 and they have already evoked more than a hundred replies. Admittedly two steps may be required to reach doctrinal agreement: first, convergence, and second, consensus. Whereas the existing texts on baptism and eucharist did not come up for much sharp criticism, the agreed statement issued at Accra on ministry did meet with strong reservations: its description of the ministerial functions could not be unanimously accepted. Much clarification is still demanded on the relation between structures/orders of ministry and its practice or exercise.

The fourth committee had to be split into three subcommittees in order to cope with the three major topics assigned to it: the community of women and men in the Church; Church unity and interchurch aid; unity and dialogue with living faiths and ideologies The last two produced nothing unexpected or very new. The task of the first had already been prepared by a working-group on hope and a further document had meanwhile been distributed, which plans various studies and meetings on the same topic in the few years to come.[7] The insistance, voiced also in the plenaries, is on equality of women with men, their role in the church's life, eventually their ordination (there were several women ministers in the assembly) Mutual acceptance between women and men, humility, forgiveness, all based on the trinitarian model, were stressed time and again; already many efforts have been made in that direction, others are being made and foreseen. One realizes that the determination of representative Christian women to enjoy an equal share in ecclesial responsibilities is becoming stronger every day, particularly among the churches of the USA Unfortunately nothing was ever mentioned about the role already being played by religious women. This is all the more strange because their communities do not exist only in the Catholic Church, but also among the Anglicans, Lutherans, some of the United Churches (like in India), and even in some churches belonging to the 'reformed tradition'.

Of great significance are the 'new ecumenical experiences' which are spreading today, though they are often scattered: interconfessional teams for reflection and action; international associations of mixed marriages; sharing between religious communities, an outstanding example of which is the celebrated Taizé community with its permanent 'Council (Assembly) of the Youth'; charismatic groups; etc, etc

7 *Study on the Community of Women and Men in the Church*, An Illustrated Booklet.

What are the relations of those movements with the present ecumenical structures, such as regional or national councils of Churches ? The reflection of the fifth committee centred on this and similar issues. It was found that the Churches themselves are conducting many more experiments than was thought, such as common theological faculties, common catechisms (e g in Kenya), common bibles, etc There are, moreover, besides independent spontaneous groups, widespread especially among young people, well-established associations as, for instance, that of 'ecumenical families', launched and directed by Fr I Beaupère O P (Lyons, France) It covers pretty much W Europe and mostly, though not exclusively, consists of catholic-protestant couples It is officially recognized by the Churches, members of such families are encouraged to deepen their respective ecclesial affiliations while, at the same time, they try, in most cases, to live in anticipation of the One Church In the same line is the Taizé community Brother Max Thurian, who was present at the meeting, explained its ideal and its main activities, including the ongoing Council of the Youth, the next assembly of which will be in Paris next December

All admit that there is much to be praised in the more spontaneous and less 'orthodox' experiments But they do not always avoid the danger of 'elitism' and exclusivism, if not of further divisiveness While they rightly question the slowness of the official ecumenical efforts, they tend to bypass them, as, for instance, those of many National Councils of Churches Hence the need is felt not only of testing the 'spirits' at work in such experiments, but also through the instrumentality of the CFO of relating them effectively to the established ecumenical structures The fifth committee also recommended strongly that a dynamic new thrust be given to the week of prayer for Christian Unity, and even that ecumenical pilgrimages to the evangelical and Early Church shrines in the Near East be organized and encouraged

In this respect, the CFO has prepared an Ecumenical Prayer Cycle, parts of which were used during the Bangalore meeting for the midday intercessory prayers Spiritual inter-communion already exists, and its waves should reach out to all Christians, wherever they live and whichever community they belong to The frequent practice of common prayer will sustain the Churches in their effort to live up to the many inter-confessional documents and to express in their life the convergence to which these texts already bear witness It will also lead to experiencing in a prophetic manner

the essential traits of the future Church, one and diverse according to the will of Christ.

Indian Presence and Witness

To meet on Indian soil necessarily implied trying to identify with some of the most notable religious and social characteristics of this vast land. This desire for true insertion was expressed in many ways, planned by the CFO in collaboration with the Whitefield Centre. The Centre did the utmost to give to the meeting an Indian touch in every way possible.

At the level of prayer, I have already mentioned some of the experiences shared by the delegates in and around Bangalore. To them there must be added: a prayer-meditation organized by the National Biblical Catechetical and Liturgical Centre in the Indian style of 'dhyana'; a morning worship prepared by the choir of Dharmaram College, and the concluding worship on the last day, in which the same choir took also a prominent part.

As regards Indian representation at the Meeting, there were in the assembly fifteen official delegates representing the different autonomous churches of India (Syrian Orthodox, Church of Mar-Thomas, C.S I, C.N I.) and consultants Only the C N I. was very thinly represented.

The highlights in the Indian participation were, it seems to me, mainly three In the first place, there was the paper read by Dr S. Amirtham, professor at the Tamil seminary of Madurai on 'The Indian Experience in and towards Unity' After having traced in some details the theological and historical background of the C S I. and the C N I., he depicted in vivid terms the recent movement towards creating the Church of India, and its implications According to him this new drive goes much beyond 'conciliar fellowship' The second notable intervention was the speech delivered by Mr George Fernandes, Minister of Industry, New Delhi A gifted orator, he kept his audience spell-bound during forty-five minutes. His well prepared address did indeed relate to hope and despair, as he dealt with promoting the social and economic betterment of a country where 420 million people are living below the poverty line; and "what a poverty", he added. He was articulate, even blunt, in describing the lack of response of the first world countries, of America and the European Common Market, but also in exposing the traditional defects of Indian society. His speech found an echo in several

recommendations concerning the various dimensions of Christian hope today

A third important Indian contribution was made by Syrian Orthodox Metropolitan Mar Osthathios Responding to a work-sheet on the "Account of the Hope that is in Us", he insisted on the pattern provided by the Trinitarian life, which permits us to transcend all divisions and conflicts, and on the relation between the faith of the Church and Christian hope He found the text of the work-sheet weak, especially with regard to what is the heart of Christian hope He concluded that we should boldly proclaim the Risen Christ as the fountainhead of our hope

There is no need to mention the active part taken by the Indian members either in the plenary sessions or in the groups or committees, but two events must be recorded which were significant for India and the world The first was a public meeting at which the chief guest, Shri Divakar, chairman of the Gandhi Peace Foundation, gave a dispassionate address on the spirit of Gandhiji and on the need for cooperation between the great faiths in order to provide a renewed and lasting hope for the masses Another public meeting was organized in the Town Hall of Bangalore, under the auspices of the CFO It was an ecumenical meeting in the broadest sense, chaired by the Catholic Archbishop of Bangalore, Dr P Arokiaswamy Four members of the CFO were to explain in various ways what the Commission stood for Shri Govind Narayan governor of Karnataka, inaugurated the meeting as chief guest The address he delivered was in the best traditions of broadmindedness, the Gandhian spirit and religious insight It was both encouraging and enlightening, proposing, as it did a vision of India, one and diverse, as religious basis of hope

A Final Comment

Skeptical minds might be tempted to say here goes one more of those ecumenical gatherings with much talk and little achievement In fact, for the last ten years or so, the CFO has endeavoured to address itself to more concrete situations around the world, and has used or at least attempted to use, a more pastoral and down-to-earth language Has it made any progress at the Bangalore meeting ? Compared with the 'Account of The Hope that is in Us' prepared at the Accra assembly (1974), the Bangalore document bearing the same title shows how much the responses of the Churches to Accra have speeded up and enlarged the expression of Christian Hope

Another laudable achievement is the statement of Faith, prepared after much search, by the first committee on Unity Accra did

not produce such a statement Despite its too general character, it will mark a considerable progress for the Churches which will receive it

I also find that additional precisions and clarifications have been made regarding the previous documents on Baptism, Eucharist and the Ministry Much, however, remains to be studied and accepted before a real consensus can be obtained

The deep prayerful and spiritual atmosphere of the Bangalore assembly can be taken as a sign of the growing awareness that progress must lead not only towards visible unity but also towards spiritual intercommunion

But the important topic of 'conciliar fellowship' did not, perhaps, receive all the attention it really deserves It was there, of course, underlying much of the work being done, but it has not been treated for its own sake in the articulate manner that was desired

It should also be said that the participation and full integration of the Catholic members, in the assembly, in the CFO Standing Committee and in the various drafting committees, indicates how closely the 'great' Christian traditions can collaborate to devise the successive steps that will lead all the Churches towards the goal, still far-away, perhaps, of a universal communion, visibly one yet diverse

It has often been said that the CFO ought to reach, much more effectively than it does, to the grass-roots Unavoidably its work is the specialised work of ecumenists and theologians, who are helped in their task by the growing presence of members with a vast pastoral experience in various fields I personally think that the CFO must keep to its role as the theological mouthpiece of the WCC Its function is more related to Faith and Order than to Life and Work

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Continued from p 526

ecclesiological aspect of eschatology We are thinking here of the increasingly important function which the Church knows itself called to, of promoting in a spirit of service and in various ways intercommunion among men, and especially interreligious understanding, justice and cooperation Since *Lumen Gentium* the Church realizes more and more that it is called to be as a whole, sacramentally active within the dynamic process towards an ever greater harmony of the whole human family This ecclesial action is seen as a work of the Spirit, given to the Church in a special way for striving towards the final fulfilment of universal history in the Kingdom One would have liked to see this theme fully developed in a discussion of the ecclesiological aspect of eschatology C W TROLL, S J

Note

Mysterium Salutis

With the publication of its final volume, the series *Mysterium Salutis* of altogether seven parts, which was started in 1965, has been brought to a happy conclusion[1] (For the reviews of previous volumes, cf THE CLERGY MONTHLY 31 (1967), pp 268-71, 32 (1968), pp 187-88, 37 (1973), pp 275-80, 38 (1974), pp 416-17, VIDYAJYOTI 39 (1975), pp 180-84)

The publication of this monumental team work in dogmatic theology coincided with a time of deep questioning and change in the Christian Church and in the world at large When the draft-plan of the work was initially developed in 1959, Vatican II and the developments in its wake could hardly be foreseen

The editors are the first to recognize the limitations imposed on the work by these circumstances They concede that "perhaps, if such a work was planned now, it might well turn out different in structure as well as in its literary execution" What J Dupuis stated in his review of the two central volumes of the series dealing with the Christ-event in salvation history (vols III, 1 and III, 2) remains nevertheless true "In the process of seeking relevance, it (contemporary theology) will have to learn much from the theological reflection of past centuries To this end, *Mysterium Salutis* will provide it with a precious instrument It will do more, for the task which the entire series competently carries out consists in showing that continuity which obtains between Scripture, Tradition and what is most valuable in recent theological thinking Such an effort is the necessary foundation on which the theological task ahead must rest" (THE CLERGY MONTHLY 37 (1973), p 280)

The present volume deals with the "way of redeemed man in the 'time between' (*Zwischenzeit*)' and with the "completion of salvation history" As a glance through the table of contents shows us, these captions indicate the fundamental questions of a theological ethics, questions of the doctrine of the sacraments and the essential statements of eschatology

Already in their introduction to volume one (p xlii) the editors had stated "In this (our) concept of dogmatics is basically included the ethical dimension which constitutes a partial aspect of dogmatics as a whole since the self-revelation of God in salvation history implies

1 MYSTERIUM SALUTIS Grundriss Heilsgeschichtlicher Dogmatik Band V Zwischenzeit und Vollendung der Heilsgeschichte Edited by J FEINER and M LÖHRER *Zurich Einsiedeln Koln Benziger Verlag*, 1976 Pp 925

certain imperatives and norms, even if there can be no question here of unfolding in detail the wide-ranging scope of a full moral theology."

Similarly the editors decided right from the beginning of the planning of the work not to deal with the theology of the sacraments in the form of a compact and isolated tract but rather to place it into the ecclesiological (vol. IV) and the anthropological (vol. V) context. Although the sacraments of baptism, confirmation, penance and anointing of the sick have to be seen also in the ecclesiological context, the present work has opted to relate them to the concrete life-situation of the believer on his way to eschatological fulfilment. By so doing, *Mysterium Salutis* seeks to throw greater light on the meaning of sacramental life and action.

The first part of our volume, entitled "The Way of Redeemed Man in the Time Between (*Zwischenzeit*)", is closely connected with the presentation of God's action through grace in the previous volume. Man is justified if and when he stands in the right relationship to God. Only thus does man realize himself and gain true liberation. Justification and sanctification are, in other words, the essence of God's salvific action. Grace is dialogical as well as dynamic in character. Grace is, in the first instance, God's being gracious. It is God's love for man and man's answer to this love — brought about by grace. Viewed thus, grace is a divinely prompted, basic option of man, which must unfold itself through a life of faith. It is here that the questions of the *moral* action of the Christian and of a specifically Christian ethic insert themselves (F. BOCKLE). Here also arises the question as to the way the Christian must follow in his life-history. This way is unique for each individual, yet, it is always characterized by the basic Gospel call to *metanoia* (R. SCHULTE). Christian life develops as a process of growth and of maturing in relationship to God and his created world (B. HARING). It is marked by the confrontation with the power of sin (H. VORGRIMLER) and comes to its fulfilment in Christian dying (K. RAHNER).

The sacraments of confirmation (S. REGLI), of penance (H. VORGRIMLER) and of the anointing of the sick (J. FEINER) take their place at the significant stages of the Christian's life-pilgrimage. The various key-situations of life are sacramentally healed and redeemed in such a way that the Christian's life truly is a way of communion with the crucified and risen Lord.

The second part of the volume, captioned as "The Fulfilment of Salvation History", discusses the fundamental questions of eschatology. However much frought with dangers a treatise on eschatology may be, dogmatic theology must present and critically reflect on the themes traditionally dealt with in this tract. On the other hand, this discussion must prove itself sensitive to *new* problems. The relevant contributions in this volume make it clear that theology in all its parts is affected by the eschatological reality and that eschatological statements have to be interpreted according to specific hermeneutical principles. A general foundation of eschatology is developed in this perspective (C. SCHUTZ). It leads, via a presentation

of the Old and New Testament data (H GROSS, K H SCHELKLE), to a systematic presentation of the distinct eschatological beliefs in the final chapter (W BREUNING) The accent is put on bringing out the inner connections between the central statements of traditional eschatological belief

Eschatology, therefore, is conceived of in *Mysterium Salutis* not as an appendix to dogmatic theology but rather as its true fulfilment, rounding off the doctrine of God as a whole Only at this point does Paul's saying become clear that "God is all in all" (1 Cor 15, 28) Where God is all in all, salvation history comes to its fulfilment, from here light falls on all previous salvific events

The various outstanding features and qualities of *Mysterium Salutis* have been pointed out already in the previous reviews, referred to above Two areas of interest, out of many others in this volume five, may be especially mentioned here,' because of their special relevance to the contemporary Indian context

In the opening chapter on "Faith and Action", F BOCKLE offers a lucid summary of and a valuable contribution to the debate on the *proprium* of Christian ethics What relevance has the Christian faith for a normative evaluation of social life ? This, essentially is the question of what is distinctively Christian in the ethical realm — a question as old as the history of Christian mission

Few would dispute that there exists a specifically Christian ethos in the sense that by definition the Christian recognizes and acknowledges the saving event which has taken place in Christ and tries to put it into practice But from there the basic question arises are there any concrete material norms and imperatives which can be recognized in faith only by the Christian and which therefore are binding only for him ? In other words Is the Christian called by the word of revelation to other material moral norms than those imposed on other men ? Can the imperatives of the Gospel bind at all *morally* if they are not accessible to the moral reflection of reason ? And if they are accessible to it, what significance or importance do we then attach to the proclamation of these imperatives in Scripture and the Church s magisterium ? Do such imperatives, by virtue of their proclamation in Scripture and the Church's magisterium, gain a supratemporal value for the faith ? Do contingent norms by virtue of the same proclamation become absolute values ?

Bockle's answer is The specific character of the Christian ethos does not consist in a distinctive set of norms and imperatives, rather it consists in an overall attitude which is rooted in Christian faith It amounts to a new horizon of understanding, within which particular ethical norms may find a distinctly new place in the whole of ethical teaching (cf pp 30 33, 99 112)

Of special interest is also the manner in which the volume excels in working out eschatology as an essential dimension of the whole of theology Yet within the very perspective of salvation history which the work has adopted, one sadly misses a treatment of the

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Book Reviews

Sacred Scripture

Paul: Apostle of the Free Spirit. By F F BRUCE. *Exeter, The Paternoster Press*, 1977 Pp 491 £ 9 60

The book is the fruit of a life-long contact with the letters of the Apostle. Prof Bruce's course on "The Missionary Career of Paul in its Historical Setting", given at Manchester in 1959, is at the origin of the present work This fact explains why the book puts much greater emphasis upon circumstances of Paul's writings than is done in Pauline studies nowadays It is this contact with the concrete circumstances which has enabled the author to picture so vivid a portrait of the person of Paul and his thought However, the study of the circumstances is not limited to the immediate situations in which the letters were written, we are given a broad view of Paul's time the Roman empire and the Provinces, their political, economic, social and cultural conditions, Paul's family, his education, etc Bruce gives priority to Paul's letters as a source for the study of his character and activities, yet he also appreciates Acts as a valuable historical source in spite of the scepticism of modern critics regarding the historical character of Acts On this point Bruce manifestly feels no need to abandon the stand he took in his commentary on Acts (2nd ed., 1952).

The book contains interesting points of Pauline theology, v g Paul and the historical Jesus (ch 11), Paul's 'mysticism', his sharing in the messianic sufferings, his understanding of the life of the Spirit — The sub-title of the book "Apostle of the Free Spirit" is developed more particularly in chs 17ff, exploring Paul's mind about "Liberation from the Law" (pp. 198ff). Paul speaks of two economies or 'ages', viz the Law, the age of man's spiritual powerlessness (='the flesh'), and the Spirit, the new age "in which man, liberated from the bondage (viz. of the Law) can do the will of God from the heart" (p 199) This economy which is the fulfilment of Jer 31, 1-34 (the new Covenant) and Ezek 11, 19f, 36, 25-27 (a new heart and a new spirit), is the age of the life-giving Spirit imparting the inward power as well as the desire to do the will of God. Bruce recognizes in Paul "the supreme libertarian, the great herald of Christian freedom, insisting that man in Christ has reached his spiritual majority and must no longer be confined to the leading-strings of infancy but enjoy the birthright of the freeborn sons of God" (p 202). To "the Christians moralists who hold that in insisting on prudential rules and regulations, they are following the implications of his (Paul's) teaching, if not his express judgements" Bruce retorts that "we should appreciate that Paul conforms no more to the conventions of religious people today than he conformed to the conventions of religious people around A D 50. it is best to let Paul be Paul" (p 202) Here a remark seems to be called for Knowing the frailty of our human nature, Paul himself deemed it necessary to give to his converts 'prudential rules and regulations' without thereby detracting anything from the gret ideal and rule of Christian life, viz. the law of love We all know that that same human nature nowadays is as frail as it was at the time of Paul Let Paul be, yes, but we can also let Christian moralists extend Paul's pastoral method to our own days without denying thereby in any way the supreme law of love

In the concluding chapter Bruce returns to the matter of Christian freedom summarizing Paul's moral teaching in four points. 1 true religion is not a matter of rules and regulations, 2 in Christ men and women have come of age as the new humanity brought into being through his death and resurrection, 3 people matter more than things, 4 unfair discrimination on the ground of race, religion, class or sex is an offence against God and humanity alike (p 463). The statement is correct and timely but would have gained if it had been a bit more qualified. One must stress the fact that Paul's 'theology of liberation' should be read against the background of judaizing pressure upholding the Law as the only means of salvation For Paul 'the law of Christ' has not suppressed

the commandments, nor does Paul see any inconsistency when he urges v g. that at liturgical gatherings social customs be observed (1 Cor 11), or that the husband have authority over the family (Eph 5), or that slaves serve their masters (Eph 5), even that they remain slaves (1 Cor 7, 21) Some 'theologies' concerning modern political or social problems might usefully make Bruce's saying their own Let Paul be Paul

The concluding chapter opens with a section on Paul's personality "what kind of man was Paul ?" Here, perhaps, Prof Bruce is at his best when picturing the Apostle's character and his apostolic life, Paul's native impetuousness which shows even in his style, his sociable nature and his gift to make friends (see the lists of greetings at the end of his letters), his tender concern for his converts especially when these were exposed to danger, as was the case particularly with the Galatians, his belief in the transforming power of Christ and the Spirit's work within him, his remarkable strength of will, his desire to see his converts reflect Christ in their lives, as he himself did (1 Cor 11, 1) Though Paul was a child of his time he did not allow his views to be narrowed down by frontiers Paul "belongs to that select company who leave their mark on their time, who mould their contemporaries and exert an influence which stretches far into the future" (p 462) The present account of the Apostle's life and thought is written for love of Paul, with the desire to share with others the fruits of a life's time study — Though one may question some views expressed, still one cannot but admire the earnest care with which documents and sources are analysed, and arguments are built up

The book is beautifully produced, illustrated with several views of the great centres connected with the Apostle's life There is a useful Index of names, a biblical and topical Index would have been very welcome

J VOLCKAERT, S.J

Rahner's Grundkurs

Grundkurs des Glaubens. Einführung in den Begriff des Christentums. By Karl RAHNER *Freiburg im Breisgau, Herder,* 1977 Pp 448 DM 38

Foundations of Christian Faith. An Introduction to the Idea of Christianity. By Karl RAHNER *London, Darton, Longman and Todd,* 1978 Pp 470 £ 14 (Available from Examiner Press Bookshop, 35 Dalal Street, Bombay 400001 for Rs 226 80)

At the time when Volume X of his *Schriften* was being published (Volumes XI and XII have appeared since), it was announced that Karl Rahner intended to prepare a systematic presentation of his theology The volume under review has thus been awaited since 1972 Published last year in German, it has been made available to the English readership this year by *Darton, Longman and Todd,* in a very readable translation

Contrary, perhaps, to the expectation, Rahner himself makes it clear that *Foundations of Christian Faith* is not a summary of his theological production, which probably defies summarising, many dogmatic, theological and pastoral themes which he has touched upon find no echo here — not to mention the spiritual writings and the essays devoted to contemporary Church problems What the volume offers is aptly described by its title Rahner asks the basic question "What is Christianity and why can we lead a Christian existence today with intellectual honesty ?" To answer this question, the book attempts to state and to justify intellectually the idea of Christianity through a "first level of reflection" Rahner presents a *Grundkurs,* in his own Rahnerian fashion, having in mind Vatican II's express wish that ecclesiastical studies should begin with an introductory course on the mystery of salvation, and keeping before his eyes — so he hopes — those preparing themselves for the priestly ministry He specifically aims at credibly grounding the essentials of Christianity's good news within the horizon of contemporary man Rahner insists on the intrinsic unity of fundamental and dogmatic theology, because the fact of revelation cannot be grounded without at the same time considering its contents

The book is essentially a reworking of lecture courses given at Munich and Munster It is tightly unified, though the space alloted to individual topics differs vastly Rahner begins by clearly delineating his methodology He then treats successively the hearer of the message (man as person, transcendent, responsible, dependent), man in the presence of the absolute mystery (knowledge of God, God as person, creatureliness), man as a being threatened radically by guilt (sin, original sin), man as the event of God's free and

forgiving self-communication ("supernatural existential", Trinity), the history of salvation and liberation, Jesus Christ, Christianity as Church, remarks on Christian life, eschatology An epilogue contains three brief Credal statements.

Given the aim of the *Grundkurs*, it is natural to see it consist mostly of Rahner's transcendental theology His transcendental method runs through and unites the various theological themes, while it welds together the a priori and the a posteriori elements of theology Thus, for instance, the "supernatural existential" and salvation history condition each other Rahner shows why man must turn to the events of salvation history, the reason being that that history is a priori inscribed in his existential reality as man It is important, of course, to remember that Rahner's transcendental method presupposes Christian revelation What it does is to view the various dogmas of faith as aspects of the answer given by God to man as question It shows the anthropological roots of theological statements how each dogma anchors itself in graced human nature In the process anthropocentrism and theocentrism go hand in hand Rahner's anthropology, Christology and ecclesiology also become one

The largest and the most important chapter of the *Grundkurs* is that on Jesus Christ Rahner bases his Christology on the consciousness that Jesus had of himself starting from his exegetically unassailable awareness as absolute saviour he shows that this is sufficient foundation for the later elaboration by the Church of the mystery of his person He fuses transcendental Christology operative in each man open to the experience of his own deepest mystery, with a Christology founded in the life, death and resurrection of Jesus Trascendental Christology allows one to search for, and in his search to understand, what he has already found in Jesus of Nazareth Rahner also intermingles an ascending Christology with a descending one, while his starting point is 'from below", he shows pertinently that Christo logical reflection needs at a certain stage to proceed "from above" Both processes are legitimate, correct and complement each other Rahner also stresses the possibility of various Christologies, and the need to search for models that would speak more to contemporary man

It is not possible in a short review to give even an inadequate account of this book, packed as it is with formidable theological power and insight In a sense, it puts a crown to the life-long work of one of the most reflexive theologians of our time Rahner is aware that he is making heavy demands on his readers The book will, perhaps, profit best those already familiar with much of the Rahnerian theological production, who will appreciate finding here in systematic presentation many themes previously encountered in dispersed writings

J DUPUIS, S J

Christian Morality

Christian Ethics. Volume II A Presentation of Special Moral Theology in the Light of Vatican II By C Henry PESCHKE, S V D *Alcester and Dublin, C C Goodliffe Neale*, 1978 Pp xv-627 (No price given)

Many reviewers have heartily welcomed the first volume of this work on Christian Ethics and expressed the hope that the author will complete it by writing on Special Ethics in the same style (cf VIDYAJYOTI, 1976, p 233) The present volume two fufils this hope sooner than expected, considering the enormous task of dealing with a great variety of subjects Peschke blends the deductive and inductive methods in a balanced way A similar balance is shown in steering clear of excessive conservatism and unreflective progressivism He presents the Magisterial teachings in a clear and reliable manner and at the same time points out the pastoral way in which they should be in e preted The work seems to have grown out of teaching experience through the years, starting from tra ditional manuals, this, perhaps, is why in several places the presentation remains bound by old schemes But this is a small defect considering the freshness and depth of the whole work The two volumes may easily said to be the best complete presentation of Catholic Moral Theology since the now classic *Law of Christ* of Bernard Häring While the work of Haring will undoubtedly be acknowledged as a masterpiece for its pioneering character and deep inspiration, Preschke's work, being more recent, is also more up to date

One of the further merits of this book is that it is not over-preoccupied with the so-called 'burning issues' of contraception and abortion but develops other

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